

REVOLUTIONARY APPROACH TO DECOLONIZATION OF BIBLICAL STUDIES IN AFRICA: A CRITIQUE OF PROFESSOR D.T. ADAMO'S METHODS

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Abstract

The paper examines the need to rustle Biblical Studies through a process of decolonisation from the whims and caprices of Western hegemony, a systematic alienation of the rich continent from the salvific history contained in the Sacred Book. The concern forms the basis for the hue and cry of Prof. D. T. Adamo in his espoused approach to the study of rigorous research in the Bible. He decried the continued Western approach to biblical interpretation without recourse to African cultural hermeneutics, the basis for contextual interpretation and application of the Scripture in Africa. The paper adopts hermeneutical and historical, and expository approaches. The continued derogatory reference to the people and her continent has not only caused emotional pain but has reduced the personality of the people, with sustained efforts to erase their history through Western hegemony. The paper discovers that the quest made was timely, authentic, and revolutionary to awaken the mental giants among African Biblical scholars to brace up to the challenges. It concludes by affirming the need to stick with the vibrancy of Adamo in his revolutionary approach, along with other scholars of Africa and the African diaspora in the struggle. It recommends a systematic introduction of Africa and African studies in all African Universities, Seminaries, Bible Colleges, and homilies among Africans in the church as a way of correcting and checking the dominance of Biblical interpretation in Africa.

Keywords: Decolonisation, hegemony, revolution, biblical studies, Africentric, Adamo.

Introduction

One of the most profound and impactful revelations a person can experience is the uncovering of life's purpose at an early stage. Such a discovery serves as a springboard, a powerful motivator, driving the individual towards life's goals with unwavering determination. The sense of fulfilment and accomplishment that comes with aligning one's actions with the purpose is truly remarkable and worth celebrating. Such was the journey of David Tuesday Adamo.

It is widely acknowledged that Africa is the birthplace of civilization and knowledge, yet its reputation is often shrouded in negativity (Mokhtar, 1981). The continent has continued to face ongoing challenges in promoting itself as the cradle of civilization and centre of learning throughout history. Despite this struggle, Africa's rich heritage and contributions to the world cannot be denied. Idang (2015) argued that the narrative of Africa as the source of civilization and education is a crucial part of the continent's identity and should be embraced and celebrated.

Rhetorically, the current state of the people is plagued by a myriad of diverse questions that beg to be answered. In his renowned book, "How Europe Underdeveloped Africa," Walter Rodney (1972) not only delves into the issues of his time but also looks ahead to the distant future. He passionately denounces the reckless exploitation of Africa's resources, both human and material, for the benefit of the Western world. Despite the ongoing process of development and progress, the

people find themselves in a state of perpetual waiting. The question remains - how long can the people endure this silence and continue to hope for change? The urgency of the situation is palpable, and the need for action grows more pressing with each passing day. **The voices of the marginalized and oppressed must be heard, and steps must be** taken towards a more equitable and just society. The time for transformation is now, and it is up to each individual to play their part in shaping a better future for all (DESA, 2009).

Nkomaza and Setume (2016) noted that the arrival of the Missionaries brought a significant change to the people, although it came with its fair share of challenges. Western education was introduced along with its numerous advantages, but it also brought certain privileges that not everyone could access. The locals eagerly embraced Christianity, adopting it wholeheartedly. Imasogie (1985) lamented that, however, as time passed, the Missionaries began to view everything on the continent through the lens of fetishism and animism, leading to a dimming of the once bright light that Christianity had brought to Africa. This shift in perspective had a pervasive effect on the region, altering **how** the Missionaries interacted with the local population and influencing the cultural landscape in unforeseen ways.

Garcia-Olp (2018) argued that the inception of the light originated from within our community, but as it circled back to us via the Missionaries, it brought about unforeseen repercussions. The populace not only found themselves distanced in terms of material wealth and economic prosperity but also experienced a decline in mental well-being and a gradual erosion of their cultural roots. This transformation can be viewed as a deliberate process of de-Africanization, emphasizing the promotion of Western ideologies and lifestyles. In light of these adversities, African intellectuals from diverse disciplines have responded in varied manners, leveraging their expertise and perspectives to tackle these multifaceted challenges.

In his general foreword, Smith (1974) acknowledged a shift in perspective towards the indigenous faith of Africans. He emphasized that it was no longer acceptable for individuals or groups to dismiss African beliefs as mere **fetishes** due to prejudice, bias, or cultural biases. Smith highlighted the importance of experiencing Africa first-hand, as opposed to relying solely on library research. He criticized anthropologists who reduced the rich and diverse continent to mere rubble and dung, arguing that there is much more to learn about the people and their beliefs by engaging with them directly. Smith's words served as a reminder of the need for cultural sensitivity and open-mindedness when studying and understanding different belief systems and practices.

Parrinda (1961) embarked on a detailed exploration of the vast continent of Africa, with the specific goal of accurately documenting the diverse religious practices of its inhabitants. This journey was essentially an attempt to counter the prevailing Western narrative that viewed African religion as primitive and fetishistic, portraying the people as lacking in true spiritual understanding. Imasogie (1985), took up this cause and actively challenged the biased Western scholarship that perpetuated these misconceptions about Africa and its religious beliefs. The prevalent notions at the time depicted African religious practices as being rooted in animism, polytheism, and perceived as primitive.

However, Mbiti (1991) sought to shed light on the true depth and richness of Africa's religious traditions. He directed his message at a wide audience, including students at the secondary and tertiary levels of education, as well as those who were unfamiliar with African religion. By doing so, he hoped to dispel the myths and stereotypes that had long been associated with African spirituality and to showcase the diversity and complexity of religious beliefs across the continent. Through their respective works, Parrinda, Imasogie, and Mbiti

each played a crucial role in challenging and reshaping the way African religion was perceived and understood in the global context.

Systematically, there was a progression from mere response to Western derogatory description of the continent to a targeted group of younger generation of Africans. These earliest scholars made frantic efforts at redeeming the brilliant image of our beloved continent; their works served as a spring board towards a fruitful journey in all areas of religious studies.

Towards Realisation and Self-Reliance

For a significant period, Eurocentric scholarship dominated the academic discourse surrounding the continent of Africa. The initial push-back against Western scholars' colonization efforts came from African scholars who specialized in African Traditional Religion. These scholars, such as Bolaji Idowu, Osadolor Imasogie, J.S. Mbiti, Geoffrey Parrinda, and J.O. Ubrurhe, were at the forefront of challenging the negative stereotypes perpetuated by Western scholarship. The portrayal of African Traditional Religion as fetish and the African people as animistic was a major point of contention during this time. The African scholars' response was immediate and focused on redefining the African concept of God, humanity, and the cosmos. Their works not only sought to correct misconceptions but also to assert the intellectual and cultural richness of African traditions. They played a crucial role in reshaping the narratives surrounding African spirituality and challenged the dominance of Eurocentric predatory perspectives about Africa and Africans.

The failure of the Eurocentric biblical interpretations here in Africa thus became the motivational factor. However, questions were raised about the authenticity of African understanding of God. Barrett (1958) in his celebrated work *Schism and Renewal in Africa* noted that the major reason among the Luo people was the failure of the missionaries and their improper doctrines void of contextual interpretation and application. Hence the women revolted, acknowledging that the God whom they knew from the Old Testament story to be so compassionate and loving cannot and will not encourage the separation of homes under the guise of polygamy. They read the lines and discovered the hatred perpetrated against African households and revolted against the missionaries' gospel.

The spontaneous response, like the Great Reformation, soon was felt in the area of biblical studies. In 1977, there was the *Pan African Conference of Third World Theologians*. The primary focus of the conference centred around delving into the intricate process of self-recovery and exploring the various pathways to achieving personal growth and healing. Specifically, African theologians dedicated their time to thoroughly examine the teachings of a prominent theologian and his profound insights into the nature of God (Appiah-Kubi, 1977). The discussions revolved around the implications of these teachings on individual spiritual journeys and the overall impact on the community as a whole. Through the exchange of ideas and experiences, participants gained a deeper understanding of the interconnectedness between personal transformation and the divine, paving the way for a more profound exploration of self-discovery and spiritual enlightenment.

African scholars, much like a powerful juggernaut, remained undaunted in the face of criticism from Eurocentric scholars. Instead of allowing themselves to be disheartened, they chose to rely on their own strengths, recognizing and expressing the inherent capabilities of Africans in shaping a strong future - a foundational step towards African involvement in biblical studies. This approach is a reflection of the specific requirements and aspirations of the African continent as pointed out by (Torres, 1997).

The final communiqué expressed the belief in African theology and its understanding within the African context, bearing in mind the socio-cultural milieu that is hitherto being disregarded by Western scholarship; the colonial interpretation. The uniqueness of the continent demands a practical

approach; hence, the need for a theological method that addresses the peoples' unique characteristics and world-view.

The Moratorium quest of 1974 at the All-African Conferences of Churches in Lusaka, Zambia, marked a significant turning point in the relationship between the churches in Africa and the continent itself in terms of manpower and financial support. According to Kalilombe (1972), the reception of this idea was met with a variety of reactions from the people. Despite this, further discussions on the matter revealed the strong desire of African scholars to take the bull by the horns, a path distinct from Western ideologies yet authentically biblical and African. This paradigm shift took some time, as many churches in Africa were historically under the influence and guidance of Western missionaries. Setiloane (1972) was prompted to inquire about the readiness and ability of Africans to take on more responsibilities in light of the moratorium decision. This move signalled a shift towards greater independence and self-reliance within the African church community. Though there could be established relationships, the churches in Africa should set the pace in the interpretation of the gospel within their rich cultural heritage as the basis for understanding the kerygma.

Like the monster hydra, African theologians rose to the task by defining the moment. They identified various areas of challenge that have made it almost impossible for the goal to be achieved (Shebang, 1972). However, scholars were unanimous in their decision in defining the basis of theology as the Bible speaks so much about Africa and of Africans; the enthusiastic zeal in the mind of David Tuesday Adamo, who submitted that the Bible has remained the only historical book that addressed the situation of both the Israelites and the proselytes alike. The premise for a strong foundation in the quest for decolonisation, as posited by Ashcroft et al (2008) is the process of unveiling and dismantling the mask of colonialism in all its ramifications.

History and Hermeneutical Challenges in Africa

Mbiti (1971) noted that it has become fashionable to talk about the biblical basis for African theology; this is the statement that he made some years ago. Africans are now engaged in writing and interpretation of the Bible with the African socio-cultural context in view. This feat witnessed various vernacular literature that was otherwise not envisioned under the missionary enterprise; a steady departure from our dependence on Eurocentric biblical commentaries and devotionals. The presence of Africans in the field brought about a rediscovery of fresh zeal in knowing and interpreting the Bible within a local context.

Sakupapa (2018) observes that historically, in decolonizing the content of African Christian theology, some theologians, Kwame Bediako, John Mbiti, Jesse Mugambi, and Mercy Oduyoye have made significant contributions to the struggle. Similarly, they critiqued Western and missionary theologies, leading to theological decolonization and post-colonial African theology. Despite limitations and African critiques of postcoloniality, recent calls for decolonization of theology in Africa highlight the significance of a decolonial perspective in African Christian theology. Challenges to traditional theology by decolonial imagination are also discussed. Heeding Maluleke's (1997) cautionary advice that African theologians should carefully consider the existing landscape of African theological discourse before introducing new ideas, it is imperative to evaluate the extent of decolonizing perspectives present in the theological works of prominent African theologians. Among these influential figures are John Mbiti (born in 1931), Kwame Bediako (1945-2008), Jesse Mugambi (born in 1947), and Mercy Oduyoye (born in 1934). These theologians have significantly contributed to shaping the discourse on African theology through their writings and teachings.

John Mbiti, renowned for his groundbreaking work on African Christian theology, emphasized the importance of contextualizing Christianity within African cultural frameworks. For instance, Mbiti highlighted the significance of oral traditions in conveying religious beliefs and practices, showcasing how African spirituality is deeply rooted in communal rituals and storytelling. Kwame Bediako, a

Ghanaian theologian, focused on the relationship between Christianity and African traditional religions, advocating for a harmonious coexistence that acknowledges the validity of indigenous belief systems.

Jesse Mugambi, a Kenyan theologian, delved into the complexities of colonial legacies and their impact on African theology. Mugambi's work often explored the intersections of power, culture, and spirituality, shedding light on the challenges of decolonizing theological thought in post-colonial Africa. Mercy Oduyoye, a leading feminist theologian from Ghana, brought gender perspectives to the forefront of African theological discourse, advocating for the inclusion of women's voices and experiences in shaping religious narratives.

The contributions of these theologians proved that decolonizing African theology involves not only reclaiming indigenous knowledge and traditions but also challenging Eurocentric interpretations of Christianity. By engaging with diverse theological perspectives that reflect the richness and complexity of African spirituality, these scholars have paved the way for a more inclusive and holistic approach to theological inquiry on the continent.

Ukpong (2005) explained that inculturation is a relatively new approach to biblical interpretation in Africa. He emphasized the significance of integrating social issues such as poverty, governance, political oppression, education, and family well-being within the interpretation process. This method focused on a holistic understanding of culture, unlike the Western approach that often overlooks these important aspects.

Adamo (2004) provided a detailed explanation of decolonization in Biblical interpretation in Africa, highlighting the importance of analysing the text from an African perspective and worldview. He argued that decolonization seeks to challenge the dominance of Eurocentric biblical scholars and their overbearing ideological influence over the African continent without the rich knowledge about the people. This method involves revisiting ancient biblical traditions and African cultural experiences to counteract the cultural conditioning that has affected Africans. He identifies seven key obstacles that hinder the progress of decolonized biblical studies in Africa.

Adamo (2001) outlined several key necessary conditions for engaging with African biblical studies. One of the primary requirements is that the interpreter must be an insider; they should either be Africans or should have lived in Africa and experienced all aspects of African life first-hand. He emphasized the task of truly understanding African biblical studies, which is so challenging yet enterprising, immersing oneself in the joy, struggles, poverty, ethnicity, hunger, communalism, and various aspects of African culture.

Additionally, the interpreter must be deeply immersed in the content of the Bible, not merely knowing the stories but believing in them as a reflection of life of faith. Faith in the power of God's word is crucial, as the interpreter must be a person of strong faith. Furthermore, a thorough understanding of African indigenous culture is essential, as it significantly influences the interpretation of the Bible despite some similarities with biblical culture.

Moreover, faith in an all-powerful God is a fundamental requirement for African biblical studies. It encompasses not only the belief in God's existence but also in His absolute power to perform miracles and intervene in all aspects of life. The interpreter must also have the ability to read or memorize the Bible, although being a scholar is not mandatory. Some illiterate evangelists in Africa have demonstrated the power of God's word through miracles and wonders, showcasing the importance of faith and memorization in African biblical studies.

Adamо's Quest for Africa and Africans

The topic of Africa and Africans has captured the attention of numerous scholars both within the continent and abroad. This emerging area of study within biblical studies continues to pique the interest of scholars, researchers, and students alike. Notable scholars who have voiced their support for this new trend from the Western perspective include, but are not limited to, the following: Knut Holter, Mary Hoyland Lavik, David J. Hays, Edwin M. Y. Yamauchi, Robert A. Bernet, Charles B. Copher, Rodney S. Sadler, and Cain Hope Felder. These scholars, who are African Americans, have been intrigued by the innovative approach of D. T. Adamо, which has sparked their curiosity and enthusiasm for further exploration of the subject of Africa and Africans.

There are other scholars from within the continent. These include Sidbé Semporé, Joseph Enuwosa, Engelbert Mveng, Chris J. Ukpong, S.O. Abogurin, C. U. Manus, Gerald West, D.O. Akintunde, and G.A. Mikré-Selassie. David Tuesday Adamо has made the study so prominent by raising vital questions on both testaments as to the personality of Africans in the biblical periods. In his work on the Old Testament, he drew the attention of his readers to the undervalued and insignificant recognition of the inestimable roles played by Africans. He did not fail to put on record the Western interpretation of African biblical personality geared towards de-Africanizing the Bible with a reduction in the assigned roles, that of a slave and slavery. Adamо (1988) personally contended that Western biblical scholarship is poised to paint a dark portrait of the continent while subjecting the historical to Western bigotry.

Adamо (1998) in his humility acknowledged many antiquarians while affirming ancient black people in antiquity as the earliest of all civilised people. He pointed out the region(s) popularly referred to by Western scholars as Africa. His thesis centred on placing the continent in its rightful place, irrespective of the names, places, and the roles played in the biblical period. He, among other scholars, undertook a paradigm shift in his approach to the subject of African self-discovery in the biblical period. Such an aggressive approach revolutionized the hearers, students, and scholars who cared to listen to his presentation.

D.T. Adamо's Revolutionary Approach to Decolonization of Biblical Studies

In his work "Reading and Interpreting the Bible in African Indigenous Churches," Adamо (2005) clearly outlined his methods, which differ from the traditional Western approach to biblical interpretation as discussed by Willsey (2000). Willsey emphasized the importance of considering the author's mindset, text, readers, and various interpretive approaches in Western biblical hermeneutics.

Adamо's presentation, on the other hand, drew on Western scholarship in literary, linguistic/semiotic, feminist, social science, postmodern/deconstruction, and reader-response criticism. However, these approaches may not hold the same value for Africans, whose main focus is on liberation, emancipation, and redemption in response to prevailing environmental poverty and the everyday needs of the people.

Abogurin (2005) argued that Adamо's call for new ways of interpreting the Bible in Africa is not only valid but essential for the development of an authentic Christianity on the continent. This approach goes beyond mere academic knowledge, providing practical empowerment for students and generations of unborn Africans. It opened up avenues for interpreting the Bible that are relevant to the broader societal needs, fostering positive changes in African aspirations and world-views.

Abogurin stressed the importance of acknowledging the role of African Traditional Religion in pre-Christian North Africa and the coexistence of African Traditional Religions and Islam in sub-Saharan Africa before the arrival of missionaries in the 19th century. This contextual understanding is

crucial for developing theologies that resonate with African society and contribute to a more inclusive and transformative Church.

From a classroom interactive forum, Adamo argued that the Bible belongs to Africa rather than to the West. He addressed himself to the relevance of the text as well as the potency of the Word. The preoccupation of the believers in his understanding is to dwell on the ability of God's abiding presence and use the same to bring about solutions to immediate challenges. Such readings he classified as self-empowerment readings of the Bible.

He notes that African indigenous churches read and interpret the Bible therapeutically. He analysed how the Bible has been used miraculously to solve health problems in a society where everybody does not have access to exotic orthodox medicine. Such challenges are not limited to any particular society however, the African world-view and traditional culture have been used in conjunction with the Bible therapeutically for protection against all kinds of evil that plague humankind. Isiorhovoja (2015) expressed the view that the nexus between African traditional religion and African Christian background has laid the foundation for therapeutic romance as a vehicle for achieving a successful life.

Mbiti, J.S. strongly expressed the view that Africans carry along with them their God. This view is here expressed biblically by Adamo, D.T. in his discourse about African indigenous churches, wherein the reading and interpretation of the Bible is used as a means of achieving success in all life endeavours. The basic understanding here leads to the African indigenous biblical hermeneutics, the primary means for all life's activities that surround a man. These activities vary from the social to religious, as well as the quest for power.

Like the Third World, Sugirtharajah (2001) noted that Biblical Hermeneutics has gained so much scholarship among African scholars, having two main characteristics. Arguably, one can say that they are both liberating in outlook as well as being culturally oriented with particular attention to sensitive areas in the life of the people. It also has some other methodological characteristics such as: narration, orality, theopoetic, and imagination. What it does is that it uses liberation as a crucial hermeneutics and mobilizes indigenous cultural materials as the basis for establishing her theological quest. The fact of different translations and versions within these translations illustrates that there are differences in interpretations as far as biblical studies and messages are concerned. The contention is that in Africa, a distinctive interpretation of scripture has emerged and is called African cultural hermeneutics.

According to Ukpong (1999), the hue and cry lies on the training foundation acquired by most African scholars, which is Eurocentric in nature. This is not unique to foreign university curricula but very common with the curriculum of the African theological institutions, universities, and Bible Colleges in Africa: the search for some functional methods that will meet the yearnings and the aspirations with practical answers to the daily challenges of the people at home and in diaspora. The basis for the search by Africentric biblical scholars for a new nomenclature and taxonomy of African biblical scholarship

Notably, Ukpong (1999) pointed out that some Africentric Biblical scholars have made significant contributions in advancing the quest for meaningful purpose. Some of the proposals include but are not limited to the following: a. Comparative, b. Evaluative, c. African presence in the Bible, d. Inculturation, e. Liberation, f. Black theology, and g. Feminist h. Inculturation. West (1991) proposed contextual approach with Africentric emphasis, while Sugirtharajah (2001) argued for the need to go fundamental with vernacular approach. Adamo (2001) argued that these hermeneutics were thus incorporated by African to enhance, complement and supplement the Western approach as the case may be.

Adamo (2001) doggedly posited for the liberation reading of the Bible with emphasis on the cultural milieu of the people. He moved for the deconstruction of the curriculum as a way of giving enlightenment and empowerment to the people through the Bible. He noted that the Bible alone is all that the people need to acquire power for daily living. The specific approaches which are complementary to others include: narration, orality, theopoetic and imagination. These will guarantee some sense of indigenisation and ownership of the Bible, daily feeling the reality of the Word, emancipation, the discovery and use of the aborigine thoughts and materials that are well known and common to the people depending on their socio-cultural background. African cultural hermeneutics as a platform has brought about effective hermeneutics among the people as platform for the people both to acquire theological knowledge and to celebrate their identity as a people, with unique distinction of the Negro skin yet, so naturally endowed to manifest the knowledge and power of the Divine.

Adamo Revolutionary Approaches

Taking a comparative look at the distinctions between the Old Testament, New Testament, and African culture and religion is a critical endeavour aimed at analysing the Bible and African culture in order to highlight the relevance of African culture within the context of the Bible. By adopting this approach, Africans and Africa are placed at the core of the scriptures. The narratives, traditions, and demonstrations of power in the formation of the nation of Israel offer valuable insights into the historical connections between Africa and Africans in the defence of Israel, showcasing Africa's presence and military strength in the deliverance of Israel as depicted in the Old Testament. In the New Testament, the journey of Jesus Christ to Egypt, situated in the African continent, for safety portrays the nation and its people as a sanctuary and a haven of hospitality. This illustrates the deep-rooted relationship between Africa and Biblical traditions, as they coexist in harmony, sharing common cultural practices and religious beliefs that are deeply connected to ancestral worship, similar to the worship of the God of Abraham, Isaac, and Jacob.

African Bibliographical Studies focus on conducting a comprehensive examination of African literary works in various forms, such as printed materials, non-printed resources, published and unpublished monographs, among others. This approach aims to highlight the rich collection of African literature and scholarly contributions that serve to elevate the image of Africa and its people in Biblical studies. Professor Holter's presentation of the works of African scholars who have made significant contributions to the field of Old Testament studies exemplifies the importance of recognizing and celebrating African voices in Biblical scholarship.

Evaluative approach primarily centred on the collection of volumes that criticise the works of Old Testament scholars that may be positive, negative, or both. This approach has not only strengthened the thought and the fledgling of African scholarship, but it has made it possible to adequately make corrections necessary to adjust and readjust in the understanding of African biblical scholarship. The essence of the exercise is to examine some of the pitfalls in African biblical scholarship while drawing on the benefits to advance more forcefully in actualizing African biblical scholarship.

Other approaches include but are not limited to the following: a. Reading with the people. This approach helps the individuals to gain a working theological knowledge of the scriptures without attending any theological institution, such as a seminary or department of religion in any known university or college. The recounting of these stories, as contained in the scriptures and the different pericopes, is presented as stories. This storytelling method is practically an African method of keeping records, which can also serve to equip the individuals with the knowledge of the Bible as God's word.

The Bible as a powerful approach. Here, the text of the scriptures is read as God's words and understood to possess the power and the presence of God in it. Through this approach, Africans read

and draw strength for daily survival, as the presence of God is made real from the letters of the scriptures. Many Africans now see the text of the scriptures copied or printed and displayed over their homes, the door posts as stickers on their cars, or placed on their bags. This is done in faith as they daily move around, reaffirming God's presence through the Word. This approach has made the Word of God alive, daily speaking and defending Africans in practical terms from the existential powers of the enemies who daily wield ungodly influence over lives.

Protective use of Psalms as a usual sign of empowerment, Africans now read and understand the book of Psalms as armor for daily protection. It is common here to see Africans consciously reciting the scriptures on diverse occasions as the need may arise. It is commonly said in the 23rd Psalm, The Lord is my shepherd, even as they embark on the journey.

The continuous involvement, teachings and the sharing of this knowledge as espoused by D.T. Adamo, with other scholars, has not only increased our knowledge but, it has made it possible for the people to be empowered through diverse approaches. They interact with the word of God, accepting the uniqueness of the cultural background with diverse social cultural milieu, to understand the biblical content.

The Role of Bible Based Institutions in Africa

To successfully achieve decolonization, there is a lot of work that needs to be done. Taiwo (2005) delves into this issue by examining various aspects related to the process. The main focus of his work revolves around the importance of implementing the right curriculum for Africans, which will help in developing a mindset that can effectively combat the challenges posed by neo-colonization in the education system. Many African Bible Colleges continue to follow the Western curriculum, neglecting the importance of vernacular hermeneutics, communal Bible reading, and the utilization of African scholarly materials.

During a group discussion led by Rev. Prof. D.T. Adamo, several solutions were proposed to address this issue. The participants emphasized the need to groom African scholars for leadership roles within schools, seminaries, and churches, as an immediate overhaul of the system may not be feasible. Furthermore, there is a call to reintroduce African culture and core values, especially since the younger generation has become disconnected from these foundational principles. It is essential to bridge this gap to preserve our cultural heritage and instill a sense of identity and pride among the youth.

Conclusion

The task of empowerment through a process of decolonization, as championed by Rev. Prof. D.T. Adamo among other scholars, has caused a global impact. His expression and energy exertion in this direction have made him a father and explorer. Meeting an African in diaspora has always been celebrated, thus, we have seen in his works the desire for a strong vernacular hermeneutics, early engagement in this all-important exercise that requires resilience amidst rejection. The conditions for effective African biblical studies require a post-modern moratorium not in the physical return of the missionaries but that of mental attitude dynamics; liberation of African scholars, researchers, and students of the Bible. Not until we see the Bible as the answer to the challenges, will there be a continuous fall back to colonialism and neo-colonialism.

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