

Navigating trajectories in African biblical studies: D.T. Adamo and the future of African cultural hermeneutics

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Abstract

Background: Even though the business of biblical interpretation in African perspectives is not as old as Western styled hermeneutics, African biblical hermeneutics is by no means inferior in orientation and context to Western methods of interpretation. African Cultural Hermeneutics (herein referred to as ACH) has enjoyed productive contributions of many erudite scholars from within and outside the shores of Africa.

Objective: This paper examines the development of African Cultural Hermeneutics (ACH) among biblical scholars in Africa and particularly outlines the contributions of Professor D.T. Adamo to the course of ACH and biblical interpretation in Africa.

Methodology: The paper employed the historical and evaluative methods of religious research.

Results: The paper found that Adamo's works are indispensable and monumental in navigating the trajectory in finding African presence in the Bible, and that the future of ACH in African biblical scholarship hinge largely on them.

Unique contribution: This paper has demonstrated the importance of interpreting the Christian bible from an African cultural perspective using the works of Adamo as a basis.

Conclusion: The paper concludes by tasking younger biblical scholars in Africa to emulate Adamo by focusing more on ACH.

Key recommendation: The paper recommends the creation of a research centre that would house the collections of Adamo's works to aid future researches.

Keywords: Africa; Adamo; bible; interpretation; cultural hermeneutics

Introduction

It is increasingly being acknowledged that Africa and Africans face peculiar challenges that could only be addressed by Africans. Be it political, economic, social, cultural, religious, developmental, and other challenges, Africans must take active roles in addressing and redressing their challenges (Idemudia, 2016a). The Bible as a text of faith and hope holds so much in terms of dealing with life's challenges. Idemudia (2016b) says that one of the problems among Africans is that of interpreting the Bible to solve Africans peculiar needs in the 21st century. This is perhaps, part of the motivation for African Cultural Hermeneutics as a method of biblical interpretation. Simply put, it is the method of biblical interpretation with African interest (Adamo, n.d).

ACH is new compared to some other Western methods of biblical interpretation. The method is still struggling for more space in biblical studies and the desired destination is still far from sight perhaps, especially because the endeavour lacks adequate impetus from many of its advocates including biblical scholars and even Christian leaders and clerics in Africa (Adamo, 2004). Despite the frantic efforts of some African biblical scholars at popularising the subject,

there are still so much ground to be covered to gain appropriate relevance in biblical studies. ACH has its defining and distinctive features which are already very well exposed and expounded by various African biblical scholars. Part of the task of this paper is to draw attention to these distinctive characteristics and the unique features of African Cultural Hermeneutic from some selected Adamo's works.

One of the challenges regarding ACH stems ultimately from the issue as to whether or not there is need for African styled interpretative method. The major questions here are: why African Cultural Hermeneutic? Why should there be focus on Africa and Africans in the Bible? Just like the question Asante (1998) asks in his *Afrocentricity*, why not? There are legitimate grounds to insist on African interpretative model as much as there are for other Western models. ACH has its culture and that is African culture. Adamo (2005) states unequivocally that there is no person in any cultural environment that can solely do anything without bias. It is almost inherent in humans to infiltrate whatever they do with elements from their culture. Mulrain's (1999) view that hermeneutical records have shown that interpretation cannot be devoid of references to or rooted in a specific cultural norm, reasoning, or the interpreter's domiciliation. ACH like other methods of interpretations does not take away from this universal or human proclivity to have one's own identity defined by one's own history.

Contextualisation is increasingly becoming popular among biblical academic researchers and writers. Major academic conferences especially of religion now advocate the need to domesticate studies in local experiences while also striving for global relevance. Over the years, African biblical scholars (such as J.J. Williams, J.S. Mbiti, K. Dickson, E.B. Idowu, O. Awolalu, S. Kibicho, D. T. Adamo, J. Ukpong, S. O. Abogunrin, Elgelbert Mveng, O. Alana, C.A. Obi, S.O. Ademiluka, Philip Lokel, and E. Enuwosa among others) have done extensive works in this respect. For some of these scholars, ACH is the foundation of this new wave of African biblical scholarship, while for the older ones; it is outgrowth of many years of insisting on Africentric interpretation.

Championing the course of African Cultural Hermeneutics is quite a taxing academic pursuit. Special care has to be taken in navigating the curves and contours and in maintaining standard and its distinctive identity. This is where Adamo's works earns so much credit. Adamo is a well-known Nigerian biblical scholar. Apart from gaining so much international recognitions over the years, he has also been consistent in his attempts at making Africans known in the Bible. His works and a few other African scholars, as Hendrik (2015) pointed out are very fundamental in the area of biblical scholarship in Africa and on this subject specifically.

Conceptualising Hermeneutics and ACH

According to Webster (1998), hermeneutics means the principle of interpreting the Bible. It is also a general principle of interpretation. Lokel (2016) traces its (hermeneutics) origin to the Greek word *hermeneutikos* which is equivalent to *hermeneus*, meaning "skilled in interpreting" and "interpreting" itself. It is the principles for interpreting specific texts. In a broader context, it is not all about interpreting texts, but also aid written, oral, verbal or non-verbal communication that involves assessment of a whole interpretative pattern (Adamo, n.d; Ottuh & Jemegbe, 2020). In addition, Jack (2012) sees biblical hermeneutics as explaining, exposing, expressing, and translating bible texts. By doing so, it means that biblical hermeneutics is being applied. Furthermore, Wellman (2012) adds that biblical hermeneutics is essentially the unfolding of novel ideas or revealing what is hidden from nominal readers of the Bible and making unclear terms clearer with the aim to bring out their significance. The exhaustive definitions above give

clarifications to the vague definition of bible interpretation as mere method of explaining texts, which is popular in the works of many biblical scholars.

African Cultural Hermeneutics has also been defined in its right term as a biblical interpretative method rooted in African socio-cultural milieu (Adamo, 2012; Ukpong, 1995). While elaborating this definition, Adamo adds that ACH, like any other hermeneutics is contextual because it is based on a chosen perspective. Furthermore, he stresses that specifically, it is how texts are interpreted based on African perception, hence, ACH is reading the texts from an Africentric paradigm (Adamo, 2005). African cultural hermeneutic is also variously called African Biblical Studies. Other terms like inculturation, liberation, contextual, Africentric, and vernacular hermeneutics, are also adapted to the study (Adamo, 2012). These many terms by which the endeavour is referred do not pose any major challenge. The seeming challenge is immediately resolved once African cultural hermeneutics is understood as a genuine attempt by Africans to redefine their own peculiar interpretation of the bible to satisfy themselves (Adamo, 2004).

In contradistinction to this hermeneutics, are the methods prevalent in Europe and America (Western world). Just as it is difficult to summarise the various dimensions of ACH, Western interpretation is also difficult to caption in specific word. What we termed in this paper as 'Euro- American', or 'Western' biblical hermeneutics are all the prevailing methods of interpretation without clear interest in Africans in the Bible. These are the method of interpretation in history which according to Adamo (2005), are allegorical and literal methods, source, literary, historical, form, economical, structural, traditional, textual, redaction, and social criticisms among others. One cannot deny the immense contributions of Western (Eurocentric) biblical scholars and the benefits of using any of the above methods in biblical studies. However, it could be argued that, although, these approaches amount to prudent attempts in understanding the bible by European scholars from their cultural perspective without satisfying Africans' needs adequately, hence the need for African Cultural Hermeneutics in its own right. The difference between Western methods of interpretation and ACH is very clear in Ukpong (1995) words when he said that classical Western Bible reading is intellectualist, African reading is existentialist and pragmatic in nature.

The African-American hermeneutics also deserve a little attention in this section. The method of interpretation is basically African-American genius at redefining their hermeneutics in biblical interpretation to satisfy their needs. Brown (2004) states that the task of African-American interpretation is: to show the presence of Africa in the Bible; challenge westerners' hermeneutics; and an overall appraisal of biblical hermeneutics as regards the Africans among others. A careful look at African-American hermeneutics reveals its similarity to African Cultural Hermeneutics and Liberation Theology which is particularly popular among the Latin Americans. The reason is not farfetched. They are Africans who, to a very large extent, still sympathize with African culture. Apart from this, the almost common experience of slavery and colonialism gives the African-American and African Cultural Hermeneutics their shapes respectively. We could say that the experience was one of oppression from which there was desperate need for liberation. This need for liberation eventually became a major character of African Cultural Hermeneutics.

The development of ACH

There are many ways of looking at the antecedents that have historical coalescence to the present stage in African biblical studies. Some scholars prefer to discuss the emergence of African

theology from the period it gained recognition from the 1960s. In this regards, Nyiawung (2013) traces the history of African biblical studies to 1966 in Ibadan, Nigeria with specific interest in African hermeneutics rooted in liberation, feminist, and deliverance hermeneutics.

All the above development would fall into what Adamo (2009) has rightly classed as the modern period. For Adamo (2009), this period covers from the 1930s to date. However, reading and interpreting the Bible by Africans dates to the biblical and post biblical periods. The modern period has witnessed a rise in participation of biblical scholars in ACH to a considerable extent. Ukpong (1995) identifies three major epochs in this modern era: the period when Africans responded in reactive apologetic tune especially to Western theologians and missionary writers who condemned everything African; the reactive-proactive period; and the proactive period (cited in Adamo, 2009 cf.; Adamo, 2015). Mbuvi (2017) seems to conclude that the reactionary and innovative tunes of African biblical studies are continuing features that dominate African biblical studies. In clarifying these characteristics, he posits that an African biblical study is reactionary due to perceived exclusiveness, hence, African biblical studies became innovative and therefore, Mbuvi's 'innovation' corresponds with Ukpong's 'proactive period'.

Even though considerable progress was made in African participation in biblical studies and interpretations from the 1930s to about mid-60s, the period from 1970 to 1980 was the real emergence of African biblical studies (Adamo, 2009). This period witnessed more Africans getting access to higher education, the rejection of Western derogatory description of Africans and their cultures, the growth of comparative method of studying the Bible in African context, and ultimately, the shaping of ACH as a method of interpretation (Adamo, 2009). Interestingly, Ukpong (2002) also describes the period between 1970 and 1990 as the most productive period in studying the bible in the African way (Adamo, 2009). This perhaps is due to the rise in researches and interest in ACH among African biblical scholars and the momentum it is now enjoying internationally.

The size of this paper will not allow a thorough survey of important books and articles that have been published in the course of ACH in Africa and abroad. Suffice it to say, however, that like Western methods of interpretation, ACH has developed in styles and in approaches over the years, including: finding Africans in the Bible, hence, Adamo's works speak volume (Adamo, 2005), reading with ordinary reader approach, comparative approach, African biographical studies approach, evaluative approach, the Bible as power approach, among others (Adamo, 2004). The growing interest among scholars in interpreting the Bible from African perspective in the last three or four decades is variously reflected in current titles of books, essays, and articles by African and non-African writers.

In all, we could conclude that the core of biblical interpretation in African contextual frame in the current stage of ACH has been that of particularizing texts in socio-cultural situation of Africans in terms of life experiences and contemporary existential realities. In this sense, the Bible is increasingly becoming relevant in finding solutions to political, economic, social, cultural, judicial, ethical, moral, and many other immediate concerns of the African society. For us, this is a viable momentum that could be leveraged on by upcoming and future African biblical scholars in sustaining ACH in African Biblical scholarship.

D.T. Adamo's contributions to ACH

Professor D.T. Adamo is a Nigerian born biblical scholar, a prolific writer, and researcher with numerous publications. An excursion to the world of his researches, writings, and conference presentations within and outside Africa, to classroom interactions, could conveniently convince anyone to conclude that Adamo is honestly committed to the course of biblical studies in Africa and that of ACH. However, this paper can only allow us to touch a few of his works. Consequently, we have taken only an aspect of his interest and for us, the most complex contour in ACH, which is, finding Africa and African presence in the Bible. We shall take cursory consideration of his twin books here in their individual rights and mention a few others in relation to what they contribute to biblical study in Africa. The book "*Africa and the Africans in the Old Testament* (1998)" is a masterpiece in the appreciation of the presence of Africans in the bible. It is very probable that the ordinary reader could read through the entire Bible and not find a single mention of Africa or Africans. In honest assessment, this book does not only show the presence of Africa and Africans and their indispensable roles in the events that make up the holy writ of Israelites – the Old Testament, but has become a monumental piece in clarifying this approach of doing ACH.

As he rightly argues, the seemingly absence of Africans in the whole biblical records, is the conscious and deliberate effort of the Eurocentric biblical scholar. According to Adamo (1998), this denial of African presence and influence is so strong because for the past centuries, the thrust of biblical scholarship has been in the hands of Western scholars.

Even though the author states that the work was not an attempt to glorify African past achievements, it does not remove from the veracity that the book puts the facts of history and achievements of Africans during the biblical period in their right perspective. The author's location Wawat, Kush, Punt, Nehesi, Magan and meluhha, Ethiopia, Misraim, in Africa and his augment that "Kush" is used by the ancient Egyptians (Kush, or Kash), Assyrians (Kusu, Kusi) and Hebrews (Cush) to refer to Africa and Africans, is an eye opener for African readers of the Bible (Adamo, 1998). As the author states, the Old Testament writers used Kush not only in terms of reference to Africans, but also in terms of a particular geographical location and as persons from Africa decent (Eze. 29:10, Isa. 45:14, Job 28:19). For him, therefore, it is most appropriate to translate Cush as Africa today (Adamo, 1998).

On the issue of where the Garden of Eden was situated (Gen 2:10-14), the author's examination of various creation stories among the Africans, especially the myths of Chagga people of Tanzania, the Bambuti people of Congo, Meru people of Kenya, Shilluk of Sudan, Yoruba people of Nigeria, and his argument that Africans must have had a considerable influence on Israel's creation story gave foregrounds to his submission that while further scientific discovery is awaited, the available information supports Africa location of the Garden (Adamo, 1998). Furthermore, the Wife of Moses in Num. 12:19 was identified as an African woman who must have had a great influence on Moses' leadership of Israel from Egypt. Other

references to Africans like: African soldier in King David's Army (2 Samuel 18:21-32), the African Queen (1 Kg.10:10-13, 2 Chronicles 9:1-12), African invasion of Judah (I Kings 14:25-28; II Chronicles 12: 2-3), Africans and King Asah (2 Chronicles 14:9), Amos' comparison of Israelites with Africans in terms of prosperity (Amos 9:7), Africans in defense of Judah in Eltekel, the proverbial use of African's skin colour for Israel (Jeremiah 13:23), Jehud (Jeremiah 36:14, 21, 23), Ebed - Melech and prophet Jeremiah (Jer. 38:7-10, 12-13 and 39:15-17), African military might (Jer. 46:9), Zephaniah an African prophet (Zeph. 1:1-2, 2:10), and many others, are used by the author to show why Africans are greatly honoured in ancient Israel (Adamo, 1998). On the whole, the book is summed up thus:

Africa and Africans made significant contributions to ancient Israel; Africans influenced the beliefs, manners, and customs of Israel; Africans' influence on the ancient near East and Israel in particular is evident in their political and military successes; Africa and Africans played some significant role in the economic life of the ancient Near East and Israel in particular; Africa and Africans suffuse the entire biblical record.

The work challenges the status quo of Western hermeneutics with radical new ideas that could stimulate future scholarly engagement in ACH in terms of finding Africans in the Bible (Adamo, 2004). Adamo in the 128 pages book lamented the de-Africanization of the Bible over the years. This deliberate efforts at removing Africa and Africans from the Bible, according to him, is hinged on the fact that most of the translations of the Bible, reputable Bible commentaries, textbooks on introduction to the Bible, Bible Atlases, Bible dictionaries and encyclopedia, theology of the Old and New Testaments, accounts in the Old and the New Testaments, archaeology of the Bible land, and other important subjects are written by Western scholars. The purpose of the volume according to the author is to assess the presence and function of Africa and Africans in the New Testament (Adamo, 2004).

In the second chapter of the book, Adamo re-establishes the point that North Africa is part of Africa, contrary to the popular Eurocentric biblical scholars' view that it is part of Europe. This, according to the author, is important because the people who contributed to the formation of the New Testament were born, lived, and worked in this part of Africa. Having traced the work of Mark and Barnabas to Africa, the author argues further that the Gospel of Mark was probably written in Africa, namely, Alexandria in Egypt. In addition to this, the author also proved with stunning evidences, the probabilities of Africa as the host milieu for the writing of the Gospel of Matthew, Luke, and even the fourth Gospel – John. The author notes that the development of the formation (Canonization) of the entire New Testament witnessed robust participation from Africa and Africans. Among the eminent Africans he mentioned are: Pantaenus, Clement of Alexandra, Orogen, Tertullian, and Cyprian of Carthage, among others. In addition, the work also highlighted the indispensable contributions of Didymus the blind, Scillitan Martyrs, Athanasius, Augustine of Hippo, and Cyril of Alexandra in the development of the formation of the New Testament. Adamo (2004) notes rightly that the rise of Gnosticism was part of the events that influenced the formation of the New Testament and delineate the activities of Basilides, Carpocrates, and Valentinus, as Africans who became prominent in the movement. Terminologies such as Egypt (*Aguptus*), Libya (*Aibuhz*), Ethiopia (*Aiqiof*), and Niger (*Niger*) were used to describe Africa and Africans in the New Testament according to him. His focus on and clarification of Egypt as original African territory and his strong conviction that the

aboriginal occupants of Egypt were black Africans who gave the world its earliest civilization strengthens the fact that Africa and Africans are central to the whole of human history. The question is: at what time did Africa and Africans become relegated in history? As the work incisively notes, the inhuman slave trade venture of the whites and their long exploitative colonial regime eventually coalesce to the seeming backwardness of Africa and Africans and the emergence of Africans in Diaspora (Adamo, 2004).

The rest of the work is devoted to Africans' presence in the New Testament. Starting from Matthew, the author submits that: the wise men (Magi) who brought gift to infant Jesus (Matthew 2:1-12) were Africans drawing from Old Testament antecedents; Africa as a place of safety for the infant Jesus including his earthly parents (Matthew 2:13-19); reference was made to the African queen who visited Solomon in the Old Testament (Matthew 12:42); Simon the Cyrene – a territory of current Libya, who helped Jesus carry the cross (Matthew 27:42; Mark 15:21) is an African; Africans were mentioned among the proselytes who heard their languages spoken in tongues in the upper room. (Acts 2:5-13, 37-41); the so-called Ethiopian eunuch is a good example of Africans who went to Jerusalem annually for worship, therefore, a person called a Jew could still be African, that is, Egyptian, Cyrenean, or Libyan; Steven is the first African Christian martyr (Acts 6:8-7:54); Symeon Niger, Lucius of Cyrene and Manaen, who were designated prophets and teachers, were Africans (Acts 13: 1-3); Lydia is an African woman convert in Philippi (Acts 16: 14-15,40 the name Lydia could refer to an African city in Libya, thus, referring to her as an African woman of Diaspora); Apollos who was renowned for his eloquence, is an Alexandrian Jew from Africa; and others (Adamo, 2004).

The book, like its twin, raises the consciousness of hitherto casual readers of the Bible to the stunning realities of Africa and African presence in the Bible. Even though some of the arguments above could ignite (and have ignited) heated debates among biblical scholars especially of Western ideological persuasions, they cannot be disproved either. Just like there are not enough evidences to prove the certainty of some of Adamo's claims in these books, there are also not enough evidences to substantiate the sweeping conclusions of many Western Biblicists on these biblical texts. Thus, these volumes have become a sort of *vide mecum* in ACH's approach of finding Africans in the Bible. Apart from the above, Adamo also has other works on finding Africa and Africans in the Bible, such as "the African Wife of Solomon", among others. Adamo's works have also been fundamental in harmonising and clarifying perspectives in ACH and its various approaches. His article does not only define ACH in clear terms, but illuminates the doubts and concern about the authenticity of the endeavour (Adamo, 2016; Adamo, 2015). In addition, Adamo has made substantial contributions to the development of virtually all the known approaches of ACH like: reading with the ordinary people, or what others have also called communal reading approach; the Bible as power approach for which his works on African use of Psalm speaks volume; African comparative study approach; African evaluative study approach; blackening of the Bible; and others.

The challenges and future of ACH in African biblical scholarship

Obviously, there are some envisaged challenges posing as obstacles to the future of ACH in African biblical scholarship. Lokel (2016) in his doctoral thesis outlines some challenges of finding Africa in the Old Testament that are relevant to this paper as challenges for doing ACH in general. We will reflect on some of these in a slightly different manner here. First, on the issue of methodology, ACH scholars must exercise some caution in order to keep the sacredness of the Bible. Methods or approaches in ACH must pay attention to the facts of history, especially those

already considerably substantiated by archaeological finds. Blanket or sweeping conclusions could challenge the authenticity and continuity of ACH and truncate the progress already made. Second, the Bible is not written in any African language. There is always the tendency to either interpret texts wrongly. Interpretation requires going close to the original language as far as possible. Therefore, mastering the languages of the Bible has become a challenge for African biblical scholarship (Hebrew and Greek). Not all references to Africans and Africa in the Bible are positive. Thus, in opposition to Eurocentric negative portrayal of Africa and Africans in the Bible, interpreters tend to see all in a positive light. Although the choice to positively or negatively interpret texts is shaped by the context and cultural perspective of the interpreter, there is still the need to maintain caution.

Third, the issue of continuity demands robust participation. African Biblical scholars must see the need to adapt biblical texts to contemporary Africa and African experiences. Idemudia (2016b) in his Masters theses argues that effort at constantly adapting biblical studies and interpretations to live situations and solving present problems in Africa is not in futility. In this regard, his work contributed to the interpretation of Old Testament in African perspective in that it shows relevance of Exodus 21:12-26 in finding solutions to the current security challenges in Nigeria in particular and Africa at large. The future of ACH depends largely on all African biblical scholars finding space for this kind of research.

Fourth is the challenge of building on legacy. The beginning of interpretation of the Bible in African was characterized by what Adamo (2009) describes as conservatism and evangelicalism when the Bible was used as a proof text to eradicate African Indigenes. Thus, the take off point for African biblical scholars and theologians was to break the hegemony of Western oriented interpretation. The works of J.S. Mbiti, K. Dickson, E.B. Idowu, O. Awolalu, S. Kibicho, and others were very significant in this respect. Thanks to their courage, African Traditional Religion (ATR) and Culture was brought to the spotlight. It did not take long before African Traditional Religion became a part and parcel of religious studies in Africa at the level of higher education. Many departments of religious studies in Nigerian universities and institutions of higher learning now offer courses in ATR and culture.

According to Idemudia (2016a), a more perplexing fact is that many students (especially undergraduates) of religious studies in Nigerian universities are not aware of such an endeavour as ACH. This is particularly worrisome when we consider the fact that many of the pioneers of the subject are now late or too old, retired, or about to retire from active service. ACH has had a long journey of development that must not be truncated at this point in our historical development. The method of biblical studies must be given the desired attention in the field of religious studies in Nigerian universities for its future to be guaranteed. Currently, there are no undergraduate courses in ACH. Of course, this is impossible without the sanction of the National Universities Commission (NUC). Thus, the NUC must urgently address the issue by incorporating ACH into the academic curricula of religious studies in Nigerian universities. Observably, therefore, there have been efforts at teaching and studying various religious subject areas from African perspective; it is not enough to raise serious minded scholars devoted to the course of ACH. For instance, in Kogi State University, virtually all post graduate courses are based on African perspective (Idemudia, 2016a). The destination we aspire is the place and time; where and when undergraduate students are thoroughly aware of the discourses in the field of study before graduation; and a time when post graduate degrees would be awarded for the specific area of African Cultural Hermeneutics in universities within and outside the shores of Africa.

Fifth and finally for us, is the need for continuous dialogue of ACH with Western models. Holter (2009), a renowned German scholar with interest in African biblical interpretation argues rightly that the contemporary growth of institutionalised biblical studies within African academia alone provides, but a limited challenge to the traditional European ownership of academic biblical interpretation. Snoek (2009) used the Stellenbosch conference proceedings to discuss some core areas in the debate on Afri-European biblical scholarship where the issue of relation between exegesis and actualization was discussed. He submits, in total, that in spite of the considerable differences in context between Africa and European biblical scholars, the Stellenbosch conference agree that as far as the relation between exegesis and actualization is concerned, having oneself defined by one's own social and scientific context is particularly inevitable, and a dialogue with other context may be the assistance one needs to critically scrutinize one's own assumptions. For us, the need for African hermeneutical dialogue especially with the established traditions of historical critical methods is non-negotiable in securing the future of ACH.

Conclusion and recommendations

Biblical contours when properly navigated have potentials of opening up new perspectives and thinking as demonstrated in this paper. The Bible is credited as a text of truth that is not amenable to private or straight jacket interpretation. It is an inclusive text with the good of all nations and peoples of the earth including Africans. Nonetheless, for many years, there was a sort of Western hegemonic colonization of the Bible in the area of interpretation. As we have shown in this work, apart from the first few centuries of the church and until little more than seven or eight decades ago, nothing substantial could be traced to Africans in terms of Bible interpretation. However, the trend has shifted considerably in recent times as more and more Africans are now showing interest in biblical hermeneutical enterprise. The pioneers of African biblical studies have variously, through frantic efforts, fought and won the battle of subjugation and exclusion of Africa and African in the Bible. The pace has to be sustained; the future lies on a sustained momentum. It is not out of place here, therefore, to conclude by tasking new generation of African biblical scholars to emulate the likes of Adamo in this quest.

We also advocate by way of recommendation, the establishment of a research center that would house a library of the collections of pioneering contributions of African biblical scholars including all the works of Professor D.T. Adamo. This would not only aid current researches in the area, but serve as historical reference center for future generations in navigating the process.

Conflict of Interest

There is no conflict of interest.

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