

**CONTEXTUALISING THE GOSPEL IN AFRICA:
YOUTH LITERATURE OF THE BAPTIST INTERNATIONAL
PUBLICATIONS SERVICES**

by

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SUMMARY

This dissertation considers the contextualising in African settings of three themes addressed in youth literature of the Baptist International Publications Services (IPS). It utilises a critical methodology developed from Kraft's (1979) ten principles of communication to analyse the efforts to contextualise the themes of salvation, the Christian family and witchcraft. Chapter one discusses contextualisation and presents a critical methodology based on Kraft's (1979) principles of communication. Chapter two is an historical background study of the International Publications Services. Chapters three, four and five use the critical methodology developed in chapter one to examine the themes of salvation, the Christian family and witchcraft respectively, as found in IPS youth literature. Chapter six is an analysis and conclusion of the study with suggestions for further research.

KEY TERMS

African Christian theology; Audience analysis; Audience identification; Baptist International Publications Services; Christian family; Christian youth literature; Communication principles; Contextualisation of theology; Cultural anthropology; Cultural forms and symbols; Salvation; Witchcraft

LIST OF ABBREVIATIONS

CLP = Coordinated Literature Programme

Co-Lit = Co-ordinated Literature Programme

FMB = Foreign Mission Board of the Southern Baptist Convention

ILC = International Literature Conference

IMB = International Mission Board of the Southern Baptist Convention

IPS = (Baptist) International Publications Services

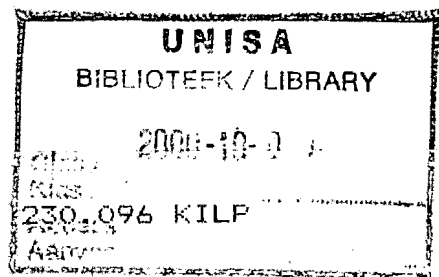
IPSCS = International Publications Services Curriculum Summary

LCW = Lecture on Curriculum Writing

PCC = Publications Coordination Conference

TSCW = The Christian in a spirit-filled world

ZB = Zimbabwe Bishops



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CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

The International Publications Services (IPS) was established to provide a co-operative body through which Baptist churches and missions of eastern and southern Africa could co-ordinate their literature efforts. The effort was aimed at eliminating duplication in planning and writing of literature and at encouraging the development of local African literature programmes. Its nature as an international entity gave IPS an intercultural communications challenge from the beginning. IPS efforts to localise literature programmes included the involvement of Africans in curriculum planning, writing and editing and writer training. Bible study curriculum was a major concern of IPS and curricula were planned for all age levels from pre-school through adult.

Since going to Zambia as a publications worker for the Baptist Mission in 1970, I have been interested in literature development. I worked in publications from 1970 to 1990 and participated in the first meeting in Lusaka in March 1970 which led to the formation of IPS and in the three other major inter-regional meetings described in chapter two of this dissertation. I also participated in the workshop which planned the IPS youth curriculum discussed in this dissertation. I served as an IPS board member and attended several board meetings as an observer. In 1990, I became principal of the Baptist Seminary in Lusaka but continued my involvement in publication ministries through writer training and as a consultant for the publishing house.

As a publications worker I was always interested in the contextualisation and evaluation of literature. IPS policy and programme personnel and participants at IPS conferences emphasised contextualisation and evaluation (CLP 1974:24, 25, LCW S.a.:3, Karani 1981:4, IPS 1983:9). While there were some evaluations of the literature, to my knowledge no evaluation of contextualisation from an intercultural perspective was done.

In this dissertation I propose a critical methodology in section 1.4 based primarily on Kraft's (1979) ten principles of communication by which to evaluate the contextualisation of IPS literature from an intercultural perspective. While IPS literature was developed for all age groups, my purpose in this study is to examine and evaluate efforts at contextualisation of three theological themes found in the IPS youth literature. My hope is that the methodology will provide a useful tool to improve the evaluation of IPS literature and will provide guidelines for curriculum planners, writers and editors who seek to contextualise the gospel across cultures.

1.2 STATEMENT OF PURPOSE AND SIGNIFICANCE OF STUDY

The purpose of this dissertation is to examine and evaluate efforts at contextualisation of the themes of salvation, the Christian family and witchcraft found in the Baptist International Publications Services' youth Sunday school curriculum, Bible studies for African youth, following a critical methodology developed primarily from Kraft's (1979:147-166) ten principles of communication. These three selected themes are key theological issues for many African youth who are often confronted with the fact that biblical and traditional beliefs and practices concerning the themes often differ and because some African Christian writers are calling for more recognition of traditional practices in Christian life. Mugambi (1989:44) for example, says that "African cultural and religious heritage" was never completely "abandoned by the African Christians" nor "was western culture completely accepted". Nyamiti (1980:105) says that "most Africans are still leading a traditional way of life, and we have no guarantee that this state of affairs is going to undergo vast revolutionary changes in a few years to come". Shorter (1980:107) says that many African writers are actively seeking their "roots" in an effort to discover their identity and in the process recover their "self-respect", and take control of their own life and are using cultural tradition "as a point of departure for invention and creativity". "Africans", writes Shorter (1980:107), "have no wish to be passive consumers of Western goods, the goods intended to replace what colonialism has destroyed".

African Christian youth must reconcile the differences between the teachings of the church and the practices of their cultural traditions and effective contextualisation of the gospel message is essential if youth are to understand and practice the message of the gospel in their own cultural settings. There are many other themes in the IPS youth literature but this dissertation limits itself to an evaluation of the efforts at contextualising the three selected theological themes. It is not my purpose to evaluate the suitability of the literature for African youth but to suggest that study as a possible topic for further research by developmental psychologists and educators.

Chapter one presents a discussion of contextualisation and a critical methodology based on Kraft's (1979) ten principles of communication and insights of other writers. Chapter two contains an historical background study of the Baptist International Publications Services with special reference to the five year youth Bible study curriculum. Chapters three, four and five examine the themes of salvation, the Christian family and witchcraft in light of the critical methodology developed in chapter one, and chapter six presents an analysis and conclusion of the study with suggestions for further investigation. British English spellings are used in this dissertation except in direct quotations where they differ.

1.3 CONTEXTUALISATION

Contextualisation or localisation of theology is very important to the theologian and missiologist today. Bevans (1992:1) says the contextualisation of theology is a theological imperative and Schreiter (1985:2, 3) argues that the theologies being passed on to churches outside the North Atlantic area were not meeting the specific needs of the newer churches and that theologies were needed which made sense "of the Christian message in local circumstances". Schreiter (1985:1) says that a shift in perspective in theology in recent years has brought about a new focus on how circumstances affect a people's response to the gospel. Though there are a number of related terms to express contextualisation, they all "point to the need for and responsibility of Christians to make

their response to the gospel as concrete and lively as possible” (Schreiter 1985:1).

This dissertation focuses on the contextualisation of three theological themes in Christian literature written for African youth. It is therefore important at the outset to explain how the concept of contextualisation is used in this study. This section briefly discusses the nature of contextualisation which enables the cross-cultural communicator to, as Hesselgrave and Rommen (1989:1) say, “present the supracultural message of the gospel in culturally relevant terms” avoiding both the enforcement of their own cultural heritage (ethnocentrism) and the “syncretic inclusion of the elements from the receptor culture which would alter or eliminate aspects of the message upon which the integrity of the gospel depends”.

The use of the term “contextualisation” or similar terms by theologians and missiologists began in the early 1970s, but Bosch (1991:420, 421), Carrier (1993:64) and Hesselgrave and Rommen (1989:35) assert that the process of applying the Christian message to the circumstances of a particular culture has always been around. Hiebert (1985:207) says that the “history of the church cannot be understood apart from its cultural and historical setting” and that many different theologies have attempted “to make the Christian message relevant and meaningful for modern secular humans”. Gaba (1978:400) says of contextualisation that Christianity must make life meaningful in the hearers’ cultural system if it is to win the hearers’ complete allegiance. Luzbetak (1988:79) agrees and says that contextualisation’s goal is “to integrate the Gospel message with the local culture in such a way that the message becomes a part of the cultural system itself”. Hesselgrave (1991:143, 144) explains contextualisation as the communicating of the Christian message “in a way that is faithful to God’s revelation, especially as it is put forth in the teachings of Holy Scripture” which is “meaningful to respondents in their respective cultural and existential contexts”.

The process of cross-cultural contextualisation focuses on understanding the biblical message and then expressing it in cultural settings in such a way that it is understood by the recipients (Bevans 1992:30, Hesselgrave & Rommen 1989:201, 202, Kraft 1979:130, Schreiter 1985:7). Kraft (1979:297) writes that communicating theology

in another culture involves both the communicator's understanding and communication of God's revelation and the receptor's interpretation of that communication. Hesselgrave and Rommen (1989:212, 213) emphasise strongly that receptors in a non-Christian society must exchange non-Christian worldviews for Christian worldviews to be able to interpret and apply the biblical message correctly or they "will tend to fashion a syncretic worldview".

In the contextualising of the gospel no single model has the final answer as to which model or models of many is best (Bevans 1992:112, Hesselgrave & Rommen 1989:198, 203). The most effective contextualisation models are those which consider the importance of cultural dynamics in relating the biblical message to the life of the people (Bevans 1992:30, Hesselgrave & Rommen 1989:211, Schreiter 1985:7). The understanding of cultural dynamics assumes that the communicator will be active in linguistic and cultural studies as he or she seeks to make the gospel relevant in terms the receptor culture will understand. This dissertation seeks to show how the IPS youth literature succeeds or fails to express biblical truth in culturally relevant terms with reference to the critical methodology developed in section 1.4.

1.4 CRITICAL METHODOLOGY

The fields of cultural anthropology and communications provide valuable insights which, if properly followed, can increase the effectiveness of Christian cross-cultural communicators (Engel 1988, Grunlan & Mayers 1988, Hesselgrave 1991, Hiebert 1983, 1985, Kraft 1979, 1996, Luzbetak 1988, Nida 1960, Van Rheenen 1991, Wendland 1987). Hiebert (1985:15, 16), for example, points to five contributions anthropology makes to missions when he says that it brings "understanding of cross-cultural situations", that it provides insights for specific mission tasks, that it helps "missionaries understand the processes of conversion, including the social change that occurs when people become Christians", that it helps "us make the gospel relevant to our listeners" and that it "can help us relate to people around the world in all their cultural diversity and

assist us in building bridges of understanding between them". Regarding communication Hiebert (1985:15) says, "Anthropologists have also examined the problems of cross-cultural communication, and the insights they have gained can help missionaries bring their message to other societies with a minimum of distortion and loss of meaning".

Grunlan and Mayers (1988:21) also acknowledge the contribution of cultural anthropology to missions in that cultural anthropology helps the missionary understand other cultures, that it "aids the missionary in entering another culture", that it "facilitates the communicating of the gospel in another culture" and that it "aids in the process of planting the church in another culture". They write that "Missions is the communication of the gospel" and that "the role of cultural anthropology is to insure that the message is communicated in a culturally comprehensible way" (Grunlan & Mayers 1988:29).

Maletzke (1976:411) says that the traditional academic disciplines are no longer able to communicate their ideas to a cross-cultural audience alone and that they need to team up with the cross-cultural communication disciplines and formulate an interdisciplinary approach.

Kraft (1996:13) asserts that, "Since everything we do and think, plus everything done and thought by those to whom we go, plus everything recorded in the Scriptures, is totally affected by culture, we can at least contend that no one should attempt to work cross-culturally for Christ without a pretty solid understanding of culture" and that the task of anthropology is to help the cross-cultural minister to understand culture.

Of particular interest to this dissertation is Kraft's (1979) discussion of communication principles. Borrowing from general communication theory, Kraft suggests ten principles which he feels are helpful to the cross-cultural communicator. These ten principles are summarised here with insights from other writers and used to form a critical methodology of five criteria with which to examine and evaluate the selected themes from the IPS youth curriculum considered in this dissertation.

1.4.1 Principle one: the purpose of communication

Kraft (1979:147) first contends that the purpose of communication “is to bring a receptor to understand a message presented by a communicator in a way that substantially corresponds with the intent of the communicator”. This principle, as will be seen of other principles, is receptor oriented and focuses primarily on the position of the receptor in the communication event. Kraft (1979:147) suggests “there is always a degree of ‘slippage’ between the participants in a communicational event, for there is much going on in a communicative event that may detract from this purpose” (Kraft 1979:147). In other words “paramessages”, as Kraft (1979:147) designates them, can cause the receptor to interpret the communicator’s message differently. Following Nida (1960:90), Kraft (1979:148) maintains that while absolute communication is not possible between communicator and receptor, effective communication is. Similarly, Prosser (1976:423) maintains that while “universal” communication may not be possible, cross-cultural communicators can, through the study and practice of intercultural communication, become more effective communicators and “come to know better who we are in the context of human life and culture”. Martin (1976:432) argues that effective “communication is always approximate at best” but that it is possible to have “effective communication between people and peoples, most of whose cultural characteristics may seem hopelessly different”.

1.4.2 Principle two: audience sovereignty

There is general agreement among communication theorists that the position of the audience must not be overlooked in any communication event as understanding usually depends on the background and experience of the receptor (Burke 1969, Engel 1977, 1988, Hesselgrave 1991, Infante 1990, Nida 1960). Kraft (1979:148) states this in his second principle when he says, “what is understood is at least as dependent on how R perceives the message (plus the paramessages) as on how C presents it”. Engel (1988:41,

42) says that the receptor in the communication event has a filter through which he or she interprets the message and that this filter, sometimes called world view, is “a kind of window through which we view everything else”. Nida (1960:34) argues that though many consider the important elements of the communication event to be the source and the message, the importance of the audience or receptor should not be overlooked. He writes, “the way in which the receptor ‘decodes’ the message has as much effect upon its meaning as the way in which the source ‘encodes’ it” (Nida 1960:34). Engel (1988:40, 41), referring to the audience’s importance in a communication event, says that the audience is sovereign and sees and hears what it wants to see and hear based on its basic values and beliefs about life. Hesselgrave (1991:44), agreeing with Kraft that effective communication is “receptor-oriented”, explains that the more we know about our receptor the more successful we will be in influencing and persuading them.

1.4.3 Principle three: cultural forms and symbols

Kraft’s (1979:148) third principle holds that messages are understood in the light of “cultural forms” and “symbols” resident within the receptor’s experience and that “meanings are not transmitted, only messages”. He suggests in light of the fact that meanings are ultimately determined by the receptor a “wise communicator” will “settle for a rough equivalence in the understanding of their receptors rather than demanding exact correspondence” and that they “will give primary attention to their receptors and the kind of stimulus or impact of their messages on Rs” (Kraft 1979:148).

Peck (1993:31) says that cultures are formulated and expressed symbolically and that “symbols are the place where meaning is stored”. She further says that the study of culture “involves the interpretation of symbols” (Peck 1993:31). Nida (1960:65, 66) distinguishes between “signs” and “symbols” when he says, “Signs identify some feature of our environment, but a symbol is an instrument by which we label and manipulate our conceptions”. He says that “it is the conceptions, not the things that symbols directly ‘mean’”, and that “by means of these instruments we can, so to speak, take hold of the

objects outside of our immediate world and reorganize them into quite different combinations” (Nida 1960:66). Nida (1960:66) further distinguishes between “pure” and “iconic” symbols. He says that “pure” symbols, words like “boy” and “girl”, are arbitrary “and in no way partake of the properties of their referents” whereas the iconic symbols such as the cross as a symbol of the death of Jesus Christ do (Nida 1969:66). Martin (1976:427) says that symbols are “the vehicle through which constructs are brought to the conscious level in the minds of communicants”. He says that the symbol may be “a word or a gesture or an article of clothing or any act or artifact that represents some other act, artifact, natural phenomenon or concept by common agreement within a culture” (Martin 1976:427).

Hiebert (1985:143) says there must be agreement on the meaning of symbols for communication to take place. He says “people must associate the same forms and meanings in similar contexts and for similar purposes” (Hiebert 1985:143). According to Hiebert (1985:144), cultural forms or symbols can be denotative, pointing to specific things, or connotative, pointing to assigned meanings other than the denotative. Connotative meanings are more difficult to learn since an outsider is often unaware of their existence (Hiebert 1985:144). He also says that different cultures have different symbols requiring “the missionary to use cultural systems of symbols that are appropriate for the communication of the gospel” (Hiebert 1985:147). The correct use of symbols can be very difficult and much misunderstanding can result from misuse of symbols as Nida (1960:69) points out when he says, “the most grievous errors and pathetic failures in Christianity have resulted from a wrong understanding of its verbal symbols”.

Luzbetak (1988:239-243) has three interesting observations concerning cultural forms and functions. First, he holds that function and not form is God’s primary concern (Luzbetak 1988:239). Second, local forms should have priority over nonlocal or foreign forms because since they, “best express the true longings of the human heart and reflect God’s own preference, they provide the normal way to relate to God and neighbor” (Luzbetak 1988:240). And, third in certain situations “nonlocal symbols have precedence over local” (Luzbetak 1988:240).

Luzbetak (1988:241-243) gives four reasons for the use of nonlocal over local forms. First, he says that there are certain forms which are universal without regard to culture (Luzbetak 1988:241). For Luzbetak (1988:241) these include "Baptism", "Eucharist", the "Bible", the "Sacraments", and the "Church". Second, the universal character of the church signals for local churches the sharing of "common needs, values and goals with the rest of the church" (Luzbetak 1988:242). Third, the "prophetic or countercultural character of the church" may call for the use of nonlocal symbols to oppose cultural practices which may not be compatible with those of the church (Luzbetak 1988:243). And, fourth, Luzbetak (1988:243) says that through intercultural borrowing "foreign symbols can be at times more effective than local forms in conveying a desirable meaning".

Engel (1988:114) calls symbols "signals" and cautions that there are major cross-cultural differences in their use. And, Van Rheenen (1991:32) argues strongly that it is "only when the cross-cultural evangelist realizes the diversity of culture and how to perceive distinctive thought patterns" that he or she can understand a people's "beliefs and behaviors". Kraft (1979:97) says that "we suffer from the tendency to absolutize the forms in terms of which important meanings have come to us, and to seek, as the Pharisees did, to impose these forms on others for our benefit rather than theirs". He goes on to say, "Though there are absolutes, universals, and constants, it is extremely important to distinguish them from the relative forms in which they must be packaged" (Kraft 1979:97). Ela (1986:6, 7) says that the "church takes almost no account of our peoples' language, toil or symbols" and suggests that the church ought to be more open to the use of symbols, as in the Eucharist, which would be more meaningful to the African people.

1.4.4 Principle four: receptor orientation

Kraft's (1979:148, 149) fourth principle states that the effective communicator will be "receptor-oriented" and will consider the way he or she communicates the message as

much as the accuracy and correctness of what is to be communicated since the final judgement concerning the meaning of the message rests with the receptor. Kraft (1979:149) writes, "The cultural forms (symbols) that are employed by C to convey M, then, will have to be chosen carefully on the basis of C's best understanding of what their impact on R will be". Nida (1960:70-71) is also receptor-oriented in his theory of communication and says that the source must know the audience and make adjustments to communicate clearly.

1.4.5 Principle five: felt needs

In stating his fifth principle, Kraft (1979:149) turns to the meeting of the receptor's felt needs as determining the impact of the message. He writes, "If the communicator's message is to influence the receptor(s) it must be presented with an appropriate degree of impact" (Kraft 1979:149). When merely presenting information such as news, the communicator need not be too concerned with the impact on the receptor; but if a message is to have an impact on the receptor's behaviour, the receptor must relate the message to a felt need (Kraft 1979:149). Engel (1988:86, 87) mentions Maslow's classification of basic human needs and says the higher need for meaning and understanding can only be met when the lower needs of survival and love and acceptance are satisfied. The meeting of felt needs has been stressed in all IPS programmes.

1.4.6 Principle six: person-to-person interaction

In his sixth principle Kraft (1979:149) asserts that the most impactful messages result from "person-to-person interaction". By this he means that the most effective communication results from personal involvement of the communicator with the receptor over a long period of time (Kraft (1979:149). Kraft (1979:149) writes, "Messages are made credible or incredible by the nature of their relationship to the life of C, on the one hand, and to that of R, on the other". Lingenfelter and Mayers (1986:11) note that

intercultural ministers must be aware of cultural differences and “adapt their personal lifestyle to build effective bridges of communication”. They write that missionaries, “must become incarnate in the culture and thus in the lives of the people” (Lingenfelter & Mayers 1986:22). They suggest that becoming incarnate requires a new socialisation of the missionary who “must enter a culture as if they are children--ignorant of everything from the customs of eating and talking to the patterns of work, play, and worship” (Lingenfelter & Mayers 1986:23).

Beginning with the seventh principle, Kraft goes into more detail in his presentation giving a section to each of the four principles he considers to be vital to the communication process. These four principles relate primarily to the relationship between the source and the receptor.

1.4.7 Principle seven: frame of reference

In his seventh principle, Kraft (1979:149, 151) says that the most effective communication occurs when the communicator and the receptor are in the same context or frame of reference which includes the sharing of language and culture. He says that the wider the difference between the communicator and the receptor the greater the chance of misunderstanding due to the greatly reduced number of shared cultural and linguistic categories between them (Kraft 1979:151). Maletzke (1976:413) writes that “understanding, misunderstanding or non-understanding” between cultures “is determined by the extent of likeness and differences in frames-of-reference, value system, or World Views of the cultures involved”. Prosser (1976:422) says that the more dissimilar communicators are “the more likely our intercultural communication will stress conflict and communication breakdown”.

Kraft (1979:151) explains that sometimes in trying to communicate to someone in another culture the communicator insists on using his or her own frame of reference rather than the receptor’s thus creating an “extractionist” position. In the extractionist approach the communicator tries to convert the receptor to his or her way of thinking

(Kraft 1979:151). In other words, the communicator expects the receptor to accept his or her worldview or terms of reference in looking at reality. According to Kraft (1979:151, 152) the receptor could convert to Christianity while accepting the convictions of the communicator's worldview, convert to the communicator's culture without even becoming a Christian or even reject the communicator's culture and the gospel as being not necessary or as inferior to his or her own. Sanneh (1989:29) refers to this extractionist concept as diffusion and says that diffusion occurs when a "religion expands from its initial cultural base and is implanted in other societies primarily as a matter of cultural identity".

If, on the other hand, a communicator adopts a receptor's frame of reference and works from within it to communicate a message, his or her position is termed, "identificational" (Kraft 1979:152). Sanneh (1989:29) refers to the identificational approach as translation and says that in translation the object "is to make the recipient culture the true and final locus of the proclamation, so that the religion arrives without the presumption of cultural rejection". In Kraft's (1979:152) identificational approach communicators become familiar with the frame of reference of the receptor and adjust "their communication to the categories and felt needs of that frame of reference". Burke (1969:55) writes, "You persuade a man (sic) only insofar as you can talk his (sic) language by speech, gesture, tonality, order, image, attitude, idea, identifying your ways with his (sic)". Mugambi (1989:11) agrees and argues strongly that only Africans can articulate African theology and experience.

1.4.8 Principle eight: source credibility

Kraft's (1979:150) eighth communication principle deals with source credibility. He writes, "Communication is most effective when C has earned credibility as a respectable human being within the chosen frame of reference" (Kraft 1979:150). To establish credibility the source may have to overcome any stereotype and become a full-fledged human being in the eyes of the receptors (Kraft 1979:156). The most impact will come

when the source does not act according to expectations or stereotypes and becomes identified with the receptors and operates within their frame of reference (Kraft 1979:158). Engel (1988:31, 32) holds that “truth becomes real and vital only when we have lived and worked according to it and in daily life”. Hesselgrave (1991:179) emphasises the responsibility of the Christian missionary to know the audience when he says, “More than any other communicator, the Christian missionary should have the incentive to discover all he can about the people he desires to win for Christ--the way they think, speak, act, evaluate, and decide--and the remote and contemporary background factors that have molded their present state”.

1.4.9 Principle nine: identification

In his ninth communication principle Kraft (1979:150) holds that the more specific a message is to the receptor’s day-to-day life and the more it relates to felt needs the more impact it will have. The predictability of a message by a receptor also influences its impact (Kraft 1979:160). Kraft (1979:160) says that high predictability often results in low impact and low predictability in high impact. It is important to relate as much as possible to the receptor. As Kraft (1979:161) puts it, “Credible messages start from where the receptor is”. When the communicator speaks with specific reference to the receptor’s environment and becomes involved with the receptor, he or she moves toward establishing identity (Kraft 1979:161, 162). Kraft (1979:162) writes, “Effective communication starts with an attempt on the part of the communicator to relate identificationally with the audience and succeeds best when they are able to relate reciprocally to both messenger and message”. Reciprocal identification or a sharing of a common experience with the communicator’s audience will have a higher potential of message impact. Gaba (1978:400) suggests that bad communication comes more from the communicator’s lack of knowledge of the hearer than from a lack of knowledge of his or her subject. To accomplish identification Kraft (1979:163) says it is helpful to use “life-related sermon illustrations, teaching examples, and personal testimonies”. Luzbetak

(1988:215) writes that church workers, because of the nature of their mission, must aim at “nothing less than identification with the local community--or at least nothing less than a relationship as close to identification as possible”. To do this the worker must become one with the community as much as possible, adopting as many of their ways as they can and avoiding “only patterns that militate against sound reason and one’s faith and conscience; only ‘sin’ must be avoided” (Luzbetak 1988:216, 217). Nida (1960:162, 163) says that the Christian communicator must not “propagandize people into the kingdom of heaven, but so to identify ourselves with them that we may effectively communicate ‘the Way’” and that “this identification can be achieved only by realistic participation with people in their lives, not by working for people, but with them”. Nida (1960:164-166) proposes four levels of identification and says that the deepest level is when the message is so effectively communicated that “the receptor then becomes a source of further communication of the message”. He writes of this level of reciprocal identification that “it is necessary that the receptor be identified in turn with the source” and that it is “in this last stage of communication the identification becomes complete” (Nida 1960:166).

1.4.10 Principle ten: discovery of truth

Kraft’s (1979:150, 163, 164) last principle is related to the potential receptor and deals with the discovery which the receptor can make which can be life-changing. In the discovery principle the effective communicator strives to lead the receptor to discover the real value of the message for themselves “rather than simply to provide for them ‘prefabricated’ alternatives to their present understanding” (Kraft 1979:163). Burke (1969:57, 58) says that there is a kind of elation wherein an audience feels that it actually participates creatively in shaping the message. Through the discovery principle receptors begin “to understand the relevance to them of the communication and begin to apply the new insights to their own felt needs” (Kraft 1979:164).

1.5 THE PRINTED WORD IN AFRICA

The printed word has played an important role in the development of the Christian church in Africa (Ela 1986, Sanneh 1989, Shorter 1980). Ela (1986:25) observes that "Nineteenth-century mission has made the Christians of Africa the children of the written word". He further observes that, "the pedagogy of the faith has demonstrated its incapacity to avail itself of the resources of African oral tradition" adding that, "mission Christianity is a religion of the book whose context is a civilization of the word" (Ela 1986:25). Engel (1988:105) indicates that, along with the spoken word, the printed word is one of the two methods of communication most used by Christians. He maintains that the printed word has both "the advantage of permanency and even an image of authority" (Engel 1988:105). Shorter (1980:3) notes that the 1960s and 1970s witnessed the birth of a new literary tradition in Africa. He writes that the "arts of story-telling, recitation, dance, mime and the dramatic representations of spirit-mediums, which were all part of the oral literature of ancient Africa, have flowered in the written works of modern Africans, expressing themselves for the most part in English and French" (Shorter 1980:3). He further says that "African writers certainly do not neglect their people's religious experience, for religion in Africa is a phenomenon that cannot be ignored" (Shorter 1980:3).

One of the first items on the agenda of new work missions is the learning of the language of the target people and, where there is no written form of the language, to create one. Linguistic anthropology has provided tools for learning languages and, when necessary, reducing them to writing (Hiebert 1976:121). Sanneh (1989:245) shows that the Scripture or portions of the Scripture have been translated into over 1800 of the world's languages of which Kraft (1979:262) says there are about 6000. The literature considered in this dissertation was produced in English and, while translation to vernaculars is not a factor, the use of sectional English in various parts of Africa is as it reflects cultural differences and use of symbols.

There is a need for printed Christian materials to be developed by Africans, in

Africa and for Africans. Mugambi (1989:xi) argues that “theology has to be conducted in the context of and with due regard to socio-political reality”. Engel (1988:126, 127) reports that “more than ninety per cent of Christian book publishing worldwide is translated from USA or European material” and that “it is our task to develop writers, producers and editors where we live, no matter where that is in the world”. Meyer-Dohm (1976:234) calls for the local production of educational materials rather than their importation from the “book production superpowers” in order to effect intellectual exchange between peoples who need “to express themselves in their own way”.

In support of print media Hesselgrave (1991:558) writes, “It is commonly believed that print media are not only the oldest mass media but also the most effective”. He says that while it is true that many people are not literate, the written word is important to those who are (Hesselgrave 1991:558). Hesselgrave (1991:559) records that there are more than 65,000 new titles of over forty-nine pages published world-wide each year. He maintains that books are “more or less permanent” and can be used many times and that, though the number of people who actually become believers through reading a single title are not many, “the number of readers who are motivated in that direction and who are confirmed and instructed in Christian faith must be great indeed” (Hesselgrave 1991:559). “With that in mind”, writes Hesselgrave (1991:559), “Christian communicators should put more emphasis on pre-evangelistic titles, on Christian novels, and on encouraging the production of more books by competent national authors in non-Western nations”. While the communication principles reviewed in this methodology are applicable to all areas of communication, this dissertation focuses on the principles as they apply to the printed material produced by the IPS youth Bible study curriculum which was developed to provide printed literature with an African flavour for an African audience.

1.6 CRITICAL METHODOLOGY AND APPROACH

This section presents five assertions drawn from the principles reviewed in section 1.4 and formulates a framework or critical methodology of five criteria with which to examine the three themes under consideration.

First, communication is more effective when it is receptor-oriented. Second, communication is more effective when appropriate cultural forms or symbols are used. Third, communication is more effective when it meets the felt needs of a receptor. Fourth, communication is more effective when the communicator and the receptor are in the same context or frame of reference culturally and linguistically and there is a reciprocal identification between them. And, fifth, communication is more effective when the receptor participates in the communication event in a process of discovery and feels that he or she has a part in shaping the message.

Selected information and passages from the themes under consideration will be examined and evaluated in light of these five criteria by applying the following questions. First, is the literature receptor-oriented? Second, does the literature use appropriate symbols and cultural forms? Third, does the literature meet the felt needs of the receptor? Fourth, are the communicator and the receptor in the same context or frame of reference? And, fifth, does the literature allow for discovery on the part of the receptor? Chapter two, the historical background study, will provide additional insights for understanding how the literature was aimed at meeting the criteria of the methodology.

CHAPTER 2

HISTORICAL BACKGROUND OF THE INTERNATIONAL PUBLICATIONS SERVICES

2.1 HISTORICAL BACKGROUND AND DESCRIPTION OF THE IPS

In March of 1970, missionaries of the Foreign Mission Board of the Southern Baptist Convention (FMB) representing several countries in eastern and southern Africa, met in Lusaka, Zambia to consider co-ordinating the literature programmes of their respective missions. Out of that and subsequent meetings an organisation was formed to co-ordinate the literature programmes of the various Baptist missions and national church bodies.

The purpose of the International Publications Services (IPS), as the programme became known, was “to serve the churches, conventions/unions and missions in eastern and southern Africa” (IPS 1983:9). The “Primary Documents Manual for International Publications Services” says that IPS “is a support ministry committed to listening to its constituency; therefore, its programme of work is based on literature needs which are voiced by Baptists in the area” and that “IPS acknowledges the responsibility for verifying these needs through an on-going programme of testing and evaluating materials” (IPS 1983:9).

The 1970 Lusaka meeting had been suggested by Dr. Davis Saunders, then Field Representative for the FMB for Southern Africa, who was aware of a duplication of literature programmes by publishing houses from Kenya to Southern Rhodesia (Zimbabwe). After becoming Area Secretary for the FMB for eastern and southern Africa Saunders began a report to representatives of a consultation in Lusaka in 1974 by saying, “In my travels through East and Southern Africa as Field Representative I often found that two or three missionaries were writing manuscripts on the same subject at almost the same

time” (CLP 1974:12). He added, “It seemed that this was such a needless waste of energy and time and really of cost” (CLP 1974:12). Saunders was concerned that missionaries were duplicating their efforts in various countries and thought that they might be able to co-ordinate the writing, production and distribution of literature through a centralised planning body thus conserving personnel and finances (CLP 1974:12). The representatives to the 1970 Lusaka conference recommended that a full-time publications co-ordinator be appointed for eastern and southern Africa though no action was taken to appoint anyone at that time. The representatives also agreed to share available literature specialists who were already in place in various countries.

A second conference was held in Nairobi, Kenya in November 1970 at which the missionary representatives agreed to establish an organisation to co-ordinate the literature programmes of the various countries represented. The new organisation was called the Co-ordinated Literature Programme or Co-Lit for short. Five levels of Bible study materials for Sunday school were agreed on including a beginner level for pre-school through grade one, a primary level for grades two through four, a junior to intermediate level for grades five through seven, a youth level for secondary school grades and an adult level. These levels corresponded roughly to levels of Sunday school organisation in the home churches of the missionaries in the United States. Assignments were made for curriculum material planning with the exception of the adult level. The curriculum of the adult Bible study materials was to come from a six year curriculum in use in the United States with the actual lessons being rewritten for African contexts. Representatives and special guest lecturers noted that African participation was essential to the success of any African literature programme. Specific recommendations and suggestions were made to ensure that Africans be included (PCC 1970:7, 9, 10, 11, 13, 14, 18-20, 28, 30).

In addition to the assignments for Sunday school materials, assignments were also given for co-ordinating materials for study by women’s groups in the

various countries. The conference discussed appointing a full-time co-ordinator but took no action. Charles Middleton of Malawi was appointed as acting “Secretary of Co-ordinated Literature” to supervise the operation of the programme (PCC 1970:4, 5) and the matter of a full-time co-ordinator was placed on the agenda for a proposed general meeting in 1973 (PCC 1970:5).

The proposed third conference or consultation was postponed until November 1974 and was held in Lusaka, Zambia. A key issue at this consultation was a recognition by representatives of a lack of African influence and flavour in the literature being produced. Representatives focused much of their discussion on the need to involve Africans in the overall programme. Middleton noted in an evaluation of the literature that materials produced by Co-Lit lacked “an international quality” and “the African touch at the writer stage” (CLP 1974:10). Saunders agreed that there was a problem of cultural adaptation when he told the representatives, “We had high hopes that somehow in our writing we would find the time and the system that somehow the material would be African in its orientation” (CLP 1974:13). He added, “Now it has become increasingly obvious, and I suppose the later the manuscript the more evident it is, that it hasn’t an African flavor at all” (CLP 1974:13). Saunders said, “We have been under such pressure to get the material in that we haven’t stopped to consider the opportunities we might have for involving our national brothers and sisters in the writing of this material” (CLP 1974:14).

Several recommendations relating to African participation in the programme were made by the representatives. For example, one recommendation read, “That writers of adult lessons consult with an African person or persons with regard to content before the manuscript is finalized” (CLP 1974:24). During the 1974 Lusaka conference an editorial staff was set up with missionary editors responsible for each level of literature (CLP 1974:24). Editors were to see that the curriculum materials be more African oriented in illustrations and content (CLP

1974:26). To accomplish this more effectively the conference recommended that, “each age level editor seriously seek to find a national co-editor who will be trained in the writing and work of that age level of literature” (CLP 1974:25). Another significant recommendation was that Ralph and Rosalind Harrell, missionaries assigned to Kenya, become editorial co-ordinators for the Co-ordinated Literature Programme (CLP) when they returned from leave in 1976 and that their job description include the responsibility of promoting African writer training (CLP 1974:25). The recommendation was approved by the FMB administration and the Harrells accepted the assignment and set up an editorial office in Limuru, Kenya upon completion of their leave. Leonard Otita, a Kenyan, joined the Harrells as an editorial associate.

The next major conference was a workshop held in Limuru, Kenya from 24 July through 4 August 1978. A significant turning point of this workshop was the presence of a large number of African representatives from Baptist constituencies in eastern and southern Africa. The African representatives participated in both the discussions and the decision making (IPS 1983:3). By the time of the 1978 workshop several Africans had been involved as co-editors for each level of Bible study curriculum and women’s literature and there had been some efforts at training African writers (IPS 1983:3). The representatives at this workshop recommended that the theological institutions in eastern and southern Africa include courses in Christian writing to assist in the training of African writers (ILC 1978:11). Also at this conference a recommendation was made “to establish an international publications centre by 31 December 1979” (ILC 1978:7). A follow-up committee was elected and given the responsibility of developing plans and promoting the co-ordinated literature programme (IPS 1983:3, 4). The conference elected R. Jay Stewart as interim director of the co-ordinated literature programme.

The follow-up committee met in Blantyre, Malawi in February 1979 and stated the overall objective of the International Publishing Centre (IPC) as being

“to intensify our efforts to use literature in reaching every person on the continent of Africa for Christ by the year 2000” (IPS 1983:4). The committee elected R. Jay Stewart as director of the IPC and located the office in Nairobi, Kenya where Stewart was serving as director of the Baptist Publications House (IPS 1983:4).

Another development coming out of the Blantyre meeting was the forming of a board of directors for IPC. The board was composed of publishing house directors in eastern and southern Africa and two at large representatives who served on a rotation basis from the countries without publishing houses (IPS 1983:4). The board was to meet annually and held its first meeting in 1980. It was at the first meeting of the board that the name of the co-ordinating organisation was changed from International Publishing Centre to International Publications Services or IPS. The new name more accurately “described the function of the organization” (IPS 1983:4). The IPS board functioned until 1990 when it was dissolved by the Area Office and its responsibilities assumed by a local advisory committee in Nairobi.

The establishment of a full-time office allowed IPS to begin co-ordinating other materials in addition to the Sunday school and women’s materials for which it had been responsible. Additional items included, Bible correspondence books, tracts, pastoral aids and church development aids (IPS 1983:4). The primary documents manual says that in response to the needs of the area, “An increasing number of books which may be used for training local church leaders are being prepared by IPS” (IPS 1983:5).

Several workshops were held during the 1980s under the sponsorship of the IPS office. These workshops provided training experiences for missionaries and Africans who were involved in various stages of the production of literature. One of the more significant conferences was an international editors conference held at Limuru, Kenya from 25 October to 4 November 1981. This conference was a workshop at which “for the first time editors took a concerted, scientific

look at all aspects of curriculum development” (IPS 1983:5). It was also significant in that plans were made to produce a writer’s guide and a stylebook (IPS 1983:5).

One of the primary tasks of IPS was to receive, duplicate and distribute manuscripts to the participating publishing houses in eastern and southern Africa and to several countries in western Africa as the idea of co-ordinated literature spread there as seen in the fact that representatives from several west African countries were present in the 1978 conference in Nairobi (ILC 1978:2). Once the manuscripts were distributed IPS encouraged “adaptation by local publishers prior to translation and printing” (IPS 1983:5). Adaptation or contextualisation was always a priority concern of IPS with responsibility for final adaptation or contextualisation falling to the local publishing houses. The literature, though mainly meant for use by Baptist churches, was also being used by other Christian groups (IPS 1983:5).

2.2 YOUTH LITERATURE

When the representatives at the 1970 conference in Nairobi set up five levels of Sunday school curriculum, they discussed the best way to make the division of the levels and agreed that in the African context the best criterion for division should be the school grades of the pupils (PCC 1970:24). The youth level was a five year curriculum and followed the secondary school grades which were generally grades 8 through 12 though some areas designated the secondary school grades as forms. Zambia was to plan the curriculum for the fourth level or youth curriculum (PCC 1970:6) and writing assignments were given to various countries (PCC 1970:26).

Curriculum planning committees were instructed to plan the designated curricula and all the technical details such as format and length of the lessons and to make suggestions for the writing of teaching aids (PCC 1970:6). It was made clear that the curriculum planning which was to be done was considered as “stop-

gap” and that every effort would be made to evaluate the literature through feedback “together with active participation on the part of the nationals” which would “largely determine the future curricula” (PCC 1970:7).

Dr. Davis Saunders emphasised the need for African involvement when he insisted that African writers were “a must in future developments” and that “African evaluation of material is needed” (PCC 1970:9). Joyce Scott of the Africa Inland Mission in Nairobi also emphasised the importance of training and using African writers saying to the missionaries that they must “discover, train and use African writers” and that though in the past it may have been easier to do it ourselves “we cannot do this any more” (PCC 1970:10, 11). Discovering, training and using African writers gives the missionary a very prominent place in literature development in Africa. Finally, the curriculum planners were urged to seek advice from groups experienced in literature development in Africa and to “study together with Africans to plan a curriculum” (PCC 1970:25). Curriculum planning groups were also urged to have an appreciation of world view as they developed curriculum for their respective groups (PCC 1970:15).

The five year curriculum for the youth literature was planned in Lusaka, Zambia during a special curriculum planning workshop. Participants in the workshop included members of the publications committee of the Baptist Mission of Zambia, the director of the Baptist Publishing House, two members of the publications committee in Rhodesia (Zimbabwe) and a selected group of Zambians. More than twenty people participated in the planning and “brain storming” sessions which lasted for a day and a half. Dr. Jacob Loewen, linguist and cultural anthropologist with the United Bible Societies, served as a special consultant for the workshop and was instrumental in setting guidelines for the participants as they gave suggestions which resulted in the development of the five year curriculum (IPSCS S.a.:21).

The curriculum is designed for English speaking young people of

secondary school age but can also be used with young adults who are not in school but are conversant with English. The curriculum aims at a balanced study emphasising four areas: 1) biblical studies; 2) ethical teachings based on Bible characters and stories; 3) practical problems faced by youth; and 4) doctrinal studies (IPSCS S.a.:20). To accomplish this balance the following purposes and titles were given for each quarter (IPSCS S.a.:20, 21):

Year 1

Quarter 1: To give a foundation of the very beginning of the world and life, using the Book of Genesis, Chapters 1-11. Beginnings--Genesis.

Quarter 2: To bring Christ in sharp focus to our people as John saw him. A survey of the life of Christ--John.

Quarter 3: To show young people the challenge that Christ presents to accept Him as Saviour and to live for Him in their daily lives. What it means to be a Christian.

Quarter 4: To show that Christianity has the answer to the problem of evil and fear associated with witchcraft. Witchcraft and the Holy Spirit.

Year 2

Quarter 1: To help young people examine and lay a vital foundation to face the forces they meet in the world of "new morality", etc. To help establish identity in a time of great change so that when they leave the old ways, they do not leave all moral values. What about Christ and you?

Quarter 2: To present in the geographical-historical context God's promises and the peoples' failure through the people of Israel in the Old Testament. General survey of the Old Testament.

Quarter 3: To point the pupils to the New Testament church and compare with today's church promoting revolutionary living. Fundamentals of the New Testament Church.

Quarter 4: To begin in the creation and end in the birth of Jesus to show man (sic) is lost and God continues to seek him (sic). Story of redemption.

Year 3

Quarter 1: To use the Parables of Jesus to understand his teachings for today's life.

Parables of our Lord.

Quarter 2: To show how God used these Old Testament men (Amos and Jonah) to carry out His will: first, in relationship to the nation of Israel as God's chosen people; second, in relationship to the missionary outreach to other nations. Amos and Jonah.

Quarter 3: To show that young people have the responsibility and opportunity of making personal decisions that affect their spiritual growth. Making life's choices.

Quarter 4: To help the students understand the content and intent of other religions.

Christianity and other religions.

Year 4

Quarter 1: To show how Christ can take people of diverse abilities and character and use them for His glory. Those who followed Christ.

Quarter 2: To clarify the meaning and promise of the Book of Revelation. A study of the book of Revelation.

Quarter 3: To present a challenge of what God can do through everyday living. Old Testament characters.

Quarter 4: To examine the services Christians must render in today's world. The Christian in today's world.

Year 5

Quarter 1: To come to an understanding of faith. People of faith--Hebrews.

Quarter 2: To define 1) the Christian family and 2) church leadership. The Christian family and church leadership.

Quarter 3: To identify the Church - whose it is - who is the Head - and who is responsible for its growth and development. The Lord and his church.

Quarter 4: To bring to bear the scriptural teachings on practical Christian ethical problems. Practical teachings of a personal God.

Subsequent action modified the suggested curriculum but it remained

fundamentally the same. The suggested readability level of the youth literature was to be grade eight for the pupil's books and grade nine for the teacher's books (IPS 1981:21).

The process of developing the youth literature continued to be a priority. The evaluation process is very important to the curriculum because many times there are new problems such as HIV and AIDS or social and political situations facing young people which were not known when the original curriculum was designed. At the international editors conference in Limuru, Kenya in 1981 evaluation was once again stressed (IPS 1981:21). The youth literature five year curriculum was evaluated and changes suggested (IPS 1981:21). A guest lecturer, Dr. Florida Karani of the University of Nairobi, told the editors that evaluation is a key element at every step of curriculum development (Karani 1981:4). She advocates formative evaluation and writes that, "the developer is interested in using the evaluation data to improve and shape the end product" and that it "must be built into the developmental process from the outset" (Karani 1981:4). Karani's (1981:4, 5) approach to curriculum development includes target group analysis, defining of objectives, student quality, content, approaches to teaching, resource materials, evaluation and staff development. Participants in the youth curriculum workshop carefully evaluated the literature with regard to formatting and content and reassigned titles which had not been written or needed to be reformatted (IPS 1981:21). After the 1981 conference in Limuru, the international editors continued to supervise the revisions in the youth literature and the pupils and teachers books were completed and the full curriculum made available to the churches.

2.3 SUMMARY

IPS has offered an opportunity for Baptists in various countries in eastern and southern Africa to work co-operatively in literature development. The major

conferences allowed participants from various countries to have meaningful input in the programme and to become acquainted and learn from each other about Baptist work across the region. IPS policy emphasised African participation in the total development of the literature programmes and offered training in curriculum writing and editing skills.

IPS continues to function to some degree though the main leaders in the effort have now retired and most of the missionaries and Africans working closely with the programme have retired or assumed other assignments. To keep IPS functioning a literature distribution co-ordinator has been appointed to help meet literature needs of churches and missionaries in southern Africa.

The role of IPS in the future development of literature in eastern and southern Africa is uncertain because of a new administrative organisation in the Foreign Mission Board of the Southern Baptist Convention, now called the International Mission Board (IMB). The IMB has divided the older and larger administrative area into smaller regional units. Evangelism and church development are no longer carried out by missions organised in each country but by evangelism teams responsible to regional leadership teams targeting unreached people groups, population segments or geographical areas. Christian literature is still a priority concern in the new organisation and the publishing houses in the various countries continue to operate, but the mechanics of co-operation and co-ordination utilised under IPS are being reviewed.

Evaluation of contextualisation will be essential if IPS or local literature programmes are to meet the literature needs of the churches effectively in the future. This dissertation aims to establish a model with which to evaluate IPS literature from a cross-cultural perspective.

CHAPTER 3

SALVATION

3.1 INTRODUCTION

Having explained the historical background and functioning of the International Publishing Services, I now move to a consideration of the three selected themes. First I will discuss the theme of salvation. The curriculum planners for the IPS youth Sunday school literature considered salvation in Jesus Christ an important theme. As evangelical Christians they understood the presentation of the doctrine of salvation as a Scriptural obligation and sought to present the theme in such a way that African young people would have a biblical basis to understand this important Christian doctrine. The study for the fourth quarter of the second year is given completely to the topic of salvation. The purpose for that quarter is to show that people are lost and that God desires to give them salvation (IPSCS S.a.:20). The pupil's and teacher's books begin with the fall of humankind in the book of Genesis and go through Jesus' call to commitment and discipleship in the Gospels. Other references to salvation are found in lessons throughout the curriculum. This chapter examines the theme of salvation found in selected passages from the International Publications Services' youth curriculum in light of the methodology presented in section 1.6.

3.2 SIGNIFICANCE OF THE SALVATION THEME

The theme of salvation in Jesus Christ is important in Africa and to all Christians. Bosch (1991:393) writes that salvation is "a fundamental concern of every religion" and that "for Christians, the conviction that God has decisively wrought salvation for all in and through Jesus Christ stands at the very center of their lives". He says that this conviction and the desire to mediate salvation to all people has given the Christian missionary movement its motivation throughout history (Bosch 1991:393).

In contextualising a Christian doctrine of salvation for Africa the missionary

theologian must be aware of the various African traditional religious backgrounds and cultural contexts (Mbiti 1969:1). Africans are widely viewed as a spiritual or religious people (Booth 1977:1, Idowu 1973:1, Mbiti 1969:1, Mugambi 1989:9, Parrinder 1962:134). Parrinder (1962:134) says that no Africans doubt their spiritual nature. Mbiti (1969:1) writes that religion is the greatest influence in the lives of Africans and explains that “Africans are notoriously religious” with religion permeating “into all the departments of life so fully that it is not easy or possible always to isolate it” while Mugambi (1989:9) observes that Africans are more practical than theoretical in their religious expression.

The idea of life after death, though somewhat different from “Christian” views as held by most evangelical Christians, is found in traditional African religious thought. Mbiti (1969:4), for example, says that, to his knowledge, a belief in “the continuation of life after death is found in all African societies” though this belief “does not constitute a hope for a future and better life”. Mbiti (1969:4) contends that the important concern for the African is to “live in the here and now”. He maintains that there is no distinction between the spiritual and the physical” aspects of either the present life or the life hereafter and that there “is neither paradise to be hoped for nor hell to be feared” (Mbiti 1969:5). Mbiti (1969:5) says bluntly that the African “does not long for spiritual redemption, or for closer contact with God in the next world”. For Mbiti (1969:5) this element of the traditional religions helps in the understanding of “the concentration of African religiosity on earthly matters, with man (sic) at the centre ...”. He clearly points out that traditional religions and philosophy are concerned with the past and the present and that with them there is “no messianic hope or apocalyptic vision with God stepping in at some future moment to bring about a radical reversal of man’s (sic) normal life” (Mbiti 1969:5). Mbiti (1969:5) further says that in African traditional religion humankind’s relationship with God is not an “ethical-spiritual relationship” but that “acts of worship and turning to God are pragmatic and utilitarian rather than spiritual and mystical”.

Priest (1987) and Stanley (1987) discovered that cultural practices and

traditions can affect the presentation of the gospel. Priest (1987:171) says of the Baraguyu people in Tanzania that few were Christian because “the gospel has not been presented to them in a culturally relevant manner”. He found that many of the Baraguyu rejected the gospel because the churches condemned cultural practices such as “shaving heads, chewing tobacco and drinking alcoholic beverages” (Priest 1987:171). He also notes problems related to tribal language and local leadership and says, “Clearly, the gospel had been presented in a way that clashed with their cultural standards and expectations” (Priest 1987:171). Stanley (1987:180), working among the Bassari of Senegal, found that even historical traditions among the people hindered the work of presenting the gospel. He writes that the elders told of missionaries who had come in the past and told them the story of a flood but that the people did not listen because they had heard how “these same ‘men (sic) from the water’ had taken people as slaves in the Gambia” (Stanley 1987:180).

To make universal statements about African religious beliefs is difficult because of the various beliefs and practices across the continent (Mbiti 1969:1-5, Mugambi 1989:3). There are different perspectives on salvation even in the Bible. Bosch (1991:393) points to the fact that in the New Testament Luke considers that salvation is present salvation which “realizes itself in this life, today” and Paul considers that salvation is apocalyptic beginning with “one’s encounter with the living Christ” and finding fulfilment in the future. The idea of salvation in the now, sometimes referred to as “liberation salvation” or being freed from the bondage of social injustice, plays an important role in salvation thinking as seen in Mugambi (1989:12) who holds that in an “African context and in the Bible salvation , as a theological concept, cannot be complete without liberation, as a socio-political concept”. Luzbetak (1988:123), saying that the “classicist’s understanding of salvation is eschatological and therefore refers primarily to soul-saving, to the hereafter, and to final and eternal salvation rather than to any form of salvation or liberation here on earth”, writes that in the new missiology “salvation is definitely a matter of both the now and the hereafter, with a strong emphasis on the concerns of the present life”.

Hiebert (1985:24, 224) reminds those in missions that the eternal salvation of people is the highest priority of the church but that it has to do with all parts of life. Writing on the new independent church movements, Luzbetak (1988:108) says that the phenomenal growth of the African independent churches is due to “a deep longing in the hearts of adherents of such churches for a Christianity that would more closely reflect local needs and aspirations”.

That salvation is understood in African cultures as present reality or liberation with earthly concerns and not just future expectancy is seen in several African theologians (Mbiti 1969:4, Ela 1986:30, Mugambi 1989:12, 80, Sanneh 1989:114). Ela (1986:30) says that missionaries failed to teach the liberation aspect of the gospel and that most African converts thought that “being saved meant going to heaven”. He maintains that salvation has a present as well as a future dimension and that being saved means being delivered or liberated “from the forces of alienation that enslave persons” (Ela 1989:30). Mugambi (1989:12) reflects a similar view when he writes, “That the fundamental concern of African Christian theology has been liberation-salvation has been manifested in the activities of many African Christians and the growth of more than 6,000 ‘Independent’ churches in the continent of Africa”.

Religion is generally viewed as holistic and integrated in African societies (Booth 1977:1, Idowu 1973:1, Mbiti 1969:5). If the gospel is to be presented effectively, it must be presented holistically and many advocate such an approach (Mbiti 1969:5, Ela 1986:30, Brant 1987:193, Mugambi 1989:110). Mugambi (1989:110), for example, says that preaching the gospel for the “salvation of the soul” only and neglecting the physical needs of the people to whom the gospel is preached “is at best irrelevant, and at worst useless”.

3.3 SOURCE MATERIALS

This chapter applies the methodology of section 1.6 to the theme of salvation as presented in selected passages from chapters four and seven, in the book Jesus in

John's gospel (Berkley, Gikiri, Mwangi & Karani 1988), in the book The story of redemption (Cummins 1987a), in the book The story of redemption (teacher's book) (Cummins 1987b), and in chapters eight and nine of the book Beginnings in Genesis (teacher's book) (Ochwo 1984).

Jesus in John's gospel by Ann Berkley, Josphat M.M. Gikiri, Bernard Kabaru Mwangi and Paul G. Karani (1988) is the second book in the first year of the five year IPS youth curriculum. Berkley was a missionary and a secondary school teacher with the Baptist Mission of Kenya. Gikiri was a school teacher who worked with young people in Kenyan Baptist churches. Mwangi was a youth minister and worked with youth throughout Kenya and Karani was an adult education teacher who had worked with young people for about ten years in Kenya when this book was written. (Berkley et al. 1988:4) This dissertation considers passages on salvation selected from chapters four and seven, "Jesus teaches about the new birth" and "The words of eternal life".

The story of redemption, by Peggy Cummins (1987a) and The story of redemption (teacher's book) also by Cummins (1987b) are the fourth books of the second year in the IPS youth curriculum. Cummins, who worked with youth in Kenya, rewrote an earlier pupil's book adapting it to a new format and wrote the teacher's book. The theme for the quarter was salvation. Cummins begins with the fall in Genesis and continues through the ministry of Jesus to tell the story of redemption or salvation. She was a missionary in Kenya from 1966 to 1972 and 1982 to 1988 when she transferred to Tanzania (Cummins 1987a:3).

Beginnings in Genesis by Moses Ochwo (1984) is the first book in the IPS five year youth curriculum. The purpose of the book is "to give a foundation of the very beginning of the world and life, using the Book of Genesis, Chapters 1-11" (IPSCS S.a.:20). While the theme of this book is not specifically on salvation, Ochwo discusses aspects of salvation in two chapters, chapters eight and nine "The penalty of sin" and "Victory over sin". Ochwo is a Ugandan who works for the Baptist Union in Uganda. He was a teacher and head of Christian education in secondary schools for thirteen years and holds a diploma in education from Makerere University. His work

with the Baptist Union of Uganda included service with the department of evangelism and church growth and the Baptist theological education department. He participated in IPS board meetings and was the first African to write a complete book for the IPS programme (Ochwo 1984:3).

3.4 EXAMINATION OF THE THEME OF SALVATION

This section uses the methodology developed in section 1.6 to examine the theme of salvation found in the IPS source materials described in section 3.3. Passages and relevant information from the IPS source materials and IPS documents will be used to demonstrate the conformity or lack of conformity to the criteria of the methodology.

3.4.1 Receptor orientation

The methodology asserts that, in the first place, to be more effective the literature must be receptor-oriented. Receptor orientation is seen in the stated aims of the lessons. Harrell (LCW S.a.:2) says that the writer must “know the definite purposes and aims for this material as given in the lesson course outline” and that they must “know the purposes and aims for each unit, the main truth and aim for each lesson”. Berkley, et al. (1988) show the importance of the receptor by stating the aims in each chapter from the reader’s perspective. The aim of chapter four is, “I will learn what Jesus taught about new birth” (Berkley, et al. 1988:16). The aim of chapter seven is, “I will learn that Jesus is the only one who can give eternal life” (Berkley *et. al.* 1988:30). These aims personalise the lessons and tell the student what is expected of them in the study.

Cummins (1987b) also uses the aim in each chapter in her teacher’s book to emphasise the importance of the receptor. Each aim states that the purpose of the lesson is “to help” the student in some way. For example, the aim of chapter eight is “To help students see how Jesus saved them to serve him” (Cummins 1987b:39).

The use of lesson aims to concentrate on the receptor is seen in Ochwo’s

(1984:38) aim in chapter eight “The penalty of sin”. He writes that the aim of the lesson is “to help students recognize the seriousness of sin and disobedience toward God” (Ochwo 1984:38). Another indication that the lesson is receptor-oriented is seen in the “Prayer Suggestions” in the end of the lesson which express concern for the student. The first suggestion is “Pray that this lesson will impress upon the students the serious consequences of sin. It should lead them to repentance and faith toward God” (Ochwo 1984:41). The second prayer suggestion is “that they will see their responsibility to help others to escape from the power of sin” (Ochwo 1984:41). Ochwo (1984:46) also indicates in chapter nine, “Victory over sin”, that the student is to be considered when he writes that the aim of the lesson is to show students that the only hope for salvation is in Jesus Christ. His prayer suggestions for chapter nine are that students will understand that the only hope of salvation is in Jesus Christ, “that they will put their faith in him”, and “that they will accept their responsibility to lead others to Christ” (Ochwo 1984:45). These prayer suggestions remind the teacher that they are to have the student in mind as they prepare and as they teach the lesson. Another indication that the writing is receptor oriented is seen in the application section which calls on students to answer crucial questions for themselves concerning their study. This is more fully discussed in the application of the fifth criterion pertaining to when the student is asked to discover appropriate truths for themselves.

3.4.2 Use of cultural forms and symbols

The second criterion asks whether the literature uses appropriate symbols and cultural forms. This section cites three examples from the IPS source materials to illustrate the use of symbols related to an understanding of salvation in an African context.

The first example of Christian symbolism of salvation is found in chapter nine when Cummins (1987a:40-41) uses the cross as a symbol to explain the sacrificial and redemptive work of Jesus. To help the reader understand the symbolism of the cross, she explains its significance in the context of the New Testament saying that it was

the suffering and death of Christ on the cross which made salvation possible (Cummins 1987a:40). She explains that death on a cross was a despised method of punishment among the Jews and the Romans and that dying on a cross was a very painful ordeal with severe suffering. She further explains that Jesus willingly chose to become a human being so that he could suffer and die on a cross for the salvation of humankind and that this is the only way people can be free of sin. She refers to Hebrews 9:10 and says that the body of Christ was offered as “an offering for all time, once and for all” (Cummins 1987a:40, 41).

The atoning work of Christ on the cross may have special significance in an African context when viewed as a sacrifice or offering. Mbiti (1969:58-61) explains that the practice of sacrifice along with the practice of giving offerings is “one of the commonest acts of worship among African peoples” and gives several examples of how sacrifice is related to the lives of various African peoples. He says that the practice of sacrifice is widespread but that it varies considerably in meaning across the continent and that caution must be exercised not to “push generalizations too far” (Mbiti 1969:59). Mbiti (1969:59) says that the making of sacrifices in African cultures seems related to the maintaining of an ontological balance and making and renewing contact between the “spiritual and physical worlds”.

Mugambi (1989:114), noting that the cross was not originally a Christian symbol, says that since the seventh century the cross has increasingly become one. He says that “one of the most important interpretations of the cross is that it represents the suffering of Jesus at the crucifixion for the redemption of the sins of all sinners, Jews and Gentiles all over the world throughout history” (Mugambi 1989:115).

The second example of how IPS youth curriculum writers use symbols to make the Christian doctrine of salvation relevant to their readers is seen in Berkley et al. (1988:30) who tell a story of four people who were found guilty of violating government laws and were sentenced to life in prison unless a large fine was paid. The assessing of fines as punishment for crimes or wrongdoings is a customary practice in African societies. Van Rheenen (1991:290) quotes Byang Kato who, writing on the

Jaba of Nigeria, equates acceptance “in the community of the living, and then in the city of the dead” with salvation. Kato says that for an offender among the Jaba to be accepted there must be the payment of a fine or the suffering of a punishment (Van Rheenen 1991:290). In the story told by Berkley et al. (1988:30) many people sympathised with the prisoners but none could pay their fine until a very rich man came forward and paid the money and the prisoners were set free. The freed prisoners praised the man whom they thought was the only person who could pay their fine and set them free (Berkley et al. 1988:30). The authors then compare Jesus to the rich man who paid the fine but say that Jesus has done much more for people than just pay the penalty of sin. He has given people who believe in him eternal life (Berkley et al. 1988:30). This story brings out the idea that redemption from sin is effected by the paying of a price or a ransom and that Jesus is the one who willingly paid the ransom for the sins of the world.

A third example of the use of Christian symbols is found in the symbol of Jesus as the bread of life in Berkley et al. (1988:31, 32). The symbol of Jesus as the “bread of life” is used by the authors to show that Jesus satisfies spiritual hunger and sustains life. Bread in the Bible was the staple food of most common people (Butler 1991:209). In the Old Testament bread symbolised such things as “enemies to be consumed (Num. 14:9, KJV, RSV), the unity of a group (1 Kings 18:19), hospitality (Gen. 19:3), and wisdom (Prov. 4:17)” (Butler 1991:209). “In the New Testament it symbolizes Jesus Christ Himself (John 6:35), His body (1 Cor. 11:23-24), His kingdom (Luke 14:15), and the unity of His church (1 Cor. 10:17)” (Butler 1991:209). Berkley et al. (1988:32) use the symbol of bread to represent eternal life in Jesus. They write, “When Christians come to Jesus and believe in him, he eternally satisfies the spiritual hunger and thirst for God which are the deepest needs of human nature” (Berkley et al. 1988:32). They go on to say that the eating of bread, along with the drinking of wine, reminds Christians of identification with Jesus who gives eternal life. Missionaries have taught African converts the importance of the Lord’s Supper and the symbolism of the bread and the wine by using mostly wheat bread and grape

wine. Ela (1986:5) questions the symbolism of wheat bread and grape wine instead of bread and a drink made from local products which might have as much or even more meaning for the African Christian. He compares the use of imported matter (wheat bread and grape wine) in the Eucharist with the dependency of the church on human and economic foreign aid (Ela 1986:2, 5). He also says that the “symbolism of the Eucharist escapes the savanna people or the forest people because the meaning of wheat bread and grape wine in European culture escapes them” (Ela 1986:5).

3.4.3 Receptor needs

The third criterion asks, “Does the literature meet the felt needs of the receptor?” This is a difficult criterion to examine in a non-empirical study such as this one. As seen in section 3.2 Mbiti (1969:5) asserts that, though African people are a spiritual people, there is no longing among traditional Africans for “spiritual redemption, or for closer contact with God in the next world”. Adeyemo (1979:94) says that the traditional African thinks of salvation as “acceptance in the community of the living and the living-dead, deliverance from the power of the evil spirits, and a possession of life force”. The planners and writers of the IPS youth literature wanted to address their perceived need for salvation in Jesus Christ among the youth as a Christian obligation. However, to substantiate whether there was a felt need among the youth for salvation would require an empirical study which is not the aim of this study.

3.4.4 Frame of reference

The fourth criterion asks whether the communicator and receptor are in the same context or frame of reference. Berkley, Gikiri, Mwangi and Karani (1988) write from a background of experience with African youth. Berkley served as a missionary and secondary school teacher for several years in Kenya and the Kenyan writers are in an African context by virtue of who they are.

Cummins (1987a, 1987b) served as a missionary in Kenya and worked with

youth in her local church for many years before writing her books. Language and cultural studies required of missionaries in Kenya aided her in relating to the African context.

Being an African and having been a student and a secondary school teacher in Uganda, Ochwo (1984) fits the criterion for being in a similar frame of reference with his audience of secondary school students. His diploma in education from an African university qualifies him with some general knowledge of his audience of secondary school students though many are outside Uganda.

3.4.5 Discovery of truth

The fifth criterion asks whether the literature allows for discovery of truth on the part of the receptor? Each of the books has application or question sections which challenge the reader to discover particular truths for themselves. Berkley et al. (1988) address this criterion by asking the reader to answer questions or to do things which will help them to understand certain truths. In their chapter on the new birth, Berkley et al. (1988:20) ask the reader to list the changes in the life of Nicodemus before and after he was born again and to compare the lists. In their chapter on the words of eternal life, Berkley et al. (1988:33) ask the reader what they think Jesus means when he says he is the bread of life. These activities and questions are intended to encourage the reader to think and to reach their own opinions regarding the subject matter being taught.

Cummins (1987b) includes questions and activities at the end of each chapter designed to encourage readers to discover truth for themselves. On the fall of humankind, Cummins (1987a:10) asks the reader if they think God cares that Adam and Eve sinned or if God cares that they sin themselves. In the same chapter she asks the reader to tell what they think causes people to sin (Cummins 1987a:10). On the nature of sin Cummins (1987a:14) asks the reader to list some of the things they feel when they “deliberately choose to do what is wrong”. After discussing God’s purpose

of redemption, Cummins (1987a:30) asks the reader to consider what it means “when a person experiences a personal relationship with Jesus Christ?” In chapter eight Cummins (1987a:38) asks the reader what “salvation” means to them.

To help his readers discover truth, Ochwo (1984) directs the teacher to have the students read assigned Scriptures and answer questions related to them. In chapter nine Ochwo (1984:44) instructs the teacher to assign three Scripture readings after telling the story of a boy who was punished for burning his father’s shirt through carelessness and to ask, “What similarities exist between the ideas of these Bible verses and the story of the father and son I have just told you?” The purpose of this question is to have the student evaluate the story in light of the Scripture. Ochwo also writes an application section in both chapters under consideration in which the teacher is to ask questions allowing the students to express truths they discovered in their own study in the “Application” sections of their books. At the end of chapter eight Ochwo (1984:45) instructs the teacher to ask the pupil to give “wrong ways to try to get eternal life” and to tell what the right way is. As with Berkley et al. (1988) and Cummins (1987a) the activities and questions are designed to lead the readers to discover truth for themselves.

3.5 SUMMARY

This chapter has examined selected passages from the IPS youth curriculum in light of the suggested methodology based on Kraft’s (1979) principles of communication. The next chapter considers the theme of the Christian family.

CHAPTER 4

THE CHRISTIAN FAMILY

4.1 INTRODUCTION

In this chapter I will discuss the theme of the Christian family found in selected passages from the International Publications Services' youth curriculum in light of the methodology presented in section 1.6. The original curriculum presented in chapter two was changed to include a book on the Christian family. Quarter two of year five included a suggested book which was to discuss the Christian family and church leadership as separate topics. When the curriculum was evaluated and revised the editors recognised the need to include a more detailed study on the Christian family. A book on the Christian family, Living in a Christian home (Chacha, Karani & Mutta 1990a) was included in the curriculum in the third quarter of the first year. This chapter applies the methodology of section 1.6 to the theme of the Christian home as presented in selected passages in the book Living in a Christian home (Chacha et al. 1990a) in the book Living in a Christian home (teacher) (Chacha et al. 1990b), and in chapter five of the book Beginnings in Genesis (teacher's book) (Ochwo 1984).

4.2 SIGNIFICANCE OF THE CHRISTIAN FAMILY THEME

The family is an important cultural institution in Africa. This section considers the family from the perspective of traditional African beliefs and practices as they are similar to or differ from a Christian perspective. It also considers other topics such as marriage which are closely related to the theme of the family.

The theme of the Christian family is discussed widely in Africa today as evidenced by its place of prominence at the synod of African bishops in Rome in 1994 where it was one of the main topics on the agenda because of its importance in African culture (ZB:1996:46). The Zimbabwe bishops (ZB 1996:46), requesting that the family be included in the agenda of the synod, quote John Paul II who told a

gathering of Catholic laity in Harare in 1988 that “African traditional culture is centered on the family” and that “Africa cannot flourish unless its families survive present social upheavals”.

Kirima (1994:218), Roman Catholic Archbishop of Nyeri in Kenya, writes that the family is important enough to the Roman Catholic Church that John Paul II declared the year 1994 to be the “year of the family for the pastoral concern of the Church”. Kirima (1994:217, 218) laments that the family in Africa suffers because of “poverty enhanced by the never ending foreign debts, tribal conflicts inspired by power-hungry politicians and the AIDS epidemic”. De Jong (Karima ...et al. 1994:219), Roman Catholic Bishop of Ndola in Zambia, says that the family in Africa is the “fundamental unit of the Church and its source of dynamism, joy and hope” but that it is faced with innumerable problems including “traditional and modern polygamy, customary marriage without the sacrament of marriage, false concepts of marriage, divorce and female headed homes, ritual cleansing rites and dispossession of widows, refugees and migration, political and social problems, the AIDS epidemic and intolerable child mortality”.

African presuppositions of the family are distinct in many ways (Mbiti 1969, Eboussi Boulaga 1984, Mugambi 1989). Mbiti (1969:106, 107) writes that the African concept of family “has a much wider circle of members than the word suggests in Europe or North America” and includes the “living-dead” and “the unborn members who are still in the loins of the living”. Mugambi (1989:5) says that the general concept of family in Africa extends far beyond the nuclear family idea of the West and that the “whole clan” is considered family with strong extended relationships.

The concept of the extended family with emphasis on blood kinship is prevalent in almost all of Africa (Mbiti 1969:104, Lwasa 1980:141, Wilson 1971:97, Parrinder 1962:139). Mbiti (1969:104) writes that the “deep sense of kinship, with all it implies, has been one of the strongest forces in traditional African life” and that “kinship is reckoned through blood and betrothal (engagement and marriage)”. Lwasa (1980:141) says that the concept of the extended family sometimes includes whole villages with members of the family respecting and helping each other as brothers and

sisters. He draws a parallel between the unity of the extended family and the body of Christ and writes that the “blood relationship has aspects which, if judiciously used, may serve as an effective preparation for the Christian belief in our common life in Christ, and consequently for Christian life as brothers in him” (Lwasa 1980:414, 142). Lwasa (1980:142, 143) also says of traditional African cultures that the extended family maintains its ties through tracing its origin to a common ancestor and that “with each generation, the children and grandchildren widen the family circle, but never break it to start a new family”. Wilson (1971:97) points out that the African feels an obligation to the ancestors and to the descendants. Parrinder (1962:139) notes that many traditional Africans believe that when a child is born an ancestor may have been reborn and the child is sometimes given the name of the reborn ancestor. The concept that a new family is not started when a couple marries but continues the old family is contrary to several statements in the IPS youth literature such as in Chacha et al. (1990:7) who write that when a man and woman marry they establish a new family and that the new family “can manage their home and decide what they will do to serve the Lord” and that though they should help their parents, “they become a new family” (Chacha et al. 1990:7).

The traditional African concept is generally of a corporate and not an individual family. Mbiti (1969:108) says that when a man “gets married, he is not alone, neither does his wife ‘belong’ to him alone” and the children belong to the corporate body of the family. Parrinder (1962:139) says that African families give much attention to “marriage arrangements to ensure that there is proper affinity, so that tradition may be followed and the ancestors reborn”. Isichei (1995:269) says that though traditional African marriages may have been arranged between families for the good of the community, even traditional marriages which sometimes involved long negotiations “often reflected the choices of two individuals”. Hillman (1993:77), pointing to a difference between a Christian view of marriage and an African one, says that many African marriages require a prolonged process and are “consummated only with the birth of a male child” as “with the ancient Jews”.

Modernisation of African societies has brought many changes in traditional practices though the underlying presuppositions are still influenced by traditional

beliefs and practices. Ela (1986:127, 128) says that urbanisation of African society is “undermining the foundations of traditional family culture”. Mugambi (1989:5, 6) argues that though the urbanisation phenomenon has affected the great majority of African cultures that the underlying rural social relationships still hold sway even in urban areas. Many African writers are advocating a careful study of traditional African practices regarding the family and modern developments. Nyamiti (1980:104) writes that no traditional practice should be set aside unless it “is incompatible with the modern African way of life”. Setiloane (1978:405) holds that many traditional African practices are observed by African Christians and that the teaching of the church on family and marriage is being challenged. The traditional African ways include such practices as economic responsibility for the extended family, multiple marriages, marriage protocol and the purpose and meaning of marriage (Wilson 1971:94, 95). Eboussi Boulaga (1984:38, 39) points out that there are many differences between the Christian doctrine of family and the views held by many traditional African cultures but that the church has the right to insist that Christian principles are followed in the family life of its people.

African youth need to be aware of the Scriptural teaching on the Christian home in order to reconcile the differences between the traditional and Scriptural practices and even the differences between the imported practices from non-African societies and the Scripture.

4.3 SOURCE MATERIALS

Living in a Christian home by Florence Chacha, Paul Karani and Robert Mutta (1990a) and Living in a Christian home (teacher) by the same authors (1990b) are the third books in the first year of the revised youth curriculum. These books deal with the theme of the Christian family. Chacha, a pastor’s wife with theological training, has worked with youth. Karani is an adult education teacher and works with youth. Chacha and Karani are Kenyans. Mutta is a Tanzanian with theological training. He was working with the Baptist Publications House in Nairobi, Kenya at the time this

book was written. He also teaches youth in his church. (Chacha, Karani, Mutta 1990a:4)

Beginnings in Genesis by Moses Ochwo (1984) is the first book in the IPS five year youth curriculum. Ochwo discusses the Christian home in chapter five “The creation of the home”. Ochwo, a Ugandan, works for the Baptist Union of Uganda. He was a teacher and head of Christian education in secondary schools for thirteen years and holds a diploma in education from Makerere University. His work with the Baptist Union of Uganda included service with the department of evangelism and church growth and the Baptist theological education department (Ochwo 1984:3). He participated in IPS board meetings and was the first African to write a complete book for the IPS youth curriculum.

4.4 EXAMINATION OF THE THEME OF THE CHRISTIAN HOME

This section uses the methodology developed in section 1.6 to examine the theme of the Christian home found in the source materials described in section 4.3. Examples from the lessons and relevant information from the source materials and IPS documents will be used to demonstrate the conformity or lack of conformity to the criteria of the methodology.

4.4.1 Receptor orientation

The first criterion asks if the literature is receptor oriented. As shown in the previous chapter on the theme of salvation, the stated aims of the lessons on the Christian home demonstrate that they are directed toward the receptor. Harrell’s (LCW S.a.) instructions for IPS curriculum writers concerning purposes and aims for the lessons were reviewed in section 3.3.

Chacha et al. (1990a) had the receptor in mind when they wrote their lesson aims on the Christian home from the reader’s perspective as seen in the lesson aim of chapter one which reads “I will learn that God planned for one man and one woman only to be married to each other” (Chacha et al. 1990a:5). Chacha et al. (1990b) also

relate the aims in their teacher's book to the student. In chapter one of the teacher's book they write, "I will help my students learn that God planned for one man and one woman only to be married to each other" (Chacha et al. 1990b:5). Ochwo (1984:26) also uses a lesson aim to indicate receptor orientation when he writes that the aim of the lesson on the creation of the home is "To help students understand that holy marriage is the foundation upon which the home is built". His emphasis is on helping the student to understand the truth taught in the lesson (Ochwo 1984:26).

The personalised application section of each lesson in the pupil's book is a further indication that Chacha et al. (1990a) are writing with the reader in mind. They write in the application section of chapter seven, "As you plan for your future, ask the Lord to direct you in building a home that will honour him" (Chacha et al. 1990a:32). They further challenge the students to personalise the lesson and make decisions in advance as to how they desire their home to be and to discuss it with their partner before marriage (Chacha et al. 1990a:32). As shown in section 3.3, Ochwo (1984) also uses the application section at the end of each lesson to relate the lesson truths to the students. In the application section of chapter five he directs the teacher to ask students to commit themselves to establish their home upon Christ (Ochwo 1984:29).

Another indication of receptor orientation is found in the "Things to do" section at the end of each chapter in Chacha et al. (1990a). They write at the end of chapter seven (on husbands and wives working together) that the student should "Pray that God will lead you to the partner with whom you can work together for his glory" (Chacha et al. 1990a:32).

Chacha et al. (1990b) use a prayer suggestion section at the end of the teacher's lesson to direct attention to the receptor. At the end of chapter seven, "Husband and wife working together", they ask the teacher to pray that their students will "commit themselves to choosing a Christian mate and building a home on the foundation of Jesus Christ" (Chacha et al. 1990b:32).

Ochwo (1984:29) also uses a prayer suggestion section at the end of the lesson to focus the teacher's attention to the receptor. He writes, "Pray that your students will choose to build their relationships on the solid foundation, Jesus Christ" (Ochwo

1984:29). He also writes that the teacher should pray for the students to commit themselves to Christian marriage as the foundation for their home” (Ochwo 1984:29).

The introductory stories in each chapter in the pupil’s book (Chacha et al. 1990a) are another indication that the material is written with the receptor in mind. The stories are African in character, are easily understood by most African audiences and are used to illustrate Scriptural truths. Chacha et al. (1990a:21) tell about a couple who are happily married for several years. The man becomes unhappy because they keep having baby girls. After the sixth girl is born the man says, “I am tired of baby girls every year” (Chacha et al. 1990a:21). In many African societies a marriage is consummated with the birth of a baby boy (Hillman 1993:77) and the husband in the story would feel disappointed that he was not fulfilled as an African man. His behaviour changes and his relationship with his wife becomes strained. The authors say that the man could have learned a lot by looking at the Bible and learning that God expects “husbands to love their wives just as Christ loved the church and gave his life for it (Chacha et al. 1990a:21). They bring out the Scriptural teaching that if husbands and wives love Jesus Christ totally, they will be able to be what God wants them to be (Chacha et al. 1990a:23). The mutual responsibilities of husbands and wives call for a commitment for husbands and wives to love each other and that they are to remain married if they have daughters only or no children at all (Chacha et al. 1990a:23).

4.4.2 Use of cultural forms and symbols

The second criterion says that communication is more effective when appropriate cultural forms or symbols are used. This section considers three symbols or symbolic expressions found in the IPS source materials related to the Christian family. These are the idea that when a man and a woman marry they become “one flesh”, the concept of “unity” in the home, and the idea of the right “foundation” of the home.

Chacha et al. (1990a:7) use the biblical symbol of “one flesh” to represent marriage. The symbol of one flesh comes from the biblical account of the creation of man and woman in the book of Genesis. Chacha et al. (1990a:7) quote from Genesis 2:24 which says that “a man leaves his father and his mother and cleaves to his wife,

and they become one flesh". To them this means that a man and woman are to leave their parents and to establish their own home to please God (Chacha et al. 1990a:6, 7). The union of one man and one woman as one flesh is a permanent relationship and is not to be dissolved until one of the partners dies (Chacha et al. 1990a:6). Chacha et al. (1990a:7) interpret being one flesh to mean that "it is the plan of God that every married couple should stand on its own".

In chapter seven Chacha et al. (1990a:28-32) use the symbol of "unity" to represent the idea that "husbands and wives must work together in the home" to accomplish God's purpose for their marriage. They say that a married couple are to "have the same mind, the same love, the same goals and the same desires" (Chacha et al. 1990a:29). A Christian couple should include Jesus as a part of their unity and depend on him "in all the decisions of life" so that they may please him in their marriage (Chacha et al. 1990a:29, 30). Unity in the marriage means that husbands and wives together seek the will of God and make plans for their family (Chacha et al. 1990a:31). The Christian couple will pray and read God's Word together, they will do things together and they will see that the family works together. Chacha et al. (1990a:31) illustrate the unity of the couple and Jesus in marriage by the picture of three stones holding up a cooking pot. "One stone represents Jesus, the second represents the husband and the third represents the wife" (Chacha et al. 1990a:31). They say that all three stones are necessary for a happy home and that if one of the stones is removed, the pot will fall (Chacha et al. 1990a:31).

Ochwo (1984:2-29), writing on the creation of the home, uses the symbol of the "foundation" of the home. He says that "holy marriage is the foundation upon which the home is built" and that it comes from God (Ochwo 1984:26). The symbol of the foundation of marriage represents the relationship of the husband and wife in the building of the marriage. Ochwo (1984:26, 27) says that the relationship of the husband and wife is more permanent than their relationship with parents and other relatives, that it is a relationship in which husband and wife share "beliefs, ideas, interests, goals, sorrows, happiness, successes, failures and material possessions" and that the relationship is exclusive with the marriage being monogamous. He says that

Genesis 2:24 is the foundation of the home (Ochwo 1984:28).

4.4.3 Receptor needs

The third criterion seeks to determine whether the literature meets the felt needs of the receptor. As was pointed out in section 3.4.3 this is a difficult criterion to examine in a non-empirical study such as this one. It was noted in section 4.2 that the original curriculum was changed to include an entire quarter's study on the Christian family. This change took place after a period of testing and evaluation (IPS 1983:9). It has been my experience that one of the most asked for topics for study in Zambia today among youth is the Christian family. There are obvious differences in the philosophy of the family in the teaching of the Scripture as interpreted by western theologians and African traditional practices. Young people who have become Christians do want to know what will be expected of them in a Christian home and desire to know the teaching of the Bible. At the same time they are also under pressure to abide by traditional practices which they learn as part of their cultural heritage. While there has been some attempt to understand the felt needs of the audience, to substantiate whether there was an actual felt need among the youth for salvation would require an empirical study which is not the aim of this study.

4.4.4 Frame of reference

The fourth criterion seeks to establish whether the communicator and the receptor are in the same context or frame of reference. The most obvious evidence here is that all the writers are African and have an opportunity to be identified with their audiences. Chacha, Karani, Mutta and Ochwo have all had experience in working with youth and would appear to be in the same or similar context or frame of reference with their readers. While it is true that African culture is not the same everywhere, it is true that African writers should be closer to their audiences than non-Africans would be since, as Kraft (1979:149, 150) says, their sharing of "cultural, subcultural, linguistic, and experiential frames of reference maximizes the possibility that the cultural

forms/symbols employed to transmit messages will mean the same thing to both C and R”.

4.4.4 Discovery of truth

The fifth criterion, namely that the literature allows for discovery on the part of the receptor, is seen in the application and “Things to do” sections of the lessons. Chacha et al. (1990a:20) lead the student to think about their present family and make a list of the good things and the weak things in their homes. In the same lesson Chacha et al. (1990a:20) ask the student to think about what they would like their future family to be like. After a lesson on choosing a marriage partner, Chacha et al. (1990a:54) ask the student to make a list of the things they would consider in choosing a partner. They ask if it is important to choose someone from their own country, tribe or church (Chacha et al. 1990a:20). Ochwo (1984:28, 29) presents a controversial issue when he asks what someone should do when a “biblical teaching conflicts with a traditional teaching?” These discovery activities are aimed at getting the student to think and make decisions concerning their own lives.

4.5 SUMMARY

This chapter has examined selected passages from the IPS youth curriculum in light of the suggested methodology based on Kraft’s (1979) principles of communication. A summary and evaluation is found in chapter six. The next chapter considers the theme of witchcraft.

CHAPTER 5

WITCHCRAFT

5.1 INTRODUCTION

This chapter examines the theme of witchcraft as found in the International Publications Services' youth curriculum in light of the methodology presented in section 1.6. The curriculum planners were aware that witchcraft in Africa was still very much a part of the African context. Wendland (1987:8) says that the need for protection against "witchcraft" and the need to possess supernatural powers "to enable one to achieve success, have not only continued to flourish, but have become for many the dominating forces that control their minds and lives". Realising that witchcraft was a problem among African youth, the planners included a study of witchcraft in the fourth quarter of the first year "To show that Christianity has the answer to the problem of evil and fear associated with witchcraft" (IPSCS S.a.:20, 21). The original title suggested for the quarter was Witchcraft and the Holy Spirit but the final title was The Christian in a spirit-filled world (TCSW 1982) with three chapters, four, five and six, being devoted to the study of witchcraft. No author is named in the publication though the chapters under consideration in this dissertation, were written by a person who had been involved in the practice of witchcraft before becoming a believer in Christ (TCSW 1982:26).

5.2 SIGNIFICANCE OF THE WITCHCRAFT THEME

Witchcraft or magic is the belief in and use of some types of mysterious powers to manipulate people, events and spirits for good or bad (Hiebert 1983:377, Grunlan & Mayers 1988:228, Kraft 1996:205, Mbiti 1969:194, Van Rheenen 1991:21, 302). Several terms are used for the mystical powers or forces which are so much a part of African societies including "magic, astrology, witchcraft, the evil eye and other related phenomena" (Van Rheenen 1991:21). Van Rheenen (1991:215) distinguishes between

witchcraft and sorcery defining witchcraft as “an inherent psychic or mystical power used either consciously or unconsciously to harm other people” and sorcery as “the use of magical paraphernalia and rituals to harness spiritual powers to maliciously and premeditatedly harm other people”. Mbiti (1969:202) writes that “Witchcraft is a term used more popularly and broadly, to describe all sorts of evil employment of mystical power, generally in a secret fashion” and that “African societies do not often draw the rather academic distinctions between witchcraft, sorcery, evil magic, evil eye and other ways of employing mystical power to do harm to someone or his belongings”. Van Rheenen (1991:21) says that when spiritual power is used secretly, it is usually malevolent and causes suffering; but when used publicly by recognised leaders to determine the cause of evil in society, it is benevolent and adds that “Whether spiritual power is used negatively or positively, its existence is never questioned”. Kraft (1996:205) distinguishes between “so-called black magic (sorcery), where the intent is to do evil, and so-called white or good magic” and says that “from a Christian perspective, both appear to be empowered by the Evil One”.

The use of some type of power to influence the spirits seems to be universal in Africa as Mbiti (1969:194) writes, “Every African who has grown up in the traditional environment will, no doubt know something about this mystical power which is often experienced, or manifests itself, in form of magic, divination, witchcraft and mysterious phenomena that seem to defy even immediate scientific explanations”. He says there is a belief that there is an unexplained power operating in the universe and that he knows of no African society which does not believe in a “mystical power of one type or another” (Mbiti 1969:197). Mbiti (1969:198) expresses his feeling on the universality of witchcraft and magic when he says that “Everyone is directly or indirectly affected, for better or for worse, by beliefs and activities connected with this power, particularly in its manifestation as magic, sorcery and witchcraft”. Van Rheenen (1991:21, 22) writes that a person lives “in fear of the spiritual powers” and constantly seeks ways to harness the powers to his or her advantage. Grunlan and Mayers (1988:228) say of this power that it may possibly be “coincidence or chance”, that it may possibly be “psychological” or it may possibly be “demonological”. Mbiti

(1969:198) says that the “mystical power is not fiction: whatever it is, it is a reality, and one with which African peoples have to reckon”. Mbiti (1969:231) calls those who practice witchcraft, evil magic and sorcery “the very incarnation of moral evil”. They are set on destroying the social fabric of society and are “also instruments of natural evil” (Mbiti 1969:213). He concludes that “when accidents, illnesses, misfortunes and the like strike, people immediately search for the agents of evil, for witches, for sorcerers and for neighbours or relatives who have used evil magic against them”.

Mbiti (1969:203) does point out that there is a positive and a negative side to the use of mystical powers. He writes, “On the credit side, mystical power is employed for curative, protective, productive and preventive purposes” and “for this reason, Africans wear, carry or keep charms, amulets and a variety of other objects, on their bodies, in their possessions, homesteads and fields” (Mbiti 1969:203). “On the negative side”, he says, “it is used to ‘eat’ away the health and souls of victims, to attack people, to cause misfortunes and make life uncomfortable” (Mbiti 1969:203).

Van Rheezen (1991:302) says the basic difference between the Christian faith or religion and witchcraft is that the Christian relates to God in terms of love and not in terms of power. Van Rheezen says that “Magic ritual is employed because of its power to influence impersonal spiritual forces and personal spiritual beings” whereas “Christianity is a religion of love based on a relationship with sovereign God in Jesus Christ” (1991:302, 303). Kraft (1996:206) agrees and says, “Whereas the ‘religious attitude’ is submissive and reverent toward supernaturals, the ‘magical attitude’ demands compliance from them”.

5.3 IPS SOURCE MATERIALS

The Christian in a spirit-filled world (TCSW 1982) is the fourth book in the first year of the IPS youth curriculum. The book does not name an author. This dissertation is concerned with three chapters in the book. These are chapter four “Witchcraft and the work of Satan”, chapter five, “How to identify witchcraft” and chapter six, “Witchcraft and the Christian”. There is information that the author of these chapters

is an African man who was a shaman before becoming a believer and that he has helped many people oppressed by evil spirits (TCSW 1982:26). The three chapters under consideration are directed at fulfilling the stated aim of the curriculum planners “To show that Christianity has the answer to the problem of evil and fear associated with witchcraft” (IPSCS S.a.:20, 21)

5.4 EXAMINATION OF THE THEME OF WITCHCRAFT

This section uses the methodology developed in section 1.6 to examine the theme of witchcraft found in the IPS source materials described in section 5.3. Examples from and relevant information from the IPS source materials and IPS documents will be used to demonstrate the conformity or lack of conformity to the criteria of the methodology.

5.4.1 Receptor orientation

The first criterion asks if the literature is receptor oriented. In chapter three on the theme of salvation and chapter four on the theme of the Christian home, it was shown that the lesson aims indicated that the lessons under consideration were receptor oriented. Harrell’s (LCW S.a.) instructions for IPS curriculum writers reviewed in section 3.3 were applicable to these lessons and the lesson aims were intended to direct the writer to orient his or her subject to the reader. The aims of the lessons are seen in the text of the lessons. The aim of chapter four is to get the reader to understand how Satan “deceives people and gets them to follow him” (TCSW 1982:16). The aim of chapter five is to lead the reader to decide between believing in Christ or believing in witchcraft (TCFW 1982:23). Finally, the aim of chapter six is to lead the reader to take a stand against witchcraft and evil (TCFW 1982:27). The aim of the quarter’s study “To show that Christianity has the answer to the problem of evil and fear associated with witchcraft” is also an indication that the lessons are directed toward the receptor (IPSCS S.a.:20, 21). The final indications that the lessons are

receptor oriented are seen in some of the questions in the discussion sections at the end of each lesson. In chapter four the author asks the reader, "Have you put yourself completely in the safety of God's power?" (TCFW 1982:19). In chapter five the author asks the reader, "What decision will you make about whether you will believe in Christ or in witchcraft?" (TCFW 1982:23). And, in chapter six the author asks, "Have you committed yourself to never be a part of witchcraft?" (TCFW 1982:27). These questions approach the receptor with the idea that they must decide for themselves concerning Christianity and witchcraft.

5.4.2 Use of cultural forms and symbols

The second criterion asks whether appropriate cultural forms or symbols are used. The IPS youth curriculum study on witchcraft has numerous cultural forms and symbols which are relevant to the African audience. Seven culturally appropriate symbols are considered here, witchcraft, the spirits, power, fear, deliverance, sacrifice and offering.

The first relevant cultural symbol considered is that of witchcraft itself. As already shown in section 5.2, witchcraft, the use of some type of power to influence the spirits, is a phenomenon which affects every African society (Mbiti 1969:194, 197). "Witchcraft" is a term which describes a whole range of "evil employment of mystical power" (Mbiti 1969:202). Mbiti (1969:202), who prefers to use the term "witchcraft" in a broad sense, explains that African societies do not readily distinguish between the various terms used to refer to the use of powers to influence spirits. The author of the IPS source materials says, "Witchcraft is widely practiced and much believed in Africa" and that "it is widely known by the majority of the people" (TCSW 1982:20). The IPS source materials discuss witchcraft in two categories. The first is healing and bewitching which includes the work of "witchdoctors", herbalists and "witches", and the second is spiritism which includes the work of mediums (TCSW 1982:20). "Witchdoctors" are persons who claim to be empowered by the spirits and are "deeply involved in the healing business" and in solving problems (TCSW 1982:20, 21). Herbalists are persons who know how to prepare different types

of “medicines” to treat people or give them “good luck” (TCSW 1982:21). “Witches” are persons “who possess poison drugs” and who “can direct evil spirits and use them as his messengers or killing agencies” (TCSW 1982:21). Mediums are persons who claim to be instruments through whom the spirits instruct the people in matters such as making it rain (TCSW 1982:22). The author of the IPS source material says that God “denounces all who get their power from the devil” and that Christians should look to the Bible to get their instructions from God (TCSW 1982:22).

A second appropriate symbol found throughout the IPS source material is that of the spirits. In African societies belief in the spirits is universal. Van Rheenen (1991:238, 239) says that there is a belief in these societies “that personal spiritual beings can influence and possess parts of nature, animals, or human beings”. He says that “this perspective is fundamental” to the person, “who conceives of the world as a living organism” controlled “by spiritual powers” (Van Rheenen 1991:239). Kraft (1996:203) writes, “Most peoples believe in spirits of various kinds” which can be classified either as good or bad.

A third symbol found in the literature which is appropriate for communicating to the audience is that of power. Van Rheenen (1991:21) says the concept of power includes the “power of the ancestor to control those of his lineage, power of an evil eye to kill a new-born or ruin a harvest, power of planets to affect earthly destiny, power of the demonic to possess a spiritist, power of magic to control human events, power of impersonal forces to heal a child or make a person wealthy”. The writer of the IPS source materials says that the power of Satan is obvious but that the power of God is greater (TCSW 1982:19).

The fourth appropriate symbol or cultural form found in the IPS source material is that of fear. Van Rheenen (1991:21) says that the “animist lives in fear of the spiritual powers” and seeks to “appease the spirits” in order to escape the evil which could come if the power of the spirits were used against him or her. The author of the IPS source materials acknowledges fear but says that “Christians have no reason to fear Satan and his messengers or evil spirits” (TCSW 1982:26).

The fifth appropriate symbol found in the IPS source materials is that of

deliverance from the power of evil spirits. The animist seeks deliverance through manipulating the spirits in some way (Van Rheenen 1991:22). The author of the IPS source materials says that deliverance comes only through the power of Christ (TCSW 1982:25, 26). He writes, "We have constant claim to the great power of God which can overcome all evil" (TCSW 1982:26).

The sixth and seventh symbols found in the IPS source material which may be considered as appropriate for communicating to the audience are those of sacrifice and offering which Mbiti (1969:58) says together "constitute one of the commonest acts of worship among African peoples". He distinguishes between sacrifice which involves the killing of an animal and offerings which do not involve the killing of an animal but "the presentation of foodstuffs and other items" (Mbiti 1969:58). The author of the IPS source materials tells a story in which a shaman instructs a sick woman's parents to "brew beer", and to "kill a goat, and ask forgiveness from the spirit" (TCSW 1982:17). The brewing of beer and the killing of a goat are activities which are common in African societies.

5.4.3 Receptor needs

The third criterion says that the most effective communication is that which is aimed at the felt needs of the receptor. The curriculum planning process and the evaluation process show that the theme of witchcraft is one which is aimed at the felt needs of the receptor. Harrell's (LCW S.a.:2) instructions to writers to study the needs of the readers apply here. The aims of the lessons are designed to speak to the fears of the receptor concerning witchcraft and its power and how the reader can overcome them. The aim of chapter four is to get the reader to see how Satan can deceive them and cause them to follow him (TCSW 1982:16). The aim of chapter five is to get the reader to make a decision to believe in Christ instead of in witchcraft (TCSW 1982:23). And, the aim of chapter six is to get the reader to reject witchcraft completely (TCSW 1982:27). The universal nature of witchcraft and the fear it brings to the African audience are also indications that the literature has been aimed at meeting real and felt needs. As in chapters three and four while there has been some

attempt to understand the felt needs of the youth audience, to substantiate whether there was an actual felt need among the youth for lessons on witchcraft would require an empirical study which is not the aim of this study.

5.4.4 Frame of reference

The fourth criterion asks whether the communicator and the receptor are in the same frame of reference or context. These lessons are not only written by an African with a knowledge of language and culture but by an African who “was once under the power of Satan and served him as a witchdoctor”, became a believer and helped “many people who were once Satan’s followers” to be delivered from his power (TCSW 1982:26). The stories and examples the author uses show that he knows the readers’ context and is in a similar frame of reference. In one story the author tells of a woman who becomes sick at church and the people take her to her parents. The woman’s parents take her to a shaman and he gives instructions to “brew beer, kill a goat, and ask forgiveness from the spirit” who did not want the woman to attend church. The woman died and the author says that if she had been taken to the hospital, “she could have received treatment and lived” (TCSW 1982:17). This is a typical story in an African context. He writes about the “superstitions” and practices which grip people in their power (TCSW 1982:18, 19). The questions he asks of the reader also indicate that he understands his readers and operates within the same context (TCSW 1982:19, 23, 27).

5.4.5 Discovery of truth

The fifth criterion deals with allowing the receptors to discover truth for themselves. The author allows the receptor to discover certain truths by asking questions for thought and discussion in the question sections at the end of each lesson (TCSW 1982:19, 23, 27). In chapter four of the IPS source materials, which discusses witchcraft and the work of Satan, the author asks the receptor to give “some of the

methods Satan uses to deceive people” (TCSW 1982:19). In chapter five of the IPS source materials on how to identify witchcraft the author asks the receptor to make a decision as to whether they will believe in Christ or in witchcraft and who their helper will be (TCSW 1982:23). And, in chapter six of the IPS source materials the author asks the receptor whether they have committed themselves “to never be a part of witchcraft” (TCSW 1982:27). These questions are designed to get the receptor to think through the material they have been studying and to come to their own decisions concerning the practice of witchcraft.

5.5 SUMMARY

This chapter has examined selected passages from the IPS youth curriculum in light of the suggested methodology based on Kraft’s (1979) principles of communication. A summary and evaluation is found in the next chapter.

CHAPTER 6

ANALYSIS AND CONCLUSION

6.1 ANALYSIS OF THE THEMES OF SALVATION, THE CHRISTIAN FAMILY AND WITCHCRAFT

The purpose of this dissertation has been to examine and evaluate efforts at contextualisation of the themes of salvation, the Christian family and witchcraft found in the Baptist International Publications Services' youth Sunday school curriculum by following a critical methodology developed primarily from Kraft's (1979:147-166) ten principles of communication. Chapter one presented a discussion of contextualisation and a critical methodology of five criteria based on Kraft's (1979) ten principles of communication and insights of other writers. Chapter two presented an historical background study of the Baptist International Publications Services with special reference to the five year youth Bible study curriculum. Chapters three, four and five used selected passages from the themes of salvation, the Christian family and witchcraft to demonstrate how the IPS youth literature attempts to meet the five criteria of the critical methodology developed in section 1.6. This chapter seeks to analyse the efforts to contextualise the selected themes from passages in the IPS youth literature in light of the critical methodology.

6.1.1 Receptor orientation

The first criterion asks whether the literature is receptor-oriented. The selected passages and information from the source materials demonstrate that there is some receptor orientation particularly in the stated aims and suggested activities of the lessons and in the IPS process for writing curriculum materials.

Harrell's (LCW s.a.) instructions to IPS curriculum writers spelled out the need for the writers to know their audience and to direct their writing toward them. She writes that materials are to be written with the characteristics of a specified audience in mind and that the writer should be involved in teaching the age level for whom he or she is writing (Harrell LCW s.a.:1). Harrell (LCW s.a.:2) also says that the writer should "be conscious of the reader's religious knowledge based on formal teaching or your personal observation". Harrell (LCW s.a.:3) further says that the writer needs to "know African Baptists – their theological stance, sociological situation, national aspirations, etc." She suggests four questions which readers might ask that writers should keep in mind when writing curriculum materials (LCW s.a.:3). First, "Why should this lesson interest me?" (LCW s.a.:3). This question is to be addressed in the introduction to the lessons. Second, "What does the Bible say?" (LCW s.a.:3). This question is to be considered in writing purposeful Bible studies. Third, "How does this affect me?" (LCW s.a.:3). This question is to help the writer make the lesson personal. And, fourth, "What will I do about it?" (LCW s.a.:3). This question will help the writer to suggest ways to let the student apply the teachings.

Even though the IPS writers may have been aware of the general characteristics of their audience, it would be difficult to have a complete knowledge of the total primary audience of secondary school youth from Ethiopia to South Africa or to direct their writing to the whole audience since widely diverse audiences are a problem in any type of mass communication. Engel (1988:96) maintains correctly that in a group or mass setting there is not just one audience but many "segments" and that because of the segmentation of the audience no single message is appropriate. To overcome the problem of audience diversification, Engel (1988:98) recommends that the communicator either considers the majority of the audience and aims the message toward that majority knowing that some in the audience will be untouched, or that the communicator segments the audience and uses a different message for each segment. Schreiter's (1985:9-12) adaptation models and Bevans' (1992:49) anthropological model assume a serious study of the receptor culture

allowing the communicator to possess a knowledge of the audience as he or she attempts to communicate. In Schreiter's (1985:9) first adaptation model it is outsiders and local leaders or local leaders with Western training who study the culture to find parallel categories to Western theology from which to develop a local theology. In the case of the IPS youth literature this pattern can be seen from the position of the communicators by the fact that two writers were missionary outsiders who worked with African leaders and the rest were Africans who for the most part had Western theological training or orientation. There is not much evidence in the writing, however, that the writers identified local categories with which to express their theology. Instead there is more of an "extractionist" (Kraft 1979:151) or "diffusionist" (Sanneh 1989:29) approach in which the theology of the sponsoring body is stated much as it would be to a Western audience. Initial analysis of the IPS youth audience had to follow general guidelines; and in an attempt to move the final printed product closer to the target audience in linguistic and cultural contexts, IPS policy directed that responsibility for final editing and contextualisation of all materials was to be done by local publishing houses (IPS 1983:5). The policy was sound in theory but in practice was not followed completely since many of the publishing houses using the IPS youth literature bought the printed materials directly from the publishing house in Kenya to avoid adding to their production workload thus eliminating this final step intended to localise the literature. The IPS youth literature follows Engel's (1988:98) guideline to determine the general character of a significant majority of the audience and aim the message toward that majority. The typical African stories, the Bible commentary, the stated aims of the lessons and the activities for the students show that the IPS youth literature was written with the receptor in mind though its effectiveness may have been improved by a more narrowly defined audience, a final editing and adapting process in each country or by assigning more co-writers or consultants from a wider area of the constituency.

6.1.2 Use of cultural forms and symbols

The second criterion of the critical methodology asks whether the literature uses appropriate symbols and cultural forms. African societies use symbolism extensively to express spiritual beliefs (Mbiti 1969:48-57). Mbiti (1969:116), who has studied African societies over a wide area, has discovered similarities and differences in the use of symbols and cultural forms among African peoples. The correct theological use of symbols in Africa is a serious challenge to cross-cultural communicators and the more diverse the audiences the more difficult it is to employ symbols which convey the communicator's intended message cross-culturally (Engel 1988:114, Hiebert 1985:144, 147, Van Rheenen 1991:32). Schreiter's (1985:7) and Bevans' (1992:30) translation models address the importance of expressing the pure gospel in culturally appropriate terms while remaining true to the traditions of the Bible and the church. Kraft (1979:97) says that while there are absolute and constant truths in the Christian message, they must be expressed in symbols or forms the receptor can understand. Cultural symbols are useful in teaching the truths of the Christian faith but must be selected and explained or interpreted carefully so that they do not convey unintended meanings.

Luzbetak's (1988:239-243) observations on symbols discussed in section 1.4 are correct and are of particular interest here since they can serve as guidelines for the communicator who wishes to use symbols effectively in a cross-cultural environment. He says concerning the use of cultural forms or symbols that function is more important than form and that local forms should have priority over nonlocal or foreign forms though in some cases nonlocal forms may convey meaning better than local forms (Luzbetak 1998:239, 240).

Cross-cultural communicators including IPS curriculum writers must develop a more complete knowledge of the target culture and its symbolism in order to be more effective in getting their intended messages across. One of the advantages of an extractionist or diffusionist approach for cross-cultural communicators is that some

Christian symbolism can become more universal through a programme of indoctrination and can be used effectively once the Christian symbols are understood and agreed on by members of various cultures. Until symbols are universally understood and agreed on there can be a high degree of misunderstanding because of local interpretation of the symbols employed. Infante et al. (1990:8) stress this idea when they write, "Once people realize what a symbol stands for, the symbol may be used by one person to cause another person to think of the thing represented by the symbol".

6.1.3 Receptor needs

The third criterion is related to the impact a message has on a receptor and seeks to establish whether the literature is addressed to the felt needs of the receptor. The writing process described in IPS documentation states that the purpose of IPS is to listen to the needs of their constituency and produce literature to meet those needs (IPS 1983:9). Harrell (LCW s.a.:2) directs IPS curriculum writers to consider the life concerns or felt needs of the target audience when she says that the writer should "be aware of the reader's general knowledge on the basis of his (sic) educational or work experiences, home life, and social contacts" (LCW s.a.:2). Karani (1981:1) says of audience needs and problems that they "must be assessed and identified and decisions made about what kind of curriculum package will meet these needs". She urges IPS curriculum writers to study the needs of their target audience and says that curriculum approaches which do not adequately analyse the needs and problems of the audience fail "to provide adequately for the needs or to solve problems of the 'consumer'" (Karani 1981:1). Though Harrell (LCW S.a:2) and Karani (1981:1) urge IPS curriculum writers to be conscious of the receptor's needs as they write, with such a diverse audience as the IPS youth audience it is impossible to determine and meet the felt needs of every receptor. The approach is rather to present spiritual truths based on the general needs of the audience as determined by the curriculum planners and writers. Engel (1988:92, 93) emphasises the importance

of audience analysis in identifying and addressing major felt needs. He argues that Christian communication must address both felt and real need beginning with the felt need and bringing “Christian truth to bear on real need under the surface” (Engel 1988:91, 92).

The writers of the IPS youth literature wrote with the general perceived needs of their audience for salvation in Jesus Christ, a Christian home and deliverance from witchcraft in mind and presented basic Christian truths to meet those needs. Cultures must be studied more in context to more accurately determine the needs of the audience (Schreiter 1985:9, Bevans 1992:49). A detailed survey of readers’ reactions as part of the evaluation process required by IPS policy would help determine the impact and effectiveness of the IPS youth literature in addressing the felt needs of the audience (IPS 1981:21).

The work of the Holy Spirit in the process of determining and meeting the felt needs of the receptor is very important and must not be overlooked. Engel (1988:146) holds that the Holy Spirit is essential to the Christian communication process and Hesselgrave (1991:89) is right when he says that it “is the Holy Spirit who takes the Word and makes it understandable and operative in the hearer”. Communicators must allow the Holy Spirit to permeate the whole process of communication from planning to presentation to reaction since it is the Holy Spirit who brings ultimate understanding in the receptor concerning the meaning of felt and real needs. Whether the IPS youth materials studied actually met felt needs of the receptors is not verified in this study and could only be verified through an empirical survey of the readers of the material which could be the subject of another study.

6.1.4 Frame of reference

The fourth criterion of the critical methodology seeks to determine whether the communicator and the receptor are in the same context or frame of reference. A major

aim of IPS is to have writers who are in the same or similar frame of reference with their readers (Harrell LCW S.a.:2). Harrell (LCW s.a.:3), writing in IPS documentation, recommends familiarity with the audience stating that if a writer is not personally involved directly with the target audience they will not know their audience as they should" (LCW s.a.:3). She also promotes identification with the audience when she says that the writer should be a teacher of the age group for whom they write (Harrell LCW S.a.:2). It has been shown in the discussion in chapters three, four and five that the writers of the selected IPS youth literature were all involved personally with their general African readership. Berkley and Cummins were American missionaries who had worked with African youth in Kenya for several years. The other writers were Africans from Kenya, Tanzania and Uganda who were active workers with youth in schools and local churches. An audience as diverse as the one addressed in the IPS youth literature, however, makes identification beyond general identification difficult. It is true that the closer a communicator is in time and space to the audience the better he or she will understand the audience and formulate understandable messages. The difficulty in identifying with diverse audiences more accurately can cause writers to assume a more extractionist than translational position when presenting their material (Sanneh (1989:29).

6.1.5 Discovery of truth

The fifth criterion seeks to establish whether the literature allows the receptors to discover truth for themselves. As noted in chapter one the receptor feels a sense of excitement when he or she participates in shaping the message (Burke 1969:57, 58). When receptors discover truth for themselves, they begin to apply that truth to their own felt needs (Kraft 1979:164). As seen in the discussions in chapters three, four and five many suggestions for self-evaluation and discovery are made and students are challenged in the "Application" and "Things to do" sections to think about the material and apply the teaching to their own lives. The examples cited in the discussions show that the writers

challenged the readers to discover and apply truths in their own lives. And, as in the meeting of felt needs, the work of the Holy Spirit in the role of discovery for the receptor must not be overlooked as Hesselgrave (1991:89) rightly says that it is the work of the Holy Spirit to make the message applicable to the receptor. Surveys to determine reader reaction would be helpful in determining the effectiveness of the lessons in allowing the receptors to discover truth for themselves.

6.2 EVALUATION OF CONTEXTUALISATION EFFORTS

The literature of the IPS youth curriculum is an attempt to contextualise the evangelical, conservative theology of the Baptist churches and missions of eastern and southern Africa. The parent body of these churches and missions is the Southern Baptist Convention denomination of the United States which provides not only the theological basis for the literature but the missionaries and funding for mission efforts in the area.

Of the contextualisation models described by Schreiter (1988:7) and Bevans (1992:30) the translation models in which the communicator seeks to remain faithful to the unchanging gospel truth and the traditions of the church while expressing them in terms the receptors can understand in their own culture seem to best describe the aim of the IPS youth literature. Schreiter's (1985:9) first adaptation model which requires a study of the receptor culture should also apply to the efforts to contextualise. The first of his three adaptation models describes efforts in which outsiders and local leaders or local leaders with Western training define parallel theological categories in the culture from which to develop a local theology (Schreiter 1985:10). The curriculum planners and writers of the IPS youth literature were missionaries and Africans who fit Schreiter's (1985:9) formula. The IPS policies require that IPS writers are to be students of culture, that they are to have their audience in mind when they write and that they are to be identified with their audience (Harrell LCW S.a.:1, 2). It has been shown that most of the writers are Africans associated with youth in some way and are knowledgeable of at least

major aspects of African culture. Two of the writers are missionaries with experience in Africa. It has been shown that receptors are given opportunity and encouraged to discover truth for themselves. It has also been shown that, to some extent, appropriate cultural forms and symbols are employed in stating the messages though some symbols could have been explained more fully.

Though the literature succeeds to some degree in conforming to the criteria of the critical methodology, there are several weaknesses. Perhaps the most obvious weakness is that, except for the introductory African stories and some of the suggested activities for the readers, the literature lacks an African touch or flavour in specific cultural aspects even though it is written mostly by Africans. This is perhaps because of the Western educational and theological orientation of the writers and because of the style of writing and the editorial process supervised mostly by American missionaries. A possible exception here is the material on the theme of witchcraft which was written by an African who had been under the influence of witchcraft before becoming a believer.

Another weakness of the literature is that the treatments of the themes lack theological depth, probably due to the limitation of space and the large number of themes.

A third weakness is that the writers of the IPS youth literature seem to put cultural considerations aside in some of their writing, thus not arguing their cases for particular beliefs from a contextualising stance as in Schreiter's (1985:12-16) two contextual models but making doctrinal statements as matters of fact based largely on their theology and interpretation of Scripture. For example, Chacha et al. (1990a:18), when writing about the character of a person who becomes a Christian, simply say, "When we become Christians we are expected to live a new life" and Ochwo (1984:28) tells his readers that when there is a conflict between tradition and the Scripture, the Bible should be followed and that "a Christian must be prepared to reject any teaching that is contrary to Christ's teaching". In another passage Chacha et al. (1990b:7) dismiss the cultural practices of extended communities in marriages when they say that a "married couple should be able to establish their home in whatever way God leads them" without depending on their

parents for decisions. This passage demonstrates the extent to which the IPS youth literature goes in following a translation approach to contextualisation in asserting the “Christian view” over the “traditional view” of marriage on Christian young people and this “Christian view”, though applicable in some cultures, particularly in the West, may not be applicable in all cultures universally.

A strength of the literature for contextualisation is seen in the teaching material. Teachers are more likely in the same frame of reference with their students, and teachers who follow the suggestions in the teacher’s books can be instrumental in guiding their students as they interpret Christian symbolism, make personal discoveries of truth and, make culture-specific decisions and applications in their own experience. This is similar to the idea expressed by Schreier (1985:16-18) in which he visualises the community as theologian. It is at the level of teaching and learning together that the theology makes sense. Schreier (1985:17) sees the whole community as developing theology together as they share in experiences related to life. He writes, “the role of the whole community is often one of raising the questions, of providing the experience of having lived with those questions and struggled with different answers, and of recognizing which solutions are indeed genuine, authentic, and commensurate with their experience” (Schreier 1985:17).

Another strength of the youth literature, and all IPS literature, is that it offers basic material which will eventually provide a common theological base for Baptists across national boundaries. Martin (1976:452) writes of this levelling effect of education when he says that “as greater proportions of the populations of all countries become educated, cultural homogeneity will increase and variations will become less pronounced”.

It must be remembered that an important part of the IPS procedure is localisation of the literature by the local publishing houses. If this is done well, it will effect local adaptation of literature which is written to be shared in cross-cultural settings. It should also be noted that IPS youth literature is produced in the English language and is aimed at a secondary school audience educated for the most part under common British type education systems in eastern and southern Africa. The audience’s common or similar

educational background over a wide area is an advantage in sharing material as seen in Prosser (1976:419) who says that in spite of the wrongs imposed on suppressed peoples during colonialism the colonial powers did give the people major languages “allowing them to advance as part of the world community in terms of trade, diplomacy, education, literacy, and modernization”. The ultimate goal for IPS is to produce culture specific literature by using local planners and writers in each African country or subculture. This will happen as national church bodies grow and assume leadership roles in the missions process. It is already happening in countries such as Nigeria where Southern Baptists have had work for over a century.

The IPS youth literature is providing Bible study material for both youth and adults of the Baptist churches of eastern and southern Africa and, while it reflects the theological bias of the sponsoring body of Baptists, it is also being used by non-Baptist churches. As the literature is used more in the churches it will be evaluated and modified according to IPS policies to more effectively meet the changes brought about by the dynamic African cultures.

6.3 SUMMARY AND SUGGESTIONS FOR FURTHER STUDY

This dissertation of limited scope has focused on a study of the contextualisation of the themes of salvation, the Christian home and witchcraft found in the IPS youth literature in light of a critical methodology based on Kraft's (1979:147-166) ten principles of communication. The main emphasis of this dissertation has been on the critical methodology developed in section 1.6. The study could have been improved by giving more attention to contextualisation models and by developing and using research instruments to more accurately determine the effectiveness of contextualisation in such areas as meeting receptor needs. While the study has shown that the IPS youth literature has many strong areas in the light of the critical methodology, the contextualisation of the literature could be improved by a more serious study and application of contextualisation

models by the IPS curriculum planners, writers and editors, by a more detailed analysis of specific cultures and audience needs, by a study of cultural forms and symbols, and by a final editorial step of localisation before printing and distribution.

Several topics for further research and development are suggested by this study. These include the development of an evaluation process for IPS literature, a detailed study of particular African cultural forms and symbols including art to determine acceptable cross-cultural norms, a comparative survey of secular and Christian literature from a cross-cultural perspective, a detailed theological study of various theological themes found in IPS literature, a study of contextualisation of all media in missions, a study of contextualisation efforts of other levels of IPS literature, and a study of the effects of cultural change on contextualisation.

This dissertation has shown that while literature has a way of getting a message to an audience, meaning lies largely in the audience's interpretation of that message (Kraft 1979:148). The closer a communicator is in time and space to the receptor the more likely the meaning will come through the message, and the more genuine attention a communicator pays to a receptor the more likely he or she is to receive the desired response called for by the message (Kraft 1979:150). Receptor oriented communication is definitely the beginning of a more effective communication of the gospel (Bevans 1992:53, Engel 1988:95, Hesselgrave 1991:44, Hesselgrave & Rommen 1989:1, Kraft 1979:148, Luzbetak 1991:375, Nida 1960:99, Schreiter 1985:9).

Bevans (1992:10) says of the importance of contextualisation that it is "not something on the fringes of the theological enterprise" but "at the very center of what it means to do theology in today's world" and therefore "a theological imperative".

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