

Ga Bible Ghana

In this book Janice Ewurama De-Whyte offers a reading of the Hebrew Bible barrenness narratives. Barrenness was the threat to female honour and the lineage's continuity. Therefore, the word "wom(b)an" visually underscores the centrality of the productive womb to female identity.

Introducing an emerging academic field known as African British Theologies, this publication explores the significant presence of African Christianity in Britain. Featuring contributions from twelve scholarly African pastors engaged in ministry and theology in Britain, this book is a unique expression of theology from African Christians, contextualizing the gospel for a multicultural British society. Under three key areas of missiology, contextual constructive theology and transformative practical theology the contributors interact with topics such as reverse missiology, African pneumatology, prosperity gospel, and urban mission. This book rigorously examines new contexts of Christianity and articulates new theological perspectives that are required to understand twenty-first-century ministry, not only in urban Britain, but also across the world.

The book explores how African Christians in Ghana can think eco-theologically about the nexus of mining, waste pollution, water pollution, and land degradation. In 2017, the government of Ghana banned illegal mining and declared war against any activity that does not complement environmental protection and conservation of natural resources. The Christian church needs academic resources to support the campaign against the destruction of the land, water bodies, and environment. The papers presented generate theological imaginations in shaping the political campaign against the destruction of the land and the environment. Reflection on areas related to the theme includes: "The Concept of Land in the Bible"; "The Christian Church and the Galamsey Menace in West Africa"; "The Fulani Cattle Headsmen and Care for the Land"; "The Bible and the Environment: Towards an Agenda for Eco-theology in African Theological Institutions"; "Stewardship of the Land"; "The Menace of Mining in Ghana"; "Destruction of Water Bodies in Ghana"; and "The Menace of Plastic Waste in Ghana." This volume will serve as a textbook for theological students, the church, and other governmental agencies.

This collection of E. A. Ammah's ethnographic writing includes essays, some poetry, and other documents. Created over four decades, these pieces cover a wide range of topics including Ga culture in comparative perspective, Ga social organization, Ga political structure and history, Ga life transition ceremonies, and Ga religion. The collection provides a unique cultural insider's twentieth century perspective on Ga society and history.

Presbyterianism emerged during the sixteenth-century Protestant Reformation. It spread from the British Isles to North

America in the early eighteenth century. During the nineteenth and twentieth centuries, Presbyterian denominations grew throughout the world. Today, there are an estimated 35 million Presbyterians in dozens of countries. The Oxford Handbook of Presbyterianism provides a state of the art reference tool written by leading scholars in the fields of religious studies and history. These thirty five articles cover major facets of Presbyterian history, theological beliefs, worship practices, ecclesiastical forms and structures, as well as important ethical, political, and educational issues. Eschewing parochial and sectarian triumphalism, prominent scholars address their particular topics objectively and judiciously. In this book, African Christian theology is introduced as a Kpelelogical reflection about life in the context of Africa, which exists in the context of the cosmos. Kpelelogy is the ontological mode of being grasped by the agape of God in Christ by grace through faith in the power of the Holy Spirit. By this mode, African theology is introduced by way of a definition, a principle of paradox, and a description, as well as a critical view of the works of African theologians. It examines the issues of method, criteria, and sources of doing theology in Africa and introduces the method of Kpelelogy as an African theological method. This is explored further as a holistic theological method that is conscious of its being in existence, and its life in history, that is driven by faith in the triune God in a pneumatic experience that has been termed in this book as the Kpelelogical ontological mode. The book is ecumenical in view of its engagement with Christian tradition. It presents a Kpelelogical theology that is concretely African and universally Christian in the Okpelejen Wulormor--the cosmic Jesus Christ who is and was, but beyond the munus triplex (Priest, King and Prophet, threefold office of Jesus Christ) that is to come. Hence it is a theology which embraces elements of Reformed, Lutheran, Methodist, Pentecostal, Charismatic, Roman Catholic, and Eastern Orthodox theological insights in the African context.

The chain of stakeholders associated with educational books is long and impressive. By contrast, our information about the educational book publishing industry has been fragmented at best. To consolidate and share this information, a seminar on "Understanding the Educational Book Industry" was organized by the World Bank in Washington, D.C., September 9-10, 1997. This report reflects the deliberations that emerged from that seminar. The seminar focused on four themes: policies for the provision of educational materials; the publishing industry growth in developing countries; thorny issues such as procurement, protection, and copyright; and longer-term solutions. Over the last three years the World Bank has lent approximately US\$550 million in one form or another for textbook components within education projects. With textbooks continuing to be such a rarity in developing countries, we need to pause and ask the questions: Are current processes effective? Do we know enough about the educational book industry to claim that we have helped to promote literate societies? This report attempts to answer these and other questions toward the ultimate goal of educating society.

This book marks an important step on an intercultural spiritual journey in the EMS fellowship of 28 churches and mission societies in Africa, Asia, Europe and the Middle East. It reflects on exciting and challenging experiences during a 15-year process of Reading the Bible through the Eyes of Another. During three project periods, approximately 250 groups in 20 different countries teamed up. They aimed to exchange and share as intercultural pairs of partner groups on how biblical texts spoke into their respective lives. Several international workshops in Africa, Asia and Europe provided opportunities for intensive personal encounters adopting various methods and approaches to learn from each other, to worship together, and to celebrate life in diversity. In 2018, a workshop in Bangalore, India, with participating scholars from various theological institutions in the EMS fellowship embarked on an effort to combine the participatory grassroots approach with academic reflection.

How realistic is it to expect translation to render the world intelligible in a context shaped by different historical trajectories and experiences? Can we rely on human universals to translate through the unique and specific webs of meaning that languages represent? If knowledge production is a kind of translation, then it is fair to assume that the possibility of translation has largely rested on the idea that Western experience is the repository of these human universals against the background of which different human experiences can be rendered intelligible. The problem with this assumption, however, is that there are limits to Western claims to universalism, mainly because these claims were at the service of the desire to justify imperial expansion. This book addresses issues arising from these claims to universalism in the process of producing knowledge about diverse African social realities. It shows that the idea of knowledge production as translation can be usefully deployed to inquire into how knowledge of Africa translates into an imperial attempt at changing local norms, institutions and spiritual values. Translation, in this sense, is the normalization of meanings issuing from a local historical experience claiming to be universal. The task of producing knowledge of African social realities cannot be adequately addressed without a prior critical engagement with how translation has come to shape our ways of rendering Africa intelligible.

Ghana, which means "Warrior King" in the Soninke language, has a long history of powerful empires. Beginning in the fifteenth century, powerful and ancient Ghanaian empires were taken over by colonial powers, with Great Britain taking control of the country until 1957. Since then, the country has existed as a diverse and independent nation, grouping together a large population of people with different ethnic, linguistic, and religious backgrounds. This book introduces readers to the multicultural nation of Ghana and its geography, history, environment, and culture. Engaging sidebars and vivid photographs accompany readers on their journey.

"Justice Arthur presents a wealth of intriguing material, an impressive thick description of the conflict and a thorough analysis of

the many, very complex factors that contribute to the conflict. His work on the multiple dimensions of the conflict is knowledgeable, comprehensive and plausible and it clearly shows that the so-called religious conflicts are never about 'religion' only." - Prof. Dr. Eva Spies (University of Bayreuth, Germany). "Justice A. Arthur has laid out a multidisciplinary, multi-perspective and long-term analysis of the clashes on the noise ban in Accra. The chapters are convincingly set up in order to manage the complexity of approaches, covering religious studies, theology, mission studies as well as anthropology, legal and political studies." - Prof. Andreas Heuser (University of Basel, Switzerland).

This volume presents a comprehensive introduction to the connection between language and ethnicity. Since the "ethnic revival" of the last twenty years, there has been a substantial and interdisciplinary change in our understanding of the connection between these fundamental aspects of our identity. Joshua Fishman has commissioned over 25 previously unpublished papers on every facet of the subject. This volume is interdisciplinary and the contributors are all distinguished figures in their fields. After each chapter Fishman pulls together the various views that have been expressed and shows how they differ and how they are alike. The volume is useful as a scholarly reference, a resource for the lay reader, and can also be used as a text in ethnicity courses. GaDangmes of Ghana claim through oral history that they are descendants of ancient Hebrew Israelites. They refer to themselves as Yudafoi, meaning they are Jews. This book traces the origins of GaDangmes and their migration from ancient Israel, following the attack of Israel by the Assyrians to their present abode in Ghana. The ancestors of the GaDangmes were ruled by Wulomei (The High Priesthood). The book discusses GaDangme custom and traditions, including the Homowo Festival, Otufo/Dipo, circumcision, and outdooing (sanctification) of the child after birth. These traditions and customs of GaDangmes are of Hebraic origins. GaDangmes names are like genetic markers and are scattered throughout The Old Testament. Some of the names of their towns and villages bear Hebrew names. Tamar Kemp describes the GaDangmes of Ghana as descendants of authentic biblical Hebrew/Israelites whose ancestors once reigned supreme in the motherland. Joseph Nii Abekar Mensah, PhD., is currently a clinical/educational consultant with Progressive Learning Institute & Counselling Services in Calgary, Alberta, Canada. Dr. Mensah is the founder of GaDangme Heritage & Cultural Foundation. Born and raised in Accra (Ganyobi), Ghana, the author pursued studies in applied biology in London, England, with specialization in pharmacology. He also holds undergraduate and graduate degrees in psychology and in education. "I had always wanted to know why my people call themselves 'Gamei,' meaning 'Ga people.' I learned they are of Hebrew Israelite origins, possibly from the tribes of Gad and Dan." Publisher's website: <http://sbpra.com/JosephNiiAbekarMensah>

The basis for this project is to verify and determine the extent to which contemporary prophetic ministry in Ghana appropriates prophetism in the early church, Corpus Paulinum, and traditional prophetism in Ghana. The spirit of prophecy which was believed to have ceased in Judaism and during the intertestamental period has now been restored at the inauguration of Christianity. Notwithstanding, Paul gave stipulations for prophets and prophecy in the church in 1 Corinthians 14. This confirms that prophecy was a common phenomenon in the early church and Pauline communities. Contemporary prophetic ministry in Ghana claimed to

have conformed to Pauline stipulations concerning prophets and prophecy in the church, but what is their level of conformity? Contemporary prophetic ministry is becoming popular due to its appeal and compatibility with religious worldviews and its pragmatic outlook that resonates with the Ghanaian phenomenon of religion. As an adherent of the Akan traditional religion would go to a religious intermediary for ebisa (literally to “inquire” or “ask”) into present or future happenings, contemporary prophets have positioned themselves to be agents of ebisa in Ghanaian Christianity. This book explores biblical and traditional understandings of prophetism that have influenced contemporary Christian understanding of prophets and prophecy in the church. "The book also features cross-references throughout, a bibliography accompanying each entry, an elaborate appendix listing biographies according to particular categories of interest, and a comprehensive index."--BOOK JACKET.

Introduces through text and photographs the land, history, government, people, and economy of Ghana.

The Reading and Preaching of the Scriptures in the Worship of the Christian Church is a multivolume study by Hughes Oliphant Old that canvasses the history of preaching from the words of Moses at Mount Sinai through modern times. In Volume 1, The Biblical Period, Old begins his survey by discussing the roots of the Christian ministry of the Word in the worship of Israel. He then examines the preaching of Christ and the Apostles. Finally, Old looks at the development and practice of Christian preaching in the second and third centuries, concluding with the ministry of Origen.

During the summer of 2010 Ghana played host to the first ever conference held within Africa to focus solely on the relationship of the African Christian and Islam. The event was led by John Azumah in partnership with the Center of Early African Theology. The conference, chaired by Archbishop John Olorunfemi Onaiyekan of Abuja welcomed over 50 participants from across 27 African countries and several denominations. This book is a collection of the papers presented by 22 of the delegates forming a historical survey and thematic assessment of the African Christian and Islam. In addition, key information on the introduction, spread and engagement of Islam and Christianity within 9 African countries is presented. The book closes with Biblical reflections that opened each day of the conference, providing useful examples of Christians reading the Bible in reference to Islam.

Together with a list of auxiliary and cooperating societies, their officers, and other data.

Enchanted Calvinism's central proposition is that Ghanaian Presbyterian communities, both past and present, have become more enchanted -- more attuned to spiritual explanations of and remedies for suffering -- as they have become integrated into capitalist modes of production. The author draws on a Weberian concept of religious enchantment to analyze the phenomena of spiritual affliction and spiritual healing within the Presbyterian Church of Ghana, particularly under the conditions of labor migration: first, in the early twentieth century during the cocoa boom in Ghana and, second, at the turn of the twenty-first century in their migration from Ghana to North America. Relying on extensive archival research, oral interviews, and participant-observation conducted in North America, Europe, and West Africa, this study demonstrates that the more these Ghanaian Calvinists became dependent on capitalist modes of production, the more enchanted their lives and, subsequently, their church became, although in different ways within these two migrations. One striking pattern that has emerged among Ghanaian Presbyterian labor migrants in North

America, for example, is a radical shift in gendered healing practices, where women have become prominent healers while a significant number of men have become spirit-possessed. Adam Mohr is Senior Writing Fellow in Anthropology in the Critical Writing Program at the University of Pennsylvania. n different ways within these two migrations. One striking pattern that has emerged among Ghanaian Presbyterian labor migrants in North America, for example, is a radical shift in gendered healing practices, where women have become prominent healers while a significant number of men have become spirit-possessed. Adam Mohr is Senior Writing Fellow in Anthropology in the Critical Writing Program at the University of Pennsylvania. n different ways within these two migrations. One striking pattern that has emerged among Ghanaian Presbyterian labor migrants in North America, for example, is a radical shift in gendered healing practices, where women have become prominent healers while a significant number of men have become spirit-possessed. Adam Mohr is Senior Writing Fellow in Anthropology in the Critical Writing Program at the University of Pennsylvania. n different ways within these two migrations. One striking pattern that has emerged among Ghanaian Presbyterian labor migrants in North America, for example, is a radical shift in gendered healing practices, where women have become prominent healers while a significant number of men have become spirit-possessed. Adam Mohr is Senior Writing Fellow in Anthropology in the Critical Writing Program at the University of Pennsylvania.

It has been maintained that the secular nature of modern human rights makes them incompatible with the religious orientation of African and non-Western societies. However, in view of the resilience of religion in the global and local public sphere, it is important to explore how religion can contribute to the promotion and enjoyment of human rights. Based on fieldwork conducted in Ghana, Abamfo Ofori Atiemo here establishes a convergence between human rights and local religious and cultural values in African societies. He argues that human rights represent universal 'dream values'. This allows for a cultural embedding of human rights in Ghana and other non-Western societies. He argues that 'dream values' are usually presented in religious language and proclaimed, for example, by prophets and seers or expressed in certain forms of taboo, proverbs or legal norms. He employs the concept of inculturation, adaptation of the way Church teachings are presented to non-Christian cultures, as a hermeneutical tool for developing a model to understand the encounter between universal human rights and local cultures. Offering a new model for explaining the relation between religion and human rights, Religion and the Inculturation of Human Rights in Ghana offers a novel perspective on the links between global trends and local cultures underpinned by strong currents of religious ideas.

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