

## ***Liberating Biblical Interpretation: The Need for African Biblical Interpretation in Lusophone Africa***

*Liberar la Interpretación Bíblica: La necesidad de una  
Interpretación Bíblica Africana en el África Lusófon*

**Libertar a Interpretação Bíblica: A Necessidade de uma  
Interpretação Bíblica Africana na África Lusófona**

### **Abstract**

Anglophone Africa has been benefiting from African Biblical Interpretation, a scholarly contribution made by African Bible scholars. While this is a reality for Anglophone Africa, it is a new concept for Lusophone Africa. The Biblical approach in Lusophones relies primarily on the Latin America hermeneutics of trust. The main reason being the language barrier. This paper intends to explore the impact of African biblical interpretation in Anglophone Africa, highlighting its role in transforming perceptions of the Bible from hermeneutics of trust (in some African countries) to hermeneutics of suspicious (South Africa). The paper argues for the necessity of incorporating African biblical interpretation into the curricula of theological institutions in Lusophone Africa. It proposes fostering collaborations between Anglophone and Lusophone regions to develop the inclusion of African Biblical Interpretations perspectives in theological education, thus promoting a more nuanced and liberated engagement with biblical texts.

**Keyword:** African Biblical Interpretation; Lusophone Africa; Liberation Theology; Angola.

### **Resumen**

El África anglófona se ha beneficiado de la Interpretación Bíblica Africana, una contribución académica realizada por los biblistas africanos. Si bien esta es una realidad para el África anglófona, es un concepto nuevo para el África lusófona. El enfoque bíblico en los países lusófonos se basa principalmente en la hermenéutica de la confianza de América Latina. La razón principal es la barrera del idioma. Este artículo pretende explorar el impacto de la interpretación bíblica africana en el África anglófona, destacando su papel en la transformación de las percepciones de la Biblia, desde una hermenéutica de la confianza (en algunos países africanos) hacia una hermenéutica de la sospecha (Sudáfrica). El artículo argumenta a favor de la

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necesidad de incorporar la interpretación bíblica africana en los planes de estudio de las instituciones teológicas del África lusófona. Propone fomentar colaboraciones entre las regiones anglófonas y lusófonas para desarrollar la inclusión de perspectivas de interpretación bíblica africana en la educación teológica, promoviendo así un compromiso más matizado y liberador con los textos bíblicos.

**Palabras clave:** Interpretación Bíblica Africana; África Lusófona; Teología de la Liberación; Angola

### **Resumo**

A África anglófona tem se beneficiado da Interpretação Bíblica Africana, uma contribuição acadêmica realizada pelos estudiosos africanos da Bíblia. Embora esta seja uma realidade para a África anglófona, é um conceito novo para a África lusófona. A abordagem bíblica nos países lusófonos baseia-se principalmente na hermenêutica da confiança da América Latina. A principal razão é a barreira do idioma. Este artigo pretende explorar o impacto da interpretação bíblica africana na África anglófona, destacando seu papel na transformação das percepções da Bíblia, desde uma hermenêutica da confiança (em alguns países africanos) para uma hermenêutica da suspeita (África do Sul). O artigo argumenta a favor da necessidade de incorporar a interpretação bíblica africana nos currículos das instituições teológicas da África lusófona. Propõe fomentar colaborações entre as regiões anglófonas e lusófonas para desenvolver a inclusão de perspectivas de interpretação bíblica africana na educação teológica, promovendo assim um engajamento mais matizado e libertador com os textos bíblicos.

**Palavras-chave:** Interpretação Bíblica Africana; África Lusófona; Teologia da Libertação; Angola

## **Introduction**

The awareness established in African Biblical Interpretation is that the Bible must be interpreted by African within African context. In this process the context of the African reader is as important as of the writer and the original recipients. Africa has made substantial contributions to ABI<sup>2</sup>, aiding Anglophone and Francophone countries to critically engage with the Bible. Majority of these countries have move past the fear to see the Bible as an unquestionable book. In Africa, through ABI, it is possible to see the Bible as a sight of struggle. This is possible because of the hermetic of suspicious that trust the Bible and questions for answers and liberation. Contrary to what has been done in Francophone and Anglophones, Lusophony Africa countries, who due to the language barriers rely on the hermetic of trust from Latin America, has not participated in this process. The book “The Bible in Africa: transactions, trajectories, and trends” 2001 by West and Dube exposes this gap and lack of contribution from Luso-

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<sup>2</sup> African Biblical Interpretation.

phone Africa<sup>3</sup>. Therefore, while I am privileged to benefit from the contributions of African biblical interpretation made by Anglophone speaking countries South Africa being one of them, there is a need to speak about biblical interpretation liberation of Lusophone Portuguese speaking countries in Africa from Latin American interpretation of the Bible, and discuss possible collaborations between Anglophones and Lusophone speaking countries to help theological institutions introduce African Biblical interpretation in their curriculum. The paper starts with an overview of the impact of African Biblical interpretation in Africa, then presents the contrast with Lusophone Africa, particularly in Angola, and suggestion for the future of Biblical Interpretation in Lusophony-Africa.

## 1. Lusophony- Angola: background

Angola, located on the west-central coast of Southern Africa, is the seventh-largest country in Africa and the second-largest Lusophone country by area and population. It borders Namibia, the Democratic Republic of Congo, Zambia, and the Atlantic Ocean<sup>4</sup>.

Angola, led by President João Manuel Gonçalves Lourenço, gained independence from Portugal on November 11, 1975, after over 400 years of colonization. A civil war followed, ending in 2002. According to Badlam, Foster, Billings and De Pass (2021, p. 1) and Amundsen (2022) Angola is the second-largest oil producer in Africa and a member of OPEC, with a population of about 37.8 million in 2024. (Peclard, 1998, pp.160-166), Angola is mainly Christian, with 40% Catholic, 40% Protestant, and 20% following other faiths. The country is secular, ensuring freedom of religion. The church played a vital role in the fight against colonialism. Unlike many other colonies, both Catholic and Protestant churches in Angola strongly opposed Portuguese rule, seeking independence from both colonial and missionary control.

Lusophone Portuguese-speaking African countries, hindered by a language barrier, primarily adhere to Latin American Biblical Interpretations, facilitated by Brazil and Portugal. They are more familiar and read the Bible through the hermeneutic of trust. This method does not allow the reader to address contextual issues in African Lusophone such as gender, sexuality, slavery, poverty or corruption, or postcolonial issues in these regions, particularly in Angola.

Angola for example, in ISTELE, the leading theology seminar in the country, have not adhered to the ABI. Local leaders are sent Overseas mainly to Brazil to be trained in theology and come back to teach. Utmost, lectures come from Brazil as missionaries to teach. Therefore, most of them are uninformed of ABI, and those who heard about it, suspect it to be a liberal method of reading

<sup>3</sup> This paper makes reference to Angola as a case study among the Lusophone countries.

<sup>4</sup> Portuguese-speaking African Countries known as PALOP, has Portuguese as the official language in its six African countries: Angola (AO), Cape Verde (CV), Equatorial Guinea (since 2011), Guinea-Bissau, Mozambique (MZ), and Sao Tome & Principe (STP)

the Bible. (Mburu, 2019, p. 5) argues that many African biblical scholars trained in the West often adopt Western interpretative methods, which may not fully address African contexts. She questions whether there is enough expertise in African biblical scholarship to engage adequately with the continent's unique social, political, and theological realities. Her answer is the need for a contextualized African hermeneutics. In the next section the discussion will be on ABI development and impact.

## **African Biblical Interpretation development in Africa**

This section examines how ABI development in Africa and its major contribution in the politics of biblical interpretation in Africa.

(Ukpong, 2001, pp. 11-12), argues that Africa is the cradle of systematic biblical interpretation, with early African scholars such as Origen and Clement of Alexandria contributing significantly to the development of biblical exegesis. Modern African biblical scholarship emerged in the mid-20th century, largely shaped by Western historical-critical methods, but has increasingly focused on African contexts<sup>5</sup>. (Ukpong, 2001, p. 25), identifies three main approaches in modern biblical interpretation: Historical-critical, literary, and contextual.

(Mkole, 2002, p. 1303) when reviewing *The Bible in Africa: transactions, trajectories and trends*, by West and Dube (2001), observes that the book highlights the vibrancy and distinctiveness of African biblical scholarship, which focuses on how biblical texts relate to African communities rather than on their origins or the text itself, as in Western approaches. The emphasis is on inclusiveness and methods in engaging different interpretive communities such as scholars, clergy, lay people, men, women, Christians, non-Christians. The book exposes the main trends in African biblical scholarship that include inculturation and liberation theologies, which aim to connect scripture to life, spiritual growth, and social justice.

In terms of theories that guides the African Biblical scholarship, (West, 2019, p. 150) divides them into six in historical order of development. African inculturation theory (culture), African liberation theory (economics, by Mosala) African feminist theory (gender) African psychological theory (psyche), African post-colonial theory (identity) and African queer theory (sexuality). According to (West, 2019, p. 160), Mosala' discussion on the liberation theory that sees the Bible as site of struggle offers prophetic voice to contend against both our post-

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<sup>5</sup> African biblical scholarship developed in three phases: (Ukpong, 2001:14-25) first, 1930s-70s: Reactive Phase where scholars used comparative methods to legitimize African religions and cultures, positioning African traditions as a foundation for Christianity. Then 1970s-90s: Proactive Phase: African context became central in biblical interpretation through inculturation and liberation theology addressing social justice, oppression, and the African contribution to biblical history. Lastly, 1990s: Empowering Phase: this phase focused on involving ordinary African readers in biblical interpretation through contextual Bible study and inculturation.

colonial state and the churches in their interpretation of “Scripture” as personal and moral tract. (West, 2014, p. 1), advocated for a Contextual Bible Study (CBS), a method of biblical interpretation developed in South Africa in the 1980s within the framework of liberation theology. This is an inclusive method that collaborates with the ordinary readers, especially marginalized communities, to participate in reading the Bible together with theologians, moving from social analysis to biblical reflection and practical social action<sup>6</sup>. (Mburu, 2019, pp. 5-7) corroborates with West that African hermeneutics should be accessible to all Christians, not just intellectuals, so that believers can truly understand and apply the biblical text in their lives.

For (West, 2014, pp. 5-7) while the foundation of liberation theology is the Bible as ‘Scripture’ intercultural biblical hermeneutics offers the potential to move beyond the debate of ‘a hermeneutics of trust (Latin America) versus a hermeneutics of suspicion (Africa), engaging both ordinary and scholarly readers. West (2014, pp. 8-9) emphasizes that liberation hermeneutics is rooted in the realities of the poor and marginalized, and while scholars may differ on prioritizing their knowledge, these realities remain the starting point. Aside, the social movements that gave birth to liberation hermeneutics in the 1970s are less vibrant today, making analysis, dialogue, and collaboration more vital than ever.

Other scholars such as (Kamudzandu, 2012, p. 3) argue that biblical criticism in Africa must acknowledge the rich diversity of the African worldview and prioritize community-oriented methods. He emphasizes that biblical interpretation should be rooted in Africa’s social, political, and cultural realities, such as poverty, HIV/AIDS, famine, and political instability.

In conclusion, CBS is an important tool within liberation theology that fosters collaboration between ordinary readers and scholars to interpret scripture in ways that directly address the struggles of marginalized communities. (Resane, 2018, p. 4) agrees with this idea and emphasizes that for biblical interpretation to be relevant in Africa, the interpreter and the text must connect meaningfully, contextualizing the scripture for African experiences without ignoring its historical context. (Jonker, 2018, p. 73) points out that a comparative paradigm dominates much of African biblical scholarship, particularly in studies of the Old Testament. This approach involves parallel interpretations between biblical texts and African cultural motifs, allowing the two to illuminate each other. Mburu (2019, pp. 5-7) emphasizes that although the Bible should be relevant to its context, many Africans still approach it using foreign methods that overlook the local socio-economic, political, and cultural landscapes.

More recent studies in ABI are related to the integration of mother tongue in biblical hermeneutics. (Akoto, 2024, p. 19) highlights the current state of

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<sup>6</sup> A newer dimension of this approach is intercultural hermeneutics, which encourages dialogue across cultures to interpret the Bible, challenging dominant interpretations and promoting inclusion.

Mother Tongue Biblical Hermeneutics in Africa, noting the importance of linguistic and cultural nuances in biblical interpretation<sup>7</sup>. (Akoto, 2024, p. 20) argues that there is a need for a comprehensive examination of Mother Tongue Hermeneutics. Understanding its historical development, current trends, and ongoing challenges is essential for advancing theological scholarship, fostering cultural inclusivity, and navigating the complexities of biblical interpretation across African contexts.

Some important liberating theories needs to be discussed in this paper.

## **Postcolonial and feminist theories**

Three prominent contributions from Africa in “The future of the biblical past: envisioning biblical studies on a global key” in Boer and Segovia, 2012 are relevant to highlight here. In their contributions to CBS, Israel Kamudzandu, Sarojini Nadar, and Jeremy Punt explored some perspectives from postcolonial and feminist theories to examine the dynamics of biblical interpretation in the South African context (Boer and Segovia, 2012: xvii-xviii). As described by (Boer and Segovia, 2012: xvii-xviii), Sarojini Nadar advocates for a transformative Biblical interpretation in Africa, asserting that to achieve this transformation, the intellectual resources brought to the process must be more nuanced than before. Nadar (2012, p. 15) emphasized the need to engage with the effects of globalization, particularly the widespread use of the phrase “biblical values” in CBS. The goal for CBS is transformation and liberation, aiming to bring about change through an interactive study that connects the context of the reader with the biblical text.

(Kamudzandu, 2012, pp. 3-7) recognizes the value of the historical-critical method but argues that it should be combined with a cross-cultural approach centred on community. (Kamudzandu, 2012:11) calls for African biblical hermeneutics to prioritize elevating marginalized voices, particularly those of women, youth, and children. (Punt, 2012, p. 30) notes that biblical scholarship has often focused on using theory to generate interpretations of biblical texts, rather than discussing theory itself. (Punt, 2012, pp. 36-38) argues that both popular Bible readings and academic interpretations need to be liberated. While the popular readings should not be idealized, they meet the needs of communities, especially when conventional readings fail. Postcolonial theory helps expose the power dynamics between ideas, language, and knowledge, revealing how these uphold Western hegemonic texts and theories. As (Punt, 2015, p. 72) explains, Postcolonial analysis may offer an ambivalent framework for reading the Bible,

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<sup>7</sup> Akoto (2024:19) proposes integrating indigenous languages into biblical scholarship, advocating for linguistic diversity, and promoting inclusivity in theological discussions.

yet it provides valuable insights by amplifying marginalized voices, including indigenous and subaltern perspectives<sup>8</sup>.

## **Ethical reading of the Bible**

One of the challenges in biblical interpretation is also related to ethics. (Lategan, 2018, p. 43) emphasizes the ethical responsibility in biblical interpretation, which involves three levels: explaining the choices made in interpreting the text, understanding the practical implications of its message, and applying these insights in the relevant community. (Lategan, 2018, pp. 46-47) cites Mouton, a reformist feminist reader, who approaches the text from a decentralized perspective, aiding alternative interpretations. This method expands exegesis by incorporating historical, structural, and ethical concerns, while recognizing tradition's dynamic nature and keeping the process open-ended. (Jacobs, 2018, pp. 554-555) highlights how the Bible still functions as an authoritative text in contemporary debates, often used to justify exclusionary views on issues such as gender and sexuality. Despite modern advances in understanding women's roles in biblical and contemporary contexts, debates about women's inclusion in ministry continue, as seen in South Africa and Lusophony Africa, particularly Angola<sup>9</sup>. (Jacobs, 2018, p. 59) advocates for a dialogical approach that encourages critical dialogue with the text, recognizing the need to address historical-cultural differences and challenge patriarchal interpretations. This approach is vital in understanding the ongoing impact of the Bible in Africa and ensuring it serves as a tool for liberation and equality. All this discussion has been from Anglophone and Francophone Africa. The question now is how is this relevant to Lusophony Africa? The next section explores the contrast reality on how the Bible is approached.

## **Contrast with Lusophony Africa**

Although considerable progress has been done in ABI and politics of interpretation in Africa, still some countries are not aware of this reality and therefore have not made use or benefited from the work done by African scholars. One example is the Lusophony-African countries, particularly Angola.

When reading (Mkole's, 2002, pp. 1304-1305) reviews on the Bible in Africa, one agrees that the volume could be organized rather by regions of Africa represented in the volume, Francophones, Anglophones and Lusophony, in this way one would have a bigger picture of the groups that are better represent and the gap that need to be explored, one such as in Lusophone-African countries. In this volume the Lusophony Africa are not represented. One might sus-

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<sup>8</sup> More detailed in Punt, J., 2015. *Postcolonial biblical interpretation: reframing Paul* (Vol. 20). Brill.

<sup>9</sup> Based on 1 Corinthians 14:34-35 and 1 Timothy 2:9-15.

pect the language barrier or lack of biblical scholars or work done by Scholars from Lusophone Africa. Here is where this paper raises the concern for lack of representation of Anglophone in the development of Biblical Interpretation in Africa. It was not until I came to Stellenbosch for Postgraduate studies that I was introduced to ABI. Liberation theology, feminist/gender theology, African/black theology, African Biblical Interpretation/hermeneutics are not part of the theological training (curriculum).

Two major factors are at stake: the Language barrier and the conservative approach to the Bible. Majority of theologians lectures today in Angola, are pastors sent by their church to Brazil, and few in Portugal. The prevalent method used in the biblical discipline is the historical criticism. The goal was sent students in seminaries with similar way of reading the Bible and the doctrines (evangelical doctrines and conservatives). (Mburu, 2019, pp. 3-5), observation is true to the Lusophone African scholars, that having been trained in the West and Latin America, Angolan scholars<sup>10</sup> they are still using Western methods of interpretation. Mburu raises an important question: 'Is there a sufficient number of faculty who truly understand the African context? The answer is no in Lusophone African countries. In the case of Angola, the interpretive approach that guides theological education is Latin American, where theological material is produced, or translated from English to Portuguese. Therefore, there is a need for liberation and adopt ABI theories to read the Bible.

### **Feminist Liberation Theology in Angola**

In Angola, there is strong scepticism surrounding discussions of gender issues and liberation theology, largely due to limited engagement with the development of Biblical interpretation in Africa. When topics like the oppression of women or homosexuality are critically addressed, individuals are often viewed as liberal and a threat to the church and theological education. Many churches and seminaries prefer to send their leaders for training in Brazil rather than South Africa, believing that South African theological institutions are too liberal and influenced by Western ideas. Those who choose to study theology in African countries face warnings about the potential risks of encountering liberal views. In this context, questioning the Bible or its teachings is seen as a sign of liberalism, as the Bible is viewed as the ultimate, unchanging authority. Consequently, the Bible is not seen as something to be critically questioned or reinterpreted in response to changing contexts, which helps perpetuate gender-based violence in both churches and theological institutions in Angola. (Samaria, 2022, p. 59) in his observation of the reality in Angola points out that discrimination against women and children is widespread in the country. In some communities, he argues women and children are subjected to abuse due to

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<sup>10</sup> Very few numbers in Biblical studies.

accusations of witchcraft. Despite constitutional protections, women still face marginalization, often occupying low-level positions with lower salaries in the workplace, with few exceptions. Identical in the public or society in general, so too in religious sphere (particularly in Evangelical groups), the politics of intimidation, exclusion, and marginalization are prevalent in Angola. Lusophone African countries have not been part in the dialogue of the politics of biblical interpretation in Africa and consequently have not benefited from it as other African countries did to address the issues of oppression based on gender and others.

(Samaria 2022:56), in his research on “re-reading Luke 18:1-8 in the Angolan Context through the African Hermeneutics of Liberation” argues and I agree that the contemporary reality in Angola “that of bondage of several social-cultural, political and economic evils fostered by injustices, poverty, marginalization, ignorance, and exploitation” points to the need of liberation theology in biblical interpretation to attend to those urgent issues in the country such as gender based violence, poverty, social injustice and many others. Hence (Samaria (2022, p. 56), the need to advocate for the adoption of African Hermeneutics and liberation theology by the church and theological institutions.

This research agrees with (Dube, 2012, pp. 36-27) in that woman and the theological institutions in Angola should read and learn from the Legacy of Kimpa Vita, from a neighbouring country Congo, who challenged and resisted the colonial missionaries’ ideology of Jesus for Africans. (Jensen, 2018, p. 21, cited by Samaria, 2022, p. 65) critiques the Angolan church for its inability to effectively advocate its positions with the government, despite its role in promoting peace and addressing post-war social issues through ecumenical movements. The church has faced challenges, including corruption, misappropriation of funds and property (land, houses, cars), power struggles, and tribalism. Additionally, discrimination against women, particularly single mothers who are often excluded from roles such as sitting at the Lord’s Table, baptizing their children, or holding leadership positions, remains a significant issue within the church in Angola, if not in most Lusophone African context. As (Dreyer, 2011, p. 5) argues, the message of Jesus preached in the context of the reader must bring liberation to all people, and when cultural norms suppress freedom, those norms should be critically evaluated, as they contradict the gospel message. Texts such as 1 Timothy 2:11-15, need to be read with feminist liberation theologies to liberate and bring justice for women. Unless the lens (Western/Latin American) used to read the Bible in Angola changes to that of African Biblical interpretation, women will continue to suffer in the hands of those who hold the power to interpret the text in the church and theological institutions (male leaders).

Embracing liberation theology in Angola is important due to the aggravated state of poverty and oppression in the country. Samaria (2022, p. 66)

highlights that the current socio-economic and political situation in Angola is characterized by an unambiguous divide between a wealthy elite minority and a large, impoverished majority, leaving many people marginalized. There is a need for liberation from various forms of oppression.

### **Need for curriculum integration**

One step for a liberating biblical interpretation for Lusophony-Africa is to re-evaluate the theological curriculum to integrate ABI as a discipline. The paper argues for incorporating ABI into the curriculum, of theological institutions in Lusophone Africa to better address contemporary issues and enrich biblical engagement. (*Maluleke, 2000, pp. 94-95*) agrees with West that “African Biblical Scholarship” should not be defined by Western academic standards. He notes that, with few exceptions, most Black and African biblical scholars have not had the opportunity to engage in specialized, text-based biblical studies. This is the case to made in Angola, where the biblical scholarship is an adoption of Western and Latin America and no by African scholars. Certainly (*Samaria (2022, p. 56)*), unawareness of the ABI, contributes to the lack of interest or adoption of the same in Angolan context. One way to introduce African Biblical interpretation is to include in the system of education in theological institution and seminars. (*Samaria, 2022, pp. 57-58*), emphasizes that in Angola it is essential to interpret the Bible mindful of the African context of struggle, especially of reading community.

Theological education and inclusion of Liberation theology in theological curriculum is much needed today. And again, in the context of this research, (*Samaria, 2022, p. 58*) argues that African church, and particularly the Angolan church, is expected to first empower its people through mass education as a form of liberation. It should also work to reform theological training curricula and advocate for constitutional reforms to bring about political and economic change in the country. (*Samaria, 2022, pp. 67-68*), in Angola Westerns and Latin American traditional of reading the Bible fail to challenge stereotypes or interrogate structures of power that marginalize groups such as women and the poor. For an Angolan audience, therefore, there is a need to challenge traditional interpretations—not because they are inherently wrong, but because they fail to empower the marginalized. These readings maintain the status quo and keep the reader, particularly women and the poor, in a position of victimhood, denying them the opportunity to reclaim their agency and change their circumstances. By approaching the parable through an African liberation hermeneutic lens, Angolan readers are invited to explore insights that can empower them in the struggle against social and economic injustices, helping them to reclaim their full citizenship and strive for liberation.

## **Regional collaboration**

This paper proposes fostering collaboration between Anglophone and Lusophone regions to advance the inclusion of African perspectives in theological education, aiming for more nuanced and liberated engagement with biblical text. (Human, 2024, p. 1) suggests that meaningful dialogue between biblical contexts, cultures, and present-day circumstances not only reveals the distance from ancient worlds but also encourages understanding one's identity and in formulating theology that is relevant to African contexts. In this process, the role of African scholars, literature, cultural discussions, and local contexts is vital. (West, 2001, p. 33), acknowledges that the Bible remains a site of struggle across Africa, particularly in areas such as gender and women's voices, with different regions (South Africa and Angola) taking varied stances on its role. In this regard, African biblical scholarship offers valuable insights to both the West and African scholars, especially those in Lusophone countries who face language barriers (West, 2001, p. 38).

Contextual Bible Study (CBS), according to (West (2014, p. 2), stands out for its collaborative approach. It emphasizes the involvement of both scholarly and ordinary readers, particularly those from marginalized communities, such as the poor. The question this appear rises is what are the possible ways of partnership between Anglophone and Pharmacophore biblical scholars with Lusophone countries to help them re-evaluate their politics of Biblical interpretation and possible solutions to overcome the ignorance and language barrier in using ABI in their contexts. What can be done to help Lusophone reader in Africa to shift from the biblical writer and its context towards a reader centred method?

Some recommendation proposed by Akoto are Relevant for Lusophone African. (Akoto 2024, p. 30), suggests: first, Develop Resources: translate key theological texts and study materials into local languages (Portuguese for Lusophone countries); second, Capacity Building: for Angola and Portuguese countries in Africa would be training scholars in theological institutions on ABI; and third, encourage collaboration: foster partnerships among scholars, theologians, linguists, and community leaders to share resources and develop innovative approaches to challenges in biblical hermeneutics. This collaboration is much needed between Anglophones and Lusophones countries. It is essential to encourage African scholar to study in Africa for a more contextualized training in Biblical interpretation of the Bible.

## **Conclusion**

This paper reviewed the historical development and contribution of African biblical scholars in the politics of interpretations of the Bible. It highlighted the contrast and the gap that exist between the Anglophones, Francophones and

the Lusophony Africa. Language barriers pose a problem for Portuguese speaking countries and lead to dependency on Latin American Hermeneutic of trust to read the bible. The paper call for a liberation of Western interpretation of the Bible to the African Biblical interpretation in Angola. This paper argues that there is a need for re-reading the Bible through various lenses (Feminist and Liberation Theology) to deepen understanding and help African, particularly Angolan, readers connect more meaningfully with the text. The reader in Angola needs to be trained to challenge the text in such a way to encourages a more empowering, liberative approach. This paper agrees with (Samaria, 2022, p. 79) that there is need to include libation theology<sup>11</sup> in theological curriculums.

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<sup>11</sup> And Its branches African feminist/gender, African post-colonial theory (identity) and others.

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Teresa Chateia David

**Desde 1988, fecha de su nacimiento, hemos publicado los siguientes títulos:**

1. Lectura popular de la Biblia en América Latina
2. Violencia. Poder y opresión
3. La opción por los pobres como criterio de interpretación
4. Reconstruyendo la historia
- 5-6. Perdónanos nuestras deudas
7. Apocalíptica: Esperanza de los pobres
8. Militarismo y defensa del pueblo
9. Opresión y liberación
10. Misericordia quiero, no sacrificios
11. Biblia: 500 años ¿Conquista o evangelización?
12. Biblia: 500 años ¿Conquista o inclusión?
13. Espiritualidad de la resistencia
14. Vida cotidiana: resistencia y esperanza
15. Por manos de mujer
16. Urge la solidaridad
17. La tradición del Discípulo Amado. Cuarto Evangelio y cartas de Juan
18. Goel: solidaridad y redención
19. Mundo negro y lectura bíblica
20. Pablo de Tarso. Militante de la fe
21. Toda la creación gime...
22. Cristianismos originarios (30-70 dC)
23. Pentateuco
24. Por una tierra sin lágrimas
25. ¡Pero nosotras decimos!
26. La Palabra se hizo india
27. La Iglesia de Jesús, utopía de una Iglesia nueva
28. Hermenéuticas y exégesis a propósito de la carta a Filemón
29. Cristianismos originarios extrapalestinos (35-138 dC)
30. Economía y vida plena
31. La carta de Santiago
32. Ciudadanos del Reino
33. Jubileo
34. Apocalipsis de Juan y la mística del milenio
- 35-36. Los libros proféticos. La voz de los profetas y sus relecturas
37. El género en lo cotidiano
38. Religión y erotismo. Cuando la Palabra se hace carne
39. Sembrando esperanzas
40. Lectura judía y relectura cristiana de la Biblia
41. Las mujeres y violencia sexista
- 42-43. La canonización de los Escritos apostólicos
44. El evangelio de Lucas
45. Los Salmos
46. María
47. Jesús histórico
48. Los pueblos confrontan el imperio
49. ¡Es tiempo de sanación!
50. Lecturas bíblicas latinoamericanas y caribeñas
51. Economía: solidaridad y cuidado
52. Escritos.
53. Interpretación bíblica en busca de sentido y compromiso
54. Raíces afro-asiáticas en la Biblia
55. Deuteropaulinas: ¿un cuerpo extraño en el cuerpo paulino?
56. Re-imaginando las masculinidades
57. Reproducción humana. Complejidad y desafíos
58. Apócrifos del Segundo Testamento
59. Vida en comunidad
60. Profetas Anteriores (Josué, Jueces, 1+2 Samuel y 1+2 Reyes)
61. Pactos de vida y pactos de muerte
62. Las voces originarias de Pablo
63. Por un mundo sin muros. Biblia y migración
64. El Evangelio según Marcos. La verdadera Buena Noticia en un mundo engañado por los Imperios
65. Espiritualidad bíblica en una perspectiva ecológica
66. Crisis alimentaria
67. Meguilot. Enfoque feminista
68. La Carta a los Efesios
69. Religión, culturas e identidades en la Biblia
70. Biblia e Integridad
71. Amós, el profeta y poeta
72. Hechos de los Apóstoles: Espíritu Santo y las comunidades
73. Culturas Mediterráneas
74. Guerra y Paz
75. Jueces
76. La Carta de Pablo a los Gálatas
77. Pinturas hermenéuticas: lecturas jóvenes de la Biblia
78. Poder y Corrupción
79. Escritos II
80. Ecología
81. Nehemías
82. Imperialismos, Colonialismos y Biblia
83. Comunidades Alternativas
84. Pandemia e Biblia
85. Trata de Personas
86. Niñez
87. La Carta de Pablo a los Romanos
88. Deconstruyendo fundamentalismos en la Biblia y en la vida cotidiana
89. Hermenéutica campesina de la Biblia
90. Job: Una lectura actual y situada
91. "Entre ustedes no será así": Resistencia, resiliencia... en la violencia
92. Diosas, Brujas y Profetisas
93. "Cuando mis palabras eran piedras" - Hermenéuticas solidarias con Palestina
94. Carta a los Filipenses. Una invitación a una vida cristiana integral en tiempos de crisis.
95. Amazonía: Territorios, Biblia y justicia
96. Levítico
97. El Evangelio de Juan. Lecturas y aproximaciones para hoy