



SELINUS UNIVERSITY

★ SCHOOL OF RELIGIOUS SCIENCES ★

**Leveraging Indigenous Knowledge for
Effective Evangelisation in Ghana: A
Collaborative Approach**

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A DISSERTATION

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DECLARATIONS

STUDENT'S DECLARATION

I, Innocent Baba Abagoami, hereby declare that except references to other people's work which have been duly cited, this research work is a true result of my work, and it is neither in whole nor part presented elsewhere.

Signature.....

Date.....

SUPERVISOR'S DECLARATION

I hereby declare that the writing of this project work was supervised per the guidelines and supervision of research work laid down by the Selinus University of Sciences and Literature.

Supervisor's Name.....

Signature.....

Date.....

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DEDICATION

This project work is dedicated to my late brother Kizito Awonkayega Abagoami and to ALL people of good will who wish to see our world become a better place for every human person living on this planet earth.

ABSTRACT

There is limited integration of indigenous knowledge in evangelisation efforts, leading to an imbalanced growth of the Church. An evangelist must continuously involve indigenous knowledge that is common and available within the region of their ministry. The expressions used to teach and describe God, and religious Faith should be understood by every listener within the intended context.

This thesis shall investigate the capability of indigenous knowledge, distinguish difficulties, and propose cooperative methodologies. Ways to deal with the subjective investigation include utilising logical methodology, examining the effect of a rational methodology on the examination and interaction, utilising an inductive methodology, inductively based scientific systems, tests, and moral contemplations. The review will assist strict pioneers with thinking about the effect of indigenous knowledge on evangelisation and concentrate on the difficulties and how indigenous knowledge improves evangelism.

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CHAPTER ONE

INTRODUCTION

1.0 Background of the Study

Indigenous knowledge is the extraordinary local knowledge of a specific culture (Battiste et al., 2021). It is likewise alluded to as local knowledge, society information, 'individuals' information', and 'customary thinking'. This kind of information is generally passed starting with one age and then onto the next age (Asamoah-Gyadu K., 2005). Local knowledge is passed down from the old to the more youthful ones. The method of moving is generally furnished by listening to others' conversations and social customs. Ghana is a multilingual country wherein around eighty dialects are spoken. English, which was acquired from the colonial (pioneer) period, is the official language in Ghana (M. Paul et al., 2014). Of the dialects native to Ghana, Akan is the most broadly spoken in the south. Dagbani, Dagare, Sisaala, Waale, and Gonja are among the most regularly spoken languages in northern Ghana.

The historical backdrop of the evangelization of Ghana starts with the historical backdrop of the Christianization of Ghana (Lineamenta, 1990). This is said to have begun with the Portuguese European investigations in the 15th century. Evangelism is the demonstration of spreading the message of salvation in Jesus Christ alone (Solus Christus), also known as the Gospel (Kim B., 2001). Summed up by J. Mack Stiles in plain language, "evangelism is instructing (proclaiming) the gospel (the message from God that prompts salvation) with the point (trust, want, objective) to convince and convert". Evangelism comes from the Latin word "Evangelizare", which means "to spread or teach the Good News of Christ or "Euangelizesthai" (Greek) "to bring uplifting news"(Ajayi, J. A., 2005). There is just one uplifting news in this present reality: salvation through Jesus Christ (John 3:16, 1 John. 5:12).

"Evangelists should announce this uplifting news consistently no matter what (Bonnke, R.,

1993). Repositioning in evangelism essentially implies moving from one spot to where God maintains that a minister should be - where to observe (Acts 5:32), for God has committed the Word (or service) of compromise. God appoints adherents to teach the uplifting news to win spirits to His Realm; thus, the methodology is one of the elements that should be considered. Using Native information is one of the successful methods of 'winning souls for Christ'.

Salvation and evangelism are summed up as Jesus calling believers out of the world and sending them out to the world. The fact is that there is no one language spoken, and good communication is key to evangelization. There is a need to use indigenous knowledge so that everyone can appreciate the good news (Coleman, R. E., 1997). In the Bible, Apostles like John were fruitful because they served by utilizing the mother tongue of individuals, and John did not write in old-style Greek; however, "Koine Greek, which was the most straightforward type of the language at the time".

According to Paul, "To the Jews, I became like a Jew, to win the Jews. To those under the law, I became like one under the law (however, I am not under the law) to win those under the law" (1 Corinthians 9: 20-22). Paul related well with the crowd by becoming like them to win their spirit for God. This thesis will seek to support evangelists, ministers, and evangelists of the gospel in involving indigenous knowledge in teaching the expression of God. The local dialect of the people would enable the congregation members to understand better and appreciate the Word of God.

1.1 Problem Statement

The problem is the limited integration of indigenous knowledge in evangelization efforts, which has led to an imbalanced growth of the Church. At the point when the gospel is taught in a foreign language to individuals, there is a lacuna between the evangelist and the audience.

According to the Overall Director of Congregations of God in Ghana (Fire up), Prof. Paul Frimpong Manso, when the gospel was taught in the English language, which he portrayed as an unknown dialect, the significance did not come with such ease to the gathering, "yet when taught in their nearby dialects, individuals relate considerably more effectively with the message". When an evangelist utilises a language that individuals comprehend in teaching the expression of God, individuals partner themselves with the Word and can fill in it (Haynes C. B., 1937). Individuals tuned in and saw better when data was imparted to them in their nearby language. Thus, the educated and the uneducated will willingly love to serve and worship God in their native languages.

1.2 Main Objectives

This thesis seeks to explore the potential of indigenous knowledge, identify challenges, and propose collaborative approaches. The thesis shall investigate the following:

1.3 Specific Objectives

1. Explore the potential of indigenous knowledge in enhancing evangelisation efforts in Ghana.
2. Identify the challenges associated with integrating indigenous knowledge into evangelisation practices.
3. Propose collaborative approaches to address the identified challenges effectively.
4. Examine the impact of indigenous knowledge integration on the success and effectiveness of evangelisation initiatives.

1.4 Research Questions

This thesis shall investigate the following questions:

1. How can indigenous knowledge enhance the effectiveness of evangelisation efforts in Ghana?
2. What challenges are encountered in integrating indigenous knowledge into evangelisation practices?
3. How can collaboration among religious leaders, community members, and other stakeholders address these challenges effectively?
4. What is the perceived impact of integrating Indigenous knowledge on evangelisation initiatives' overall success and effectiveness?

1.5 Scope of the Study

The geographical focal point of the review is Ghana, a country finding the effect that will happen when ministers or evangelists teach or evangelise in indigenous language to people. The historical backdrop of the evangelisation of Ghana starts with the historical backdrop of the Christianization of Ghana. This is said to have begun with the Portuguese European investigations in the 15th century. The target groups of the study are religious leaders and community members.

1.6 Outline of the Study

1.6.1 Literature Review

The review commences with the Historical Background of Indigenous Knowledge and

Evangelization in Ghana, how evangelism is done, the Biblical perspective of evangelism and forms of evangelism. The literature review emanated from reviewed journal articles, academic articles published in recognised academic journals, research report sources, conference reports, critical articles, and research report findings (Ongoing and Completed Ones). Textbooks, the Holy Bible (New International Version) (Correndance-Bible), the Internet, other media sources and many more to explore published studies about the research topic.

1.6.2 Research Methodology

There is a research methodology for the expressions of (Owiredu, 2016). The brief Manual for Composing a Proposal or Paper (2018) covers section three of the postulation report by Kraener and Blassey (2016), which is situated for the examination procedure in chapter three. Chapter Three (3) contains the following: research questions, population, research design, research philosophy, research approach, research strategy, data collection, techniques and procedures, purpose, the significance of establishing personal contact, nature of questions, data quality, reliability and validity, level of information supplied to the participants, venue for the interview, starting the interview, approach to questioning, demonstration of attentive listening skills, scope to test understanding, derivation of interview themes, data analysis, approaches to qualitative analysis, using the deductive approach, impact of a deductive approach on the analysis process, using inductive approach, inductively based analytical procedures, sample, ethical considerations. According to Kornula and Germaine 2019, "Chapter three can be likened to creating a recipe in that it should be easily understood and followed. Chapter three (3) contains enough information to assure the reader of established research conventions and enable a reader to replicate the study.

Results and Discussions

The fourth (4) chapter of the main thesis will go deeper to contextually analyse the results obtained from the field and organise the findings chronologically. This includes the

demographic data, the analytical data of the various findings and a summary of all the field results.

1.7 Organisation of the Research

The chapters are organised as required by any academic research report. The organisation is as follows: Chapter One contains the background of the study, statement of the problem, research objectives, research questions, significance of the study, limitations and delimitations, source of information, literature review, research methodology, definition of terms, and study organisation. Chapter two contains the literature review of various books, texts, conference reports, and academic journals related to this research topic on indigenous knowledge for effective evangelisation in Ghana. Chapter three contains the research methodology. Discusses the techniques and procedures utilised to collect data for the study. Chapter four contains the findings and analysis of the findings. Chapter Five contains the summary, conclusion, and further research recommendations.

1.8 Limitations of the Study

The research was faced with the following setbacks: Time Constraints, Attainment of comprehensive data from all sources (primary and secondary data) involves much time; therefore, blending other academic works of this research demands much time, and the cost of moving around to obtain data or the study was a major setback; and also, the unwillingness on the part of some religious leaders and community members to disclose relevant information.

1.9 Significance of the Study

The study will help religious leaders consider indigenous knowledge's impact on evangelisation and the challenges and how indigenous knowledge enhances evangelism. The study will also help churches stay relevant and effective in their communities. This study will assist us in understanding that building the Church of Christ can help individuals and churches clarify their mission and purpose and develop strategies for fulfilling that mission. Moreover, the research insights from the study can be used as a guide for missionaries, evangelists and various groups of people embarking on evangelism, not only in Ghana but in the neighbouring sub-Saharan countries to learn to build alliances with local people there to help them to bring the gospel to the local people in their local language through local mediums for easier and faster assimilation of the message.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the literature on studies performed on Indigenous knowledge and evangelisation in Ghana. The literature review emanated from reviewed journal articles, academic articles published in recognised academic journals, research report sources, conference report critic articles, and research report findings (Ongoing and completed ones). Textbooks, the Holy Bible (Standard version, KJ version, New International Version) (Correndance – Bible) – Internet, other media sources and many more to explore published studies about the research topic. Keywords and topics used in searching for the articles were Indigenous knowledge, characteristics of Indigenous knowledge, importance of Indigenous knowledge, evangelisation in Ghana, History of evangelisation in Ghana, and effect of Indigenous knowledge.

2.1.1 Overview of the Chapter's Structure and Focus.

a. Conceptualizing Indigenous Knowledge

- i. Definitions and characteristics of Indigenous knowledge.
- ii. Importance of Indigenous knowledge in cultural contexts.

b. Evangelisation in Ghana

- i. Historical overview of evangelisation efforts in Ghana.
- ii. Current approaches and their effectiveness.
- iii. The role of language and cultural understanding.

c. Indigenous Knowledge and Evangelisation: Intersections and Implications

- i. Studies examining the integration of Indigenous knowledge in evangelisation.
- ii. Challenges and opportunities are highlighted in the existing literature.

d. Theoretical Framework

- i. Relevant theories to guide the research (e.g., intercultural communication, cultural sensitivity).

e. Gaps in the Literature

- i. Identifying areas where this research contributes new knowledge.

f. Summary

- i. Synthesis of key findings from the literature review.

2.2 Conceptualizing Indigenous Knowledge

2.2.1 Definitions, Concepts and Characteristics of Indigenous Knowledge

The possibility of an Indigenous knowledge System (IKS) refers to the total data, practices, and convictions made and shielded by Indigenous people over ages (Gracey & King, 2009). These structures consolidate a considerable number of spaces, including standard ecological data, power, social affiliation, development of assets, for instance, contraptions and strategies for hunting or cultivating, supportive practices, maternity care, ethno-plant science, divine course, make capacities, ethno-stargazing, climate and more. IKS is deeply rooted in the social, certain, and regular settings of Local social class and expects a basic part in their perseverance, legitimate resource the board, and character (Gracey & King, 2009). Characteristics, according to Ohenjo et al. (2006), include:

1. **Adaptive:** It is based on historical experiences but adapts to social, economic, environmental, spiritual, and political changes. Adaptation is the key to survival.

Cumulative: A body of knowledge and skills developed from centuries of living in close areas.

2. **Dynamic:** It is not rooted in a particular point in history but has developed, adapted, and grown over millennia; it is not static.

3. **Holistic:** All aspects of life are interconnected entities, not considered in isolation but as a part of the whole. The world is believed to be an integral whole. Indigenous knowledge incorporates all aspects of life - spirituality, history, cultural practices, social interactions, language, and healing.

2.2.1.1 Concept and Definitions of Indigenous Knowledge

The explanations, practices, convictions, understandings, pieces of information, and experiences of Indigenous groups created more than many lengthy periods of critical association with a particular space (Dunbar et al., 2007). Indigenous Knowledge (IK) consolidates the verbalisations, practices, convictions, understandings, pieces of information, and experiences of Local get-togethers, made more than many long periods of a critical joint effort with a particular space (Dunbar et al., 2007). Its cycles and parts are out to each neighbourhood, where it shares explicit components across packs by uprightness of being embedded in a greater, common culture (Stephens et al., 2006).

In all areas, IK supports local organisation, natural stewardship, social, moral, etymological, significant, clinical, food, and money-related structures, with the objective that the constant creation and expansion of neighbourhood, land-based data is the reason for local character and sensation of spot in the world, as well as of Local get-togethers' very perseverance as undeniable social classes (Allen et al., 2007). Indigenous knowledge is best viewed as a practical responsibility - attempted, expanded, and refined through times of land-based

practices (Allen et al., 2007). It cannot be isolated from its applications, things, and articulations; this is such an overabundance of the case that IK as a body is regularly implied as a data practice or "praxis." It is contained in and imparted through songs, stories (considering those suggested dreams or legends), platitudes, food assortments, establishments, scopes of capacities, practices, convictions, capabilities, improvements and varieties, lingos, general arrangements of rules, shows, showstoppers, and guidelines (Allen et al., 2007). Indigenous knowledge is significantly remarkable, changing considering both external and internal strains. It is seldom discrete since few Local get-togethers today continue with lives denied of global influence (Dunbar et al., 2007).

From an overall perspective, experiential, social, joined. Place-based Indigenous knowledge may be gained or refined through trial and error (experimentation), custom, impulse or inspiration, discernment, dreams, correspondence with nonhuman substances (counting the genuine land), apprenticeship, and disseminated exchanges with other data holders (Bristow et al., 2003). Transmission is imitative and expressive and goes according to local characteristics and social shows, such as administering access, application, age, refinement, and knowledge sharing. This makes the take-up of IK a broad undertaking, including express, outrageous commitments to one's mentor and neighbourhood. Direct (e.g., through customary tutoring and intercultural collaboration) and meandering (mostly through conventional press) receptiveness to nonlocal data can achieve an attempt against and coordinate into a Local packaging (Bristow et al., 2003). Thus, new experiences and the latest information, rather than inescapably finding some middle ground, can support and animate IK, immersing it with new significance and relevance. Indigenous knowledge is thus consistent and contemporary, rather than having a spot or intriguing to some static point of all time. (Bristow et al., 2003).

2.2.1.2 Individual and Common Pieces of IK

The neighbourhood will hold some Indigenous knowledge, while unambiguous individuals,

families, or social affairs experts (like healers) will hold numerous examples. Moreover, some data is heavenly and is never shared past the unambiguous neighbourhood, commencement mediated circles (Stephens et al., 2006). Undoubtedly, Indigenous knowledge is segmentary, so no individual can be said to hold the knowledge on the get-together. In any case, Indigenous knowledge is similarly shared since it is based on agreeable practices and comparisons with associations instead of individuals. It should be viewed not as static cognisance but as a shrewd responsibility (Gracey & King, 2009).

Further, its movement in a general population is not a freedom supporter but varies with experience, dominance, capacity, and power; in whichever way, the aged people are the ones who hold the masses (Stephens et al., 2006). Various local social affairs view data as working like biodiversity with the objective of unmistakable redundancy, getting over, and assortment to sustain the structure overall. In addition, women are also custodians of Indigenous knowledge. The restrictions of the female circle of IK shift start with one assembling and then onto the next; it regularly integrates supportive plant advancement and course of action, upkeep of the seed supply of food crops, noticing wild peoples of minimal game and tasteful plants, as well as fishing (Stephens et al., 2006).

2.2.1.3 Role of Indigenous Knowledge (IK) in Quality of Life

The most expansive ways that IK impacts the individual fulfilment of Local social class are natural and sociocultural (Grenier, 1998). To the extent that science, the age, and utilisation of IK allowed most Indigenous Knowledge to achieve a natural equipoise, staying aware of helpful occupations, supervising destructive occasions, and saving and sensibly making ordinary resources (Grenier, 1998). Associations inside a climate under Local thought are addressed by cutting-edge sets of precludes that stretch family relationship status to biotic and abiotic, human and nonhuman tenants of a specific district, including plants, animals, streams, significant animals, environment systems, and geographical components (Ottawa, 1995).

Indigenous Knowledge is pivotal for supporting or recuperating social and social characteristics and connections despite non-indigenous pressures (Ottawa, 1995). Indigenous knowledge is often used to reconfigure formal data intentionally. It can work on major areas of strength for the ontological necessities with which educational/sensible understandings vest and serve to delegitimize and supplant the Local "other repeatedly." Recuperation of IK is subsequently significant for a greater, unmistakably anticolonial clash of Indigenous resurgence (Ottawa, 1995).

Since IK ought to penetrate to scrape by, and since Indigenous Knowledge and Indigenous identity are constitutive together, new and re-energized utilizations of IK have yielded tremendous victories in Indigenous communities, crucial to their fulfilment. These include the following (according to Ottawa (1995):

- Elevated prosperity began from the restored presentation of standard food assortments and Local retouching modalities (counting fundamental clinical consideration, psychosocial care, and assurance medicine).
- Chipped away at cordial outcomes through improving elective value parts (versus those of the standard policing, wherein Local individuals are disproportionately tended to).
- Achievement of more critical natural framework and agroecosystem adaptability, close by higher and more nutritious cultivating yields, through Local environmental stewardship and standard agricultural deals with (protecting and further developing biodiversity).
- Achievement in both researcher and nonacademic circles by the greatness of Local control of Local preparation and the restoration of traditional adolescent raising practices.

Local and Indigenous knowledge implies the understandings, capacities and techniques for thinking made by friendly orders with long narratives associated with their ordinary ecological elements (Mathias, 1995). For provincial and local Indigenous people, close-by data enlightens

dynamics about essential pieces of regular daily existence. This knowledge is crucial to a social complex that, in like manner, consolidates language, systems of request, resource use practices, social associations, customs and power. These clever ways to deal with knowing are critical highlights of the world's social assortment and give a foundation to locally legitimate sensible new development (Larson, 1998).

2.2.1.4 What Indigenous Knowledge is According to Mathias (1995).

- Flexible: It relies upon undeniable experiences and acclimates to social, monetary, normal, significant, and political changes.
- Absolute: It is an assortment of data and capacities made from many prolonged periods of living close to nature.
- Dynamic: It does not lay out a particular point in history, yet it has been made, changed, and created over hundreds of years; it is not static.
- Extensive: All pieces of life are interconnected and not seen as separated yet as a piece of the whole. The world is acknowledged to be a vital sum. Indigenous knowledge coordinates all pieces of life - extraordinary quality, history, social practices, social correspondences, language, and recovery.
- Humble: Indigenous knowledge does not immediately know how to control nature but how to live as one with the gifts of the Creator.
- Inter-generational: The total memory is passed within a neighbourhood, with one age and then onto the following by oral means through language, stories, tunes, administrations, legends, and expressions. Therefore, Indigenous knowledge, not capital, is the way to achieve reasonable social and money-related development. There is a need to create affirmation and respect for IK and a yearning to collaborate with Indigenous people regularly in projects.

- Crucial: It is impossible to override or copy Indigenous knowledge. A piece of Indigenous knowledge that scientists and others occasionally overlook is the fundamental relationship between IK and language. Local lingos are in decline, and as vernaculars fail horrendously, so goes the Indigenous knowledge that is significant for that language and the total memory of the speakers of that language.
- Moral: There is a significant quality in Indigenous knowledge - a decent and fantastic technique for teaming up with nature; there is a commitment given by the Creator to respect the standard world.
- Non-straight: Time, models, migrations, and advancements of animals are monotonous. The circle, being fundamental, influences how we, as Local social classes, view the world. During that time, we went through how time on earth creates, how the ordinary world creates and coordinates, how everything is related, and how everything advances toward its destiny. Local social classes see and answer the world in a round plan and are affected by the examples of the circles of creation in our ongoing situation.
- Relative: Not all neighbourhoods embody an equal measure of Indigenous knowledge. More seasoned people will pass on more data than less energetic neighbourhoods.
- Proficient: Local social classes acknowledge that they are liable for the success of the standard territory around them.
- Supernatural: Indigenous knowledge is laid out in a group environment that considers the world as cordial and extraordinary relations among every living thing. All bits of the typical world are embedded with a soul. Mind, matter, and soul are viewed as vague and yet an intrinsic part of the cosmos.
- Novel: Indigenous knowledge is novel to a given culture or society. At the same time, there may be various likenesses of IK between networks and the lived understanding of every

neighbourhood's IK.

2.2.1.5 Indigenous Knowledge

Indigenous knowledge is the exceptional knowledge confined to a particular culture or society (Mishra, 1994). It is also referred to as local knowledge, society data, people's data, traditional knowledge, or standard science. This knowledge is created and imparted by long-term networks, with the ultimate objective of adjusting to their own agro-ecological and monetary circumstances (Fernandez, 1994). Also delivered through an exact course of seeing area conditions, investigating various roads concerning game plans and re-adapting as of late recognised deals with profound consequences regarding changed normal, monetary, and mechanical conditions (Brouwers, 1993).

Indigenous knowledge is passed from one age then onto the next, ordinarily by hearing individuals' discussions and social functions, and has been the justification for cultivation, food status and security, clinical benefits, tutoring, and the enormous number of various activities that help an overall population and its ongoing situation in numerous districts of the planet for quite a while (Mishra, 1994). Indigenous knowledge is considered the social capital of destitute individuals. It is their main asset to invest in the struggle for survival, to make food, to oblige cover and to achieve control of their own lives (Bristow et al., 2003).

Most Indigenous knowledge evaporates on account of the interference of new developments and progression thoughts that responsibility transient increments or deals with serious consequences regarding issues without being good for supporting them (Mishra, 1994). The terribleness of the evaporation of this data system is, by and large, obvious to the people who have made it and made it to the point of paying the lease through it. However, the consequences for others can also be negative when capacities, progress, relics, decisive reasoning procedures and expertise are lost. Most authors (Flavier, 1995; Grenier, 1998; and Mathias, 1995) have figured out their perspective on Indigenous knowledge, covering only some of it.

Ellen and Harris (1996) have given the following ten characteristics of Indigenous knowledge that are uncommonly thorough and persuading:

1. Indigenous knowledge is local. It is connected to a particular spot and set of experiences made by people dwelling in those spots. The result is that transferring the Indigenous knowledge to other places runs the risk of dislocating it.

2. Local data is orally sent or conveyed through pantomime and show. The outcome is that recording it changes a part of its key properties. Creating makes it more flexible and extraordinarily strong, developing the withdrawal suggested in one.

3. Indigenous knowledge is the aftereffect of a useful obligation to the everyday presence and is ceaselessly developed by experience and trial and error. This experience is ordinarily the consequence of various periods of smart reasoning. Since its failure has brief repercussions for the presence of its specialists, its thriving is incredibly considered a nice measure.

4. 1 and 3 assist in a further expansive discernment in that it is precise rather than theoretical data. Its oral individual forestalls the kind of affiliation fundamental for the headway of certifiable speculative data.

5. Over-repetitiveness is a key characteristic of customs, regardless of new data added. Overt repetitiveness helps support and develop considerations; it is similarly, for the most part, a consequence of 1 and 2.

6. Customs could be considered fluid and changing experts with no certified end when applied to data, and its central thought is trade. Local data is, therefore, persistently changing, conveying, copied, viewed, and lost, but it tends to be static.

7. Indigenous knowledge is normally shared to a much more unmistakable degree than other kinds of knowledge. Thus, it is every so often called 'people' science'. In any case, its movement

is still segmentary and socially gathered. It disproportionately flows inside a general population by direction and age and is safeguarded through scattering in the memories of different individuals. Specialists could exist to ensure the integrity of the association.

8. Though local data may revolve around unambiguous individuals and may achieve a degree of perception in functions, other delegates create its course as fragmentary. There is no such thing as being completely in any spot or individual. The practices and associations in which people themselves are secure have deteriorated.

9. Regardless of cases for immense (boundless) remarkable portrayals of data considering non-valuable guidelines, where local data is at its densest and material, its affiliation is fundamentally utilitarian.

10. Indigenous knowledge is commonly organised within greater social traditions; disengaging the specific from the nontechnical and the goal from the non-sensible is interesting.

2.2.1.6 Indigenous Knowledge and Cultural Diversity

A close look at the local traditions in a country reveals the procedures by which social and natural harmony remains apparent. Culture is always portrayed by the regular conditions and the standard establishments that help the neighbourhood (Bristow et al., 2003). This advances what is happening with "important dependence" instead of "shocking dependence" on the assumed flow of new development. Verification of this is tracked down in various dreams, limitations, choices and rules that construct part of the close-by culture and ethos (Bebbington, 1991).

The lifestyle impacts the age, change and usage of Indigenous Knowledge. In like manner, financial, social, political, and geographical settings add to Indigenous Knowledge, but to a lesser extent. Thus, Indigenous Knowledge also shows an inconceivable assortment among ethnic social occasions. There are at least four ways to understand and compare the Indigenous

knowledge systems in diverse cultures (Bebbington, 1991), and they are:

- A different knowledge of similar things.
- A different knowledge of different things.
- Diverse ways of organising knowledge.
- On the one hand, there are diverse ways of preserving and transferring knowledge, including Indigenous knowledge and the biological aspect of life.

2.2.1.7 Characteristics of Indigenous Knowledge

The main characteristic of Indigenous knowledge is that it is created from data from previous ages. The data set provides development to figure out associations between unambiguous local events. In their examination of Rajasthan, Bharara and Seeland (1994) have seen different pointers that exist to expect explicit climatic events and their effect on agrarian practices. The improvement of these markers was observational and gave a base to current ages to fathom what is normal and what is inconsistent (Bharara & Seeland, 1994). The data set is impacted by the discernments and assessment of the previous ages and gives an inborn relationship with one's ecological components and environment (Woodley, 1991). The data is typical for the close-by climate, verdure, and social qualities (Woodley, 1991). Woodley opines that IK is not versatile, yet it gives associations that interface people clearly to their environmental elements and the movements that occur inside it. While Woodley (1991) is trying to offer a characteristic articulation about IK, describing IK as an overall population's relationship with their natural elements and environment, it can similarly be translated as a singular relationship with their lifestyle and society (Gordon, B. and Fardouly., 1965).

Indigenous knowledge is learnt and perceived by organisations and people inside a group environment (Fields, 1991; Bebbington, 1991). In this manner, the database uses specific language, clichés, and conviction processes. This is considered social correspondence and affirmation, which are mistakable in various conditions or group environments (Bebbington,

1991). They can oblige social correspondence and affirmation without withstanding the way databases separate one lifestyle from the other (Bebbington, 1991).

Definition

A valuable definition emerges when all the critical pieces of IK are set. Data is obtained from experiences and discernments, both from current and previous ages (Bristow et al., 2004). This knowledge base is translated and seen by individuals through exercises, like creation procedures, verbally through adages and legends, or by far-reaching improvements intriguing to the neighbourhood environment (Woodley, 1991). The knowledge base gives social affirmation and character, and individuals interface with all events and experiences according to this viewpoint. IK cannot be described by a particular tribe or ethnic establishment but by its district. Kloppenburg (1991) agrees that the knowledge base is a neighbourhood as it is generated from its natural components, the monetary and social activities, and the clever environment, both social and genuine viewpoints. The usage of Indigenous is misleading since a neighbourhood has a mix of forerunners and effects from a surprisingly long time back and current history (Fields, 1991; Gade, 1992).

This socio-evident perspective gives the user and expert a critical clarification on the ideal way to sort out data structures. Kloppenburg (1991) makes a sensible capability among consistent and neighbourhood data. Coherent data is one in which the considerations, speculations and thoughts are "immutable mobiles." This recommends that the knowledge is versatile, flexible, and not joined to a single district, as opposed to neighbourhood data, which is not convenient anyway but is dynamic and hence a factor (Kloppenburg, 1991).

2.2.2 Importance of Indigenous Knowledge in Cultural Contexts

2.2.2.1 Benefits of Local Knowledge System (LKS)

Bharara and Seeland show that the fundamental piece of LKS is that it makes a moral economy.

LKS perceives a person inside a group environment, giving powerful cycles or overall rules to be kept considering saw markers or associations inside events (Bharara & Seeland, 1994; Woodley, 1991; Biggelaar, 1991). People from networks act inside these reliable rules to stay aware of safety and affirmation or chance separation from their neighbourhood. In an uncertain and uneven world, these trustworthy rules outfit people with a sensation of neighbourhood, a spot and relentlessness (Bristow, 2003). The moral economy spread out by the data set similarly reduces trade costs (Bharara & Seeland, 1994). The prerequisite for the data set is exemplified by the associations and conclusions made inside organisations and regions (North, 1990).

Establishments think about decreasing costs by providing data that all people can access and fathom. Furthermore, it gives straightforwardness of correspondence and limits individuals' ability to coordinate (Bartels, 1965). Moreover, the social class part of adjacent data structures helps with mentioning and affirming neighbourhood customs (North, 1990). The database gives solicitation and reasoning inside a structure, and the neighbourhood is free according to different viewpoints. While these basic rules assist individuals with coordinating, they allow organisations to spread out control and complete crucial social work that aids in the capacity of towns (Woodley, 1991). In this manner, an LKS plays a huge part in the association of families and organisations. Basic rules help to make demands out of disturbance and get a feeling of how events are going and how to scrape by inside the biological limits and weaknesses. In like manner, these pointers and dynamic cycles give farmers mental reliance whenever they are faced with weakness and possibility (Bharara & Seedland, 1994; Walker Jodha, 1986).

A farmer may not comprehend the best decision for his yield or animals when standing up to weakness. LKS gives standards and rules that all people locally notice, giving the farmer the insistence that he is doing all that is possible (Bharara & Seeland, 1994). These standards grant a course of correspondence or a get-together in which farmers can look at creation decisions,

and decisions can be studied using a total decision cycle that considers the data on ancestors (Walker, 1995). If the decision does not give ordinary results, it adds to the database and will help farmers in later years. Different creation systems ensure that opportunity is restricted and ensure the perseverance of the neighbourhood family (Biggelaar, 1991; Bebbington, 1991; Walker, J.C. 1995).

To ensure food and monetary security, farmers could investigate various roads regarding existing practices to change them to changing conditions or to foster yields. Consequently, farmers are scientists since they are ceaselessly trying and attempting to chip away at stream practices (Bebbington, 1991; Biggelaar, 1991). Kloppenburg (1991) further alludes to the critical thought of experimentation to farmers as a central custom typical for the database. An examination of soil groupings by the Zuni in New Mexico showed similar systems for requesting and getting a handle on soil types as soil scientists did. Other agrarian examples of examinations are the use of inter-cropping and staggered planting. Innis shows how inter-cropping produces different micro-climates and how mate establishing gives a superior return and decreases the risk associated with climatic changes (Woodley, 1991).

Women, moreover, have wide data on areas found during poor planting and an exceedingly long time to give food security (Rocheleau, 1991). The data and experimentation drawn in with perceiving rummaging plants is an exceptional course of action of data that ought to be gotten to during feeble years. These several models show farmers' innovativeness and limits in controlling their environmental elements and producing remarkable results. LKS has undeniable traits and benefits to its clients but has not been a fundamental piece of progress projects (Walker, 1995).

2.3 Evangelisation in Ghana

- Historical overview of evangelisation attempts in Ghana.
- Current approaches and their suitability.
- The occupation of language and social understanding.

2.3.1 Rationale for Evangelisation

Evangelisation is a key factor in Christianity. Christ needs His assembly to broaden reliably. He expects that it becomes quantitatively and abstractly, forever, through the undertakings of his allies. The best device that he has used is evangelism (Gordon & Fardouly, 1988). Evangelism is perceived as the major conceptive part of the gathering. Tracker (1983) conveys this view by describing converting as the regenerative cooperation by which Christianity expands and fills the earth. In the declarations of Stott, if the gathering is to expand, it ought to embrace as its most memorable obligation the fundamental task of carrying the Gospel into the entire world and making lovers of all nations (Stott, 1975).

The arrangement in the Christian world is that evangelisation is the basic and unique task of the church. Meeks (1985) says it is the commitment of the entire church and every individual's involvement requested. It is everything except an inspection plan, yet an order to fulfil. It is the fundamental and strong task of the assemblage, without which it has no choice to exist. The Christian community is here because of the Gospel. It exists to communicate and approve the Elevating fresh insight about Jesus and to see the fulfilment of that Gospel in the Domain of God (Knight & Murray, 2002). Evangelisation is likewise the work and tradition of the gathering (Gordon & Fardouly, 1988).

2.3.2 Nature of Evangelisation

The observable quality given to this undertaking in Christianity has made it a subject for fundamental survey among specialists and Christian ministers. Volumes have not entirely settled to give the thought the right interpretation to propel its perception and get to the next

level of preparation among Christians. One clarification of what evangelisation is about is contained in the Lausanne Agreement. It reads thus: - to evangelise is to spread the Uplifting news that Jesus Christ passed on for our offences and was raised from the dead according to the Consecrated texts and that as the predominant Ruler, he presently offers the exculpating of sins and the liberating blessing of the Spirit to all who make amends and acknowledge. Our Christian presence in the world is critical to converting, like that kind of talk whose plan is to listen gently to understand (Evans-Pritchard, 1951).

Anyway, evangelising itself is the announcement of the unquestionable, scriptural Christ as Hero and Expert, to persuade people to come to him before long in this manner to be obliged to God. We cannot camouflage the cost of instructing in giving the gospel welcome. Jesus still calls all who could follow him to deny themselves, accept their cross, and perceive themselves with his new neighbourhood. The eventual outcomes of evangelisation integrate passive consent to Christ, meld into his assemblage and careful assistance in the world (Stott, 1975).

In the same vein, the Berlin World Congress on Evangelism declares:

Evangelisation is the declaration of the uplifting news of the crucified and risen Christ, the fundamental deliverer of men, as shown by the, still up in the air to persuade condemned and lost scoundrels to put their trust in God by receiving and accepting Christ as Divine messenger through the power of the Embodiment of God, and to serve Christ as Ruler in each calling of life and the participation of His Assemblage, looking towards the day of His coming in superbness." It is "a statement concerning all that is central in, created by Christ for men besides, in men. All that is major in that evolving experience to which the movement of individual trust in Christ gives rise (Thompson, 1968).

One more prominent portrayal of evangelisation is in the See Bosses' Board of 1981 report. Watson (1976) referred to this in like manner: "To convert is to present Christ Jesus in the

power of the Holy Spirit, that men will come to put their trust in God through him and to recognise him as their legend and serve him as their master in the association of his assembly. The delayed consequence of evangelisation integrates devotion to Christ, melding into his assembly and trustworthy help in the world.

As Factory Administrator (1993) demonstrated, the English word 'converting' is derived from the Greek root "evangel", which appears in the Book of Sacred writings as an activity word and a thing. Two areas shape the word. The underlying section and root "angel" suggest a message, a messenger, or the development of passing on a message. The ensuing part, likewise, prefix implies the idea of goodness and perceives the nature of the message and the dispatch. W. Wenhain (1980) also agrees with Plant administrator when he says the word evangelism comes from "Evangelion", which suggests goodness and is made from the root word "Evangelisomai", which itself connotes 'show the elevating news'. Haynes (1937) and Target (1968) moreover share this view. Hacking (1987) describes it as "the presentation of the sum church to the whole world. Green (1990) gets a handle on the fact that early Christian education did not just proclaim severe commitments, moral standards, or even a changing system, but a person: one Jesus who got eliminated and whom the Christians knew to be alive. Given the circumstances, Green is telling us here that converting does not have to do with obeying a set of rules or a way of thinking yet pronouncing Christ and his redemptive work to the world. The primary issue is conveying people to a saving trust in Christ. It is the pronouncement of inspiring fresh insight about salvation to individuals with the view to change to Christ and break into His assemblage.

In his contribution, Sowale (2001) portrays Evangelisation as declaring the elevating insight about the friendship with God as seen in his son, Jesus Christ, in the power of the Holy Spirit. It is sharing the Lord Jesus Christ with the world. He figured out that evangelisation is more than showing others; rather, it is helping other people out of the rich ease of God to which

(Christians) are advanced. Kumuyi (1990) suggests it as the "heartbeat" of God and the commission, which God accommodated the church. Neglecting, neglecting, or rejecting this commission will amount to pure resistance to the outflow of God. It is the basic task of the church and every Christian. This vast number of scientists asserts that evangelisation is influential for the perseverance of the assembly (Gordon & Fardouly, 1989).

2.3.3 A Brief Account of Christianity in Ghana

Christianity was introduced in Gold Coast (now Ghana) in the fifteenth century when the Roman Catholic ministers went with the Portuguese traders (Debrunner, 1967). These evangelists and their substitutions from Europe (counting those from such relationships as the Gathering of England Society for the Expansion of the Gospel, The Wesleyan Christian Mission, The Bremen Mission and the Basel Mission) lived and worked vivaciously to ensure the planting and improvement of the Christian faith in Ghana (Gyimah, 1987). The evangelists displayed a raised level of obligation, which spread certainty throughout the country. The fanatical wave began in the oceanfront areas and spread throughout the country (Evans-Pritchard, 1951).

In this manner, Evangelism transformed into the justification for the spread of Christianity in Ghana and various parts of the West African sub-region. When the ministers started spreading sanctuaries, they restricted their new converts from remembering themselves for customary festivals, which required drumming, praising, and moving. Each such activity (like drumming, praising, and moving) is confined to mission places of love, and new followers are made to embrace "Christian" names at submersion to redesign their new life in Christ. A huge piece of the instructor's methodology conflicted with the customary Ghanaian viewpoint and practices. Hence, the priests pulled in many responses from the indigenes who began to look for Ghanaian-matured Christianity (Bartels, 1965).

This current situation incited the mission for an African-arranged Christianity that could even

more promptly cater for the prerequisites of African/Ghanaian devotees. The ideal brand of Christianity should address the adherents' prosperity, significance, money-related, socio-political and other existential necessities (Gordon & Fardouly, 1988). This search improved a new strand of Christianity that emerged in Africa, emphasising the solidification between the African severe viewpoint and the Christian certainty (Lineamenta, 1990). Thus, Ghana experienced massive all-over prophetic and significant improvement practices in some places in the scope of 1900 and 1950, which highlighted keeping an eye on the Ghanaian excursion for significant fulfilment. Notwithstanding how these advancements allowed local African practices like cheering, drumming, and moving, they dealt with the powerful necessities of the people through the patching and reclamation administration (Gyimah, 1988).

The African Began/Free Places of Love (AICs, laid out by Africans and for Africans), besides Sunsum Sore (extraordinary sanctuaries), pulled in a colossal following. Barrett described the African Free/Began blessed places as "A temporary or forever hereditary Christian severe improvement with a composed assembling which is either a radical from the Mission Sanctuaries, or beforehand existing African Free Places of love, or laid out as one more kind of severe relationship under African organisation which acknowledges in Jesus Christ as Lord." These places of love were driven by appealing figures with unprecedented, powerful gifts that fundamentally affected the overall population. The Sunsum Sore put critical complement on recovering and freedom, laying of hands, and projecting out noxious extraordinary powers. As their name proposes, these spots of love gathered pyramidal drive around their bosses and were autonomous about tranquil, strict, and hermeneutical practices (Evans-Pritchard, 1951).

Regardless, they had a relationship with the Mission Spots of Love, as some of these AICs enhanced the plan and the leading group. A piece of the Sunsum Sore had affiliations with the Mission Sanctuaries, where their ministers were ready and subsidised. The Sunsum Sore were brief, given the shortfall of fitting strict guidance by their bosses, the nonappearance of a

movement plan likewise, and ridiculous practices. Pentecostalism was the accompanying surge of Christianity after the improvement of AICs and Significant improvements. J. Kwabena Asamoah-Gyadu considers Pentecostalism a sublime extraordinary improvement procured overall and is close by status. He describes this improvement as: "Christian get-togethers who trust in the salvation Christ offers as a momentous experience connected by the Embodiment of God depicted by significant signs such as talking in tongues, forecasts, dreams, recovering and ponders as critical soundness experiences of the early church driven by the preachers in the book of Acts." (Debrunner, 1967).

Pentecostalism appeared in Ghana during the 20th century and moved on through the climb of appealing pioneers and the underpinning of Pentecostal sanctuaries. The advancement was prodded by the administrations of such harbingers as William Swim Harris and Sampson Oppong, whose administrations outlined how God could use African indigenes intensely. They focused on the Pith of God and driven various to Christ. Pentecostal Christianity has improved in Ghana since the mid-twentieth century (Odamtten,1978).

This brand of Christianity emphasises experiences of the Embodiment of God, extraordinary gifts, and individual change. Pentecostals put higher highlights on excited love, talking in tongues, genuine retouching, and recovery from contemptible spirits. They have become altogether evident because of their speedy turn of events, raised use of media and powerful evangelism. Pentecostal Christianity influences Ghana's economy and improvement (Gyimah, 1987).

. For example, the Scriptural Church, introduced in Ghana by James McKeown in Gold Coast (around 1937), has given educational awards, clinical consideration organisations, and support for the vulnerable and the neighbourhood. Another severe advancement in the 20th century was the Neo-Pentecostal (or Appealing) improvement, which came as a branch-off of the

Pentecostal turn of events. This improvement emerged during the 1970s and got a move on with the support of unquestionable individuals like Ward boss Nicolas Duncan-Williams, Diocesan Charles Agyin-Asare, Clergyman Mensah Otabil, Eastwood Anaba, Sam Korankye Ankrah, and Dag Heward Production lines, to refer to anyway a few. Like the Pentecostals, the Neo-Pentecostal spots of love show the power of the Pith of God and the meaning of the drenching of the Quintessence of God in the presence of every single disciple. Olupona portrays this advancement as "Exceeding churches laid out and driven by African trailblazers, who surrender to radical, powerful change commonly known as 'resurrected' through Brilliant Ghost blessing regarding the day of Pentecost in Acts." 14 These churches also emphasised examining tongues, recovering, prospering, freedom, and wonders (Lineamenta,1990).

Today, the Neo-Pentecostal improvement continues to flourish through the groundwork of appealing sanctuaries, administrations, advancement, and virtual diversion, which attract gigantic social events. These restoration improvements are depicted by standard prophetic by their prophets/prophetesses, immense request social events with reclamation organisations and searing singing, hailing and moving during affection organisations. Of late, one more brand of Christianity has emerged, which may be insinuated as "Fresher Prophetic Christianity." This prophetic improvement revolves around giving people significant headings. Tops of this improvement are vividly dressed and encompassed by the security workforce (defenders). They visit the significant space as frequently as expected and are appealing figures with no proper strict preparation. They use local vernaculars (at times mixed in with negligible English) to educate. One of the crucial, strict highlights of this social affair is a flourishing way of thinking that underlines material gifts as a sign of God's endorsement; this message is filled with motivation and reassurance to people (Debrunner, 1967).

The various Christian movements take part in street preaching. In any case, the Pentecostals and Attractive sanctuaries have all the earmarks of being more connected with this endeavour.

Having set the move in the legitimate perspective, the accompanying region gives the scriptural foundation to educating by researching what the Great book says about the showing of instructing (Debrunner, 1967).

2.3.4 Historical Overview of Evangelisation Attempts in Ghana.

Historically, the evangelisation of Ghana starts with the historical backdrop of the Christianisation of Ghana. This is said to have started with the Portuguese European investigations in the fifteenth century. Among these wayfarers were Catholic ministers dispatched by an Ecclesiastical Bull to make "Sacred confidence in our Master Jesus Christ and lead in this confidence all spirits burning of being saved" (Odamten, 1978). The Portuguese arrived in Shama in 1471, representing their presence by establishing a cross on its shores before moving to Edina (Elmina). There, the monstrous stores of gold abundance captivated them. This sparkling fascination reduced the desire to proselytise since the actual pastors became trapped in exchange instead of evangelisation. In 1482, the Portuguese raised a palace in Elmina to strengthen their advantage in the rewarding gold exchange, which was later extended to incorporate enslaved people and different things (Debrunner, 1967).

Subsequently, the transformation of the Africans remained immaterial until the appearance of Portuguese Augustinian and French Capuchin priests in Elmina during the later part of the sixteenth hundred years. Notwithstanding, the Dutch success of the Elmina palace in 1637 saw the heightening of the slave trade. This incredibly baffled the recharged endeavour at Christianity, its endurance unequivocally Roman Catholicism (Sanneh, 1983). Protestant endeavours to resuscitate the evangelisation interaction through serious schooling started with the Dutch Moravians in 1742, trailed by The Congregation of Britain's General Public for Engendering the Gospel in 1751 (Gyimah, 1987).

By 1828, the Basel Mission (presently the Presbyterian Church of Ghana) had combined its minister exercises among the Akuapem, bit by bit, stretching out to different people groups of

the Eastern District (Debrunner, 1967; Gyimah, 1987).

The Wesleyan Methodist got comfortable in the beachfront district in 1834. In the interim, the Bremen Mission (Zealous Presbyterian Church) entered the Volta district from Togoland in 1847. Lastly, the Roman Catholics organised a fruitful return to the coast in 1880 and entered the north of Ghana, which had, as of now, been Islamized in 1906 (Sarpong, 1974; Boahen, 1975).

2.3.5 Current Approaches and Their Effectiveness Women's Contribution to the Evangelisation Processes.

It has been stated that a significant quality of the evangelisation cycles of the eighteenth and nineteenth hundreds of years, and a huge component that gave the Protestants a leap forward in spreading the gospel, helping them to yield improved results than their Catholic ancestors, was the consideration of preachers of African plunage (Sanneh, 1983; Asana, 1988). Similarly, as the evangelising faculty perceived the imperativeness of African men as specialists to work with the spreading of the gospel, the female Christianisation exertion was not a solely unfamiliar endeavour. Ladies of Africa plummeted; furthermore, Africans later participated in the venture. The Basel Mission, particularly, saw the need to reshape their perspective on Africans and their way of life and to introduce the gospel "in a way which will limit Western social obstruction" (Sanneh, 1983). This new systemic methodology brought about evangelisation mark scoring and underlines the prior dispute that the cycle ought to be socially relative, common, and participatory to guarantee enduring impacts. European administrative spouses, nuns, and laypersons, including ladies of Africa, plummeted in the eighteenth and nineteenth hundreds of years and later, solely Ghanaian ladies started the evangelisation processes in Ghana (Pfann, 1965). Documentation on the job of ladies in evangelisation has not been exceptionally amazing; however, ladies' jobs have been entirely amazing, growing consistently and continuously from its beginning to date. Instruction was the primary vehicle

and a pre-imperative for understanding the gospel message, yet clad in European culture, the new arrangement of formal training was sensibly suspect to Ghanaians, and they were hence hesitant to have their kids taught (Pfann, 1965). At the point when the possibility of unfamiliar instruction was at last planted, guardians were particularly reluctant to have their young ladies included. This was because of the polarisation of the elements of females in the two strict societies. The lady preachers got an assignment "to dedicate their lives to carrying God to the ladies of Africa." Young ladies were to be prepared as great workers and homemakers, yet most importantly, for the Ruler (Debrunner, 1967; Pfann, 1965). The possibility of ladies serving the Master as nuns or ladies of Christ, with its resultant directive of chastity, especially among Roman and somewhat English Catholics, was the best deterrent for Africans to change completely to Christianity and achieve schooling (Pfann, 1965).

In African social orders, females were and stayed the bedrock of society. They are likewise the establishment and primary vehicle for the propagation of human existence; subsequently, the high superiority is put on their fruitfulness (Pfann, 1965). This is intrinsic in the platitude; "Obi nnton n'akoko ber kwa" (Fante-Akan). This might be interpreted as not intentionally discarding the hen that lays the brilliant egg, or as Sofola in the bounds of the marriage of the Divine beings (1972: 28) expresses, "a man's girl is his wellspring of riches." Subsequently, evangelisation requested a ton of hard work and more influence concerning the few evangelists who could contact young ladies. In this setting, lady evangelists turned out to be more important. As a result, lady preachers or evangelists were explicitly drawn to dealing with the transformation of young ladies through instructing and other altruistic works. This makes sense when setting up young ladies' rudimentary and optional schools under the oversight of the female ministers' executives (Cameron, 1995).

Protestant ladies, remarkably spouses of preachers, were quick to endeavour to change females through schooling, notwithstanding their wifely support administrations, which reinforced and

energised the ministrations of their minister spouses. They focused on showing young ladies and ladies the fundamental European training of perusing, composing, and number-crunching in European types of housewifery and cooking, embroidery and so forth. In the meantime, their minister spouses dealt with the immediate decree of the gospel to the more extensive local area (Cameron, 1995). The Presbyterian Church of Ghana recognises the endeavours of ladies: The foundation of ladies' work in the Presbyterian Church dates as far back as one hundred years or more.

When the Basel Mission started to lay out different assemblies and organisations in Ghana, the spouses worked diligently and in close participation with them by giving essential homegrown, what is more, strict preparation to ladies in the areas concerned. (Gyimah, 1987) The trailblazer teacher spouse in this try was Anna Riis, the wife of Fire Up Andreas Riis. Anna Riis is portrayed not as a helper, in fact, to her significant other but as an evangelist in her ability. She energetically went with her better half toward the West Indies, a long and hazardous ocean venture around then, to select individuals to assist with the gospel's spread in Ghana. Probably, she was compelling in the determination of the West Indian families to be enrolled because - in contrast to Catholic female evangelists or nuns, who were coordinated gatherings limited by the promises of submission, virtue and neediness, among others - these protestant ladies or then again minister spouses were standard individuals. As such, they were more 'humanly' obligated to deliver resistance under specific circumstances than nuns. Accordingly, Anna Riis needed to select individuals (ladies) she thought would be pleasant to work with, an important condition for collaboration and congruity in the future. Oku-Ampofo (1981) indicated that these West Indian ladies worked in Ghana under her support and later proceeded with the work which Anna Riis had independently started. Unmistakable among them was Anna Mill, the operator and Girl of Fire Up. Joseph Mill, the operator, helped the spouse of Fire Up. Widman at the professional school for young ladies laid out by the Basel Mission in 1847 in Akropong.

Through arduous work and commitment, Anna Mill, an operator, became one of the female evangelical trailblazers (Oku-Ampofo,1981).

In the history of the Wesleyan Methodist, Harriet Wrigley, wife of Rev. George Wrigley, became very influential in laying the foundations of Wesley's death by Elisabeth Waldron, an issue of a European and Ghanaian parentage Girls High School in Cape Coast, which was efficiently managed after her (Bartels, 1965). Missionaries Sisters of Our Lady (O.L.A) were the primary Roman Catholic nuns who responded to the more prominent call for female evangelist exercises in 1883 (Pfann, 1965). Having committed their lives entirely to the administrations of their Master Jesus Christ, the nuns had adequate investment to contribute gigantically to the instruction of young ladies starting at Elmina and Cape Coast. As per Pfann (1965), strict sisters of the General public of the Heavenly Kid Jesus laid out the principal Catholic lady's instructor trade school (later to turn into an optional school for young ladies) in 1946 in Cape Coast.

These nuns, minister spouses and youngsters bestowed Christian convictions, practices, and values to their understudies. The teachers persuaded that the informed mother would base the preparation of her youngsters on the Christian standards she had learned (Odamten, 1978). This statement is legitimate because, as the sole nurturers and mentors of their kids, moms will bestow any information they have gained in their instruction to their posterity. Additionally, since productive descendants are the most cherished meaning of ladies in African social orders, the offspring of female Christians would mean an expansion in the Christian populace. Inside this female fruitfulness, the exemplary orientation relationship by the well-known Ghanaian teacher, Dr. Emmanuel Kwegyir Aggrey, becomes applicable. Aggrey stated that tutoring a man benefits just that person while teaching a lady implies granting information to the more extensive populace; in culmination, the transformation of one lady constantly results in the creation of many Christians. Here, one could contend that by stretching out training to young

ladies, a sort of orientation balance was supported in the Christianisation interaction. However, it depended on European social goals, which kept ladies in the homegrown circle. The social importance of the accentuation on preparing young ladies in what was known as "average female work" by implication brought about the kind of orientation socialisation in Ghana today. Progressively, the preachers gave way to Ghanaian Christians to proceed with the work. For this reason, the Mary Perfect Gathering, the first society of African nuns of the Catholic Church in Ghana, was established in Northern Ghana in 1946, and it had five young Ghanaian ladies from Navrongo (Pfann, 1965). Other Ghanaian strict assemblages were to continue in the South. This occasion is the best commitment by Ghanaian ladies to Christianity because, as nuns, they needed to remunerate their socio-strict commitment to parenthood for the love of Jesus Christ and the evangelising mission. As expressed before, the worth of an African lady is communicated in parenthood. The unmarried state, as well as the childless lady, is without regard inside the public. Accordingly, to do without the most esteemed cultural honour to turn out exclusively for Christ is the best penance and love Ghanaian ladies have displayed for advancing the gospel. We have subsequently, in Ghana, evangelisation from the inside, and this started fifty years prior (1946), even before the appeal by Pope Paul VI that "Africans are teachers to [them] selves; you Africans should go on upon the mainland, the structure up of the congregation" (Lineamenta, 1990).

Ghanaian ladies, explicitly Protestants, have fearlessly taken up the challenge by the Pope and have made progress through their appointment into the service. This occasion has positively progressed the picture of ladies' liberation in the congregation. It has limited the mediocrity related to the female, and presently, ladies can be supposed to be encountering "[their] portion of the gift" to utilise the expressions of Judith Kreamer. The first people were segregated from the nursery of Eden because of rebellion against God's order, which bodged the connection between humanity and God (Gen. 3:1-19). Nonetheless, God's definitive plan was to overcome

any barrier made through wrongdoing and rejoin himself with humankind. This compromise plan was disclosed through the declaration of who can be trusted (edicts, directions, and messages) to humankind by his picked or appointed individuals (prophets, ministers, evangelists, and missionaries, among others). Teaching is a strict action that traces back to the Hebrew Scriptures period for guidance and correspondence to God's kin (Israel) and the world. Prescience among Jews in the Hebrew Scriptures fills in as a root for Christian teaching, a mechanism of correspondence and decree of God's salvific plan. Albeit the pre-government prophets (Noah, Abraham, Moses, and Joshua) were temporary executives, they participated in the declaration of the heavenly truth to others. The Hebrew Scripture utilised these words regarding the decree who can be trusted: qohelet, "minister;" basar, "to tell uplifting news;" qara, "to call or declare;" and qeria, "teaching." Nonetheless, the New Confirmation (NT) utilises the accompanying words: euangelizo, "to declare uplifting news;" keryx, "messenger;" kerysso, "to declare as an envoy;" diangelo, "to broadcast or distribute abroad;" and katangelo, "to declare seriously."

It is in this manner the commitment of the minister or the prophet to impart the message he/she has gotten from God. Early proof in the OT [Old Testament] incorporates Enoch's prediction (Jude 1:14). Noah was recognised as a 'minister of honorableness' (2 Pet. 5:2). Moses announced the expression of God to the older folks of Israel concerning the salvation he planned for them, and afterwards announced God's order to Pharaoh (Ex. 4:21-5:1-2). This is a verifiable illustration of "Christian" teaching. After Moses drove the opportunity mission of the Israelites and got their freedom, he habitually met the Israelite assemblage and conveyed God's statement (guidance and decrees) to them (Ex. 19:1ff, 20:1-26, Deut. 4:1-31; 5:1-22; 28:1-68; 31-33).

Joshua, who took the initiative mantle from Moses, likewise displayed an elevated degree of teaching in the structure of giving directions to individuals of Israel, requesting the

apprehension about the Master and steadfastness to serve him. He urged the Israelites to pick and serve the Divine force of Israel over the lords of different countries (Josh. 24:14-16). In this way, the Hebrew Scriptures saw various prophets who conveyed divine disclosure from the rulers and clerics who expressed the word. In regulating the Appointed Authorities, numerous prophets arose from the school of prophets, instructed and sustained by Samuel into the prophetic ministry.

In the 10th century BC, another face of prophets emerged in old Israel/Judah, who were named composing prophets. Their service started from the Southern realm and moved toward the Northern realm. The peculiarities of Hebrew prescience, the expressions of the clerics, and their advice arranged the way for Christian teaching. The capacity of the prophets and ministers to recognise and foresee occasions focuses on the way that God had supernaturally called them and invested them to announce the divine word. This does not, nonetheless, truly mean that making precise forecasts is fundamentally proof that God called an individual.

Each of the prophets had a particular heavenly call, impacting their ability to adhere to their expected errand. Their fundamental assignment was to declare God's statement to individuals of the day as a precursor, which filled in as an establishment for Christian teaching. Jeremiah was one of the significant prophets astoundingly known for his forceful decree of the expression of God. The Ruler contacted his mouth in a dream and said, "I have spoken for you" (Jer. 1:9). He was for sure selected to broadcast the expression of God without dread and shaking, and it is in this way not amazing how he enthusiastically conveyed God's message to individuals (Jer. 18:1-17). Prophet Isaiah likewise taught about God's status to pardon his kin and accommodate them (Is. 1:18-20). He forecasted the happening to the Child of God and the recovery he offers (Is. 9:6-7). Furthermore, Ezra additionally contemplated and educated the individuals of Israel on God's regulation, stressing the need to comply and do anything the Law orders (Ezra 7-10).

In the New Testament, John the Baptist is viewed as a portrayal of the Hebrew Scriptures prophetic period; he taught the expression of God and immersed individuals into contrition, being the envoy of the approaching of Jesus Christ; he affirmed about Christ and his service (Matt. 3:7-12). His proclaiming won him many devotees who sat under his feet to learn. Hughes Oliphant Old summarised the service of John the Baptist in these words: John the Baptist did not teach since he had an obligation or platform from the general public; he was fairly a magnetic evangelist who was invested with God's Soul and raised like the prophets to teach an exceptional message. John the Baptist taught on the roads and in the wild, and individuals went out to hear him. His teaching style was envisioned in proclaiming the Methodist and the Customary chapels, and he is like the Pentecostal alluring ministers of today. The voice shouting out in the wild had a unique plan since it was straightforward from the Sacred Spirit. Jesus promptly stepped in as the best minister ever after the detention of John; he taught about apology and the imminent coming of the realm of God (Matt.4:12-17). Jesus astoundingly locked in dynamic teaching set apart with power and certainty wherever he went. Jesus, like John, was a famous minister and a voice yelling in the wild; Jesus taught in the commercial centre, in the precipitous regions, in temples and on beaches to little gatherings and huge groups the same. The proclaiming of John and Jesus had two likenesses and contrasts, as the two taught the realm of God. In any case, Jesus deliberately clarified that the commitments were satisfied in himself. He talked about himself as the rescuer, the way to God, the great shepherd who focuses on the lost sheep, and the saviour who surrenders his life as a payment for many (Imprint 10:45; Luke 4:18-21; John 10:1-18). In two events preceding the Pentecost, Jesus sent his pupils to gatherings to speak about the gospel, with guidelines on the most proficient method to do the mission (Lk 10:1ff, 22:30ff).

The Christian church was initiated upon the arrival of Pentecost when the guaranteed Essence of God fell upon numerous followers of Jesus Christ (Acts 2:1ff). The amazing flood of the

Essence of God enabled the followers to satisfy the Incomparable Commission. The followers affected individuals' lives with the gospel and won hoards for Christian confidence. At Pentecost, Peter's proclamation won around 3,000 faithful into Christianity (Acts 2:13-41). Peter and John sometimes taught about Christ and the contrition of the Jews in places of worship (Acts 3:11-26). Philip likewise taught the Ethiopian eunuch, and he was consequently immersed in the Christian confidence (Acts 8:26-40). After Paul's transformation, he did massively well in teaching, won many people and peaked it by planting holy places (Acts 12:24ff). After the demise of the messengers, the Christian message has continued to have an immense impact till now.

Goals of Evangelisation

First, the primary goal of evangelisation is the salvation of all men and women (and of all God's creation). The Great Commission emphasises going into the world and preaching the gospel to everyone (Mark 16:15). When the Lord called His first sets of disciples, He promised to make them fishers of men (and women). The implication of this is that He has an assignment for them, which involves fishing people out of the ocean of sin and ungodliness into the kingdom of God. Hence, Peter describes the salvation of the Christian as being called out of darkness into the marvellous light of God (1 Peter 2:9). The actual target of the gospel message is to restore people from the bondage of sin.

God loved all humanity and gave His son as a sacrifice for their sins (John 3:16). It is this message of the love of God to sinful humankind that the disciples were commissioned to take into the entire world. The Apostle Paul says, *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth, to the Jews first and to the Greek.* (Romans 1:16). According to Kim (2001), evangelisation aims to win and bring back a lost world to Christ.

Next is the growth of the local Church. Evangelisation is acknowledged as the major reproductive mechanism for the church. As earlier explained, the assertion is that just as procreation adds new members to humans, evangelisation, properly practised, enhances the overall growth of the church. Stott (1975) declares that if the church is to expand, it must embrace the chief task of taking the Gospel into the entire world and making disciples of all nations as its foremost responsibility. In his contribution, Hunter describes evangelisation as the reproductive process by which Christianity expands and fills the earth.

Barret and Reapsoe (1988) say that the main objective of evangelisation is for the church, with all its resources and agencies, to fill the earth and quicken the whole life of the people in all ranks of society. Moffet (1992) believes that the major goal of evangelisation is the planting and growing of the church. In other words, evangelisation is intended to multiply the church, as people won to Christ through the gospel proclamation and become church members. Therefore, the local church can only grow through evangelisation. By growth here means both numerically and spiritually. Both are quite important if the church is to be relevant in the world. Numerical growth has to do with quantity in number, while spiritual growth has to do with the level of maturity of the individual believers. Just as the church must grow in number, it is also essential for these members to grow spiritually as balanced people in the world.

Numerical growth deals with quantity, while spiritual deals with quality. One must complement the other for the church to maintain a balanced development. Christians expect to become disciples to reproduce Christians. As discussed, therefore, Evangelisation has a two-fold dimension – making Christians and developing the Christians into disciples. Some scholars assert that evangelisation should not be seen as a process intended only for converting non-Christians into the Christian fold. However, rather, it should be seen as a continuous process by which, after conversion, the Christian is continually nurtured into spiritual adulthood and grounded in the faith.

Various views are expressed in this regard; Kane thinks evangelisation has two purposes: immediate and remote. The immediate is the individual's conversion and incorporation into the Christian church. The remote is the proclamation of the Lordship of Christ over all creation and the extension of the kingdom of God throughout the earth (Kane, 1992). Edvardsen (1990), sharing this view, emphasises that there are two dimensions to proclamation in evangelisation. The first is proclaiming, evangelising outside the church, outside the believers, reaching the unreached, reaching the unchurched. The other is to teach the converted and nurture them into mature Christians. Wagner (1987) also has the same view. He says, "Evangelisation cannot end with simply a decision, because true evangelisation church – growth evangelisation means that the new Christian develops into fruit-bearing disciples of Jesus Christ." Towns emphasises that although the Greek New Testament contains no word translated as "evangelisation," the concept and the imperative of evangelisation are integral and basic to its structure. Several New Testament words clarify its meaning and emphasise its purpose.

Evangelisation is to preach, herald and teach the word, witness God's salvation, and make disciples for Christ (Towns, 1981; Coleman (1997). The Great Commission is not merely preaching the Gospel or baptizing many people, nor teaching them precepts, but it is to "make disciples for Christ". In the words of Toppo (2000), the goal of evangelisation can be both restricted and broader. In the restricted sense, it is the proclamation of the Gospel to non-Christians, whereby faith awakens in them. However, in a broader sense, it includes the process whereby the faith that awakens continually in them is fostered and renewed from time to time.

Ambrose (2000), supporting the above view, reiterates that the term evangelisation in this contemporary time is not confined exclusively to the sense of preaching Christ to non-Christians; it is also used to strengthen the faith-formation of those who are baptized Christians but often neglected afterwards without a follow-up. Thus, he tried to differentiate between two concepts of evangelisation: evangelisation and re-evangelisation. Evangelisation, he says, is

preaching Christ to the non-Christians. Meanwhile, re-evangelisation is the effort to refine the baptized Christians and nurture them into functional Christian community members. In this context, the goals of evangelisation are two-fold. One is the proclamation of the Gospel (kerygma) targeted at the unconverted in the world to win them into the church, outreach, or apostolic evangelisation.

The other is teaching (Didache), which targets the converted within the church to make them better Christians. This is called pastoral evangelisation or discipleship (Adekunle, 1998).

Finally, evangelisation properly carried out will result in the overall expansion of Christianity in the world. It is the only exercise that will facilitate the expansion of the church. Specifically, it is the factor which decides the growth of the local church and the expansion of Christianity in general. While the church's active involvement in evangelisation will lead to its expansion, neglect of it will spell its doom. The church must, therefore, evangelise if it is not to stagnate or completely fade out. According to Cameron, people's souls are perishing, and God wants to save them. However, saving them is impossible unless they are aware of the plan of God for the salvation of their souls (Cameron, 1995).

There is, therefore, the need for those who have been beneficiaries of the message of salvation to extend the same to those who have yet to hear it. Saint Paul declares, "...for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? Moreover, how shall they believe in him of whom they have not heard? Moreover, how shall they hear without a preacher?" (Romans 10:13-14). The growth of the local church will lead to the expansion of Christianity in the world. It is in this regard that the local church needs to maintain a balance in both its quantity and quality. Although numbers are essential, church growth is more than just numbers. Numbers lead to numerical strength, but numerical strength without corresponding spiritual development will not give the church

the level of development which will enable it to fulfil its responsibility to the world (Cameron, 1995).

2.3.6 The Role of Language and Cultural Understanding

Through language, we offer to others our approaches to getting things done, ways of being on the planet, and our way of life. Language is an important device for associating specific real factors, including a wide assortment of social connections and social frameworks (Bebbington, 1991). Through language, we ceaselessly mingle, fabricate or oppose authority, love, contend, and envision. We name and give significance to parts of involvement from specific points of view. For instance, individuals from various societies can have incredibly unique and neighbourhood thoughts of self and translation techniques, including who are approved speakers and listeners. Language and culture are connected to the transmission of information, the development of public activity, and belief systems about language use and its connection to the human way of behaving (Bebbington, 1991).

Language plays a fundamental role in laying out and keeping up with culture, counting shows, propensities, and interpretive acts of people and networks. Through language, we make an offer to other personalities, classes, perspectives, values, and conviction structures (Bebbington, 1991). Investigating how a specific culture utilises language can uncover significant parts of society and conduct, including how individuals combine exercises, mingle with new individuals, fabricate or oppose authority, use education devices, love, contend, and envision. Language is not just a standard represented framework with its own inner rules and rationale (advanced by each kid locally) but an arrangement of devices for the constitution of public activity and culture. For anybody securing another dialect and approaching an alternate culture, quite possibly the earliest straightforward illustration to learn are good tidings (Bentley et al., 1999).

Mind-boggling abilities are expected to appropriately utilise good tidings when to say them, to

whom to say them, and in what way since good tidings do complex social "work," and they reflect and develop complex, multi-layered connections. Openings and closings of experiences are rich locales for considering the foundation of social relations and other social work in the development of society and how these open occasions differ in their design and significance across societies (Bentley et al., 1999).

Each cultural group has multi-environmental factors with multi-classifications such as public and private, instructing or learning conditions, internment destinations, formal and casual factors, etc. Individuals from networks determine how to decipher these "edges," what crowds and language will suit each casing, and how their potential personalities will be significant. New difficulties and settings have emerged as of late through new advances which can violate standard casings for a model, with TV bringing scenes of spots and individuals, both genuine and fictitious, into the home and with the capacity of scanning the Web for some kinds of information and skill and contacting crowds, both expected and accidental, outside the quick climate (Bentley et a., 1999).

Language does not simply represent a situation or object that is already there; it makes the existence or appearance possible because it is a crucial device for creating situations and objects. Speakers use language to make reality by naming and giving importance to parts of involvement from a specific viewpoint. In this way, language has a normalising and regulative capability, as people assume specific positions and produce themselves through language. This complex interaction requires steady work and exchange (Osunade, 1994).

The nearby examination of language, specifically social settings, shows how these implications are socially created. For instance, speakers can have incredibly unique and nearby ideas of self and procedures of understanding. Societies vary in their thoughts regarding who are approved "speakers" and "listeners" (or, since marked dialects are not in light of hearable channels,

"language makers" and "language recipients") and about the capacity to control translation and obligation regarding understanding, for instance, the importance of earnestness and deliberateness. As Alessandro Duranti has shown, deliberateness and obligation regarding significance can result in differences in understanding in various cultures (Osunade, 1994).

Using semantic and other informative assets, socially pertinent implications arise and haggle through messages that effectively answer. Importance is a second-by-second accomplishment which joins at various times and structures a setting for what is to come. Through language, societies make specific real factors, including a wide assortment of social connections and social frameworks. Language and culture are connected, for instance, in the accompanying regions: as far as communicating classifications, for example, orientation, in separating specific experiences and settings as formal, for example, social organisations, the transmission of information, the procurement of language, multilingualism, personality, belief systems about language use and its connection to human conduct, proficiency, language change, the social esteeming of specific language and social rehearses, the utilisation of advances, and the feel of language creation and social comportment in speaking with others (Pepin, 1996).

Approaches to communication coordinated into language kinds or classifications can be made without any problem being recognised by local speakers. A few models have good tidings, addresses, wordplay, supplication, and discussion. Socially characterised classifications or local scientific categorisations of methods of controlling open images are significant devices in examining talk and requesting public activity and practices, such as who can express what to whom and in what setting. Many societies think that specific words and expressions are untouchable or prohibited in specific settings or between specific citizenry (Pepin, 1996).

Researchers in a different cluster of the sociologies and humanities are keen on the job of language in the public eye and culture. This incorporates language specialists, anthropologists,

correspondence researchers and researchers in ethnomusicology, humanism, brain science, schooling, mental science, media, and execution review. Numerous researchers are intrigued by how language or "talk" shapes the development and scattering of thoughts after some time through numerous unique circumstances, classes, and modalities. Communicated in language, composed texts, and other representative structures are significant in making and keeping up with social practices (Seeland, 1997).

Indeed, even referential implications can take on significant social qualities, such as when an expression like "fruity dessert," a typical treat in certain regions, becomes a signifier for a model home and family. This additional connoting and working of normal social qualities are a cycle including 'indicative' importance. This is unique from 'denotative' significance, which is the connection to something 'genuine' on the planet in a less theoretical sense (pie). Publicists utilise indicative implications. Utilising the name of a creature like a panther for a brand of vehicle, for instance, adds the suggestive implications of strong, quick, and wonderful. This would be rather than the suggestive implications of 'pig' in certain Cultures (Pepin, 1996).

2.3.7 Cultural Definitions of Language

An important question is what constitutes communicative competence in particular cultures and the notion of language, performance, and participation. Language is broadly defined as all speech, signing, writing, song, drumming, horn calling, gesturing, etc. In the case of signed languages, the properties of a visual language modality include more than just the manual sign system. Facial expression also conveys important grammatical, affective, and other information (Seeland, 1997). Non-manual expressions such as head movement and eye movement convey important meanings. Although grammatical structures are often privileged in the formal study of language, intonation is a crucial feature in spoken languages, influencing how people communicate emotion or affect and other meanings, such as enthusiasm or boredom (Seeland, 1997).

Intonation is a complex combination of rhythm, volume, and pitch overlaying entire utterances, heard by listeners as relative changes in prosodic features. There are important interfaces between verbal and visual codes that are not yet well understood. So-called "nonverbal behaviour" or body language, for example, can be a crucial tool for indicating status, emotion, and attitude. The role of space in communication can be particularly important; for example, who gets to be in what space and who sits where can affect rights and opportunities to talk. Gestures convey vital information, can even replace words, and serve as an entire communication. However, they are also sanctioned in certain contexts and vary considerably cross-culturally in form, expression, and appropriateness of use (Titiloloa & David,1995).

There are universal aspects of language and language use and aspects that are entirely culture specific. For example, some languages have a means for grammatically marking status relations. Regarding grammatically marked status, speakers can indicate their or others' status by choosing specific linguistic elements. A single utterance in Pohnpeian, a Micronesian language, can index two levels of status aimed at two individuals and one participant's status differently constructed by two different speakers in the same interaction. Speakers often face difficulties deciding which grammatical forms to use to convey relative social position since a wrong choice can offend the addressee or indicate incompetence on the user's part (Titiloloa & David Marsden, 1995).

Even when grammatical forms for expressing social status are not present in a language, utterances are designed to signal deference and hierarchy. As Dell Hymes pointed out, any general theory of language and social life interaction must encompass the multiple relations between linguistic means and social meaning. The number of languages in the world is diminishing at a rapid rate, with half of the current inventory of languages estimated in danger of extinction because of cultural contact, colonisation, status and, more recently, globalisation processes. When a language dies out, it is a significant loss to the world community, and the

next generations regarding knowledge and culture since language is a primary means of cultural maintenance and transmission (Woodley, 1991).

An understanding of linguistic diversity serves the understanding of human linguistic processes. Unfortunately, most of the endangered languages in the world have not yet been well documented. Identity, race, class, education policies, and economic stratification can influence language extinction or preservation processes. When a speaker adopts a language for trade, as in the case of Ghana, or is the language of the most powerful group in the case of colonisation, this can influence how speakers view the acquisition or maintenance of such a language. Language revitalisation efforts encounter many complex challenges, including how a "speaker" of the language is defined, who is authorised to make decisions about language policies and goals for the community, the fact that no written texts may exist in some languages, orthographic issues, the views of the younger generation or younger speakers, and the perceived relationship between the native language and global linguistic markets (Woodley, 1991).

2.4 Indigenous Knowledge and Evangelisation: Intersections and Implications

According to the Overall Director of Congregations of God in Ghana (Fire Up), Prof. Paul Frimpong Manso, when the Gospel was taught in the English language, which he portrayed as a language of the stranger, the message of the Gospel did not the desired impact it needed to have on the hearers to whom the message was destined, *"yet when taught in their spoken dialects, the people were able to relate considerably and more effectively with the message"*. When an evangelist utilises a language that individuals comprehend in teaching and expressing who God is, people identify themselves with the message much more easily (Haynes, 1937). Thus, the educated and the uneducated would willingly love to serve and worship God in their

native languages.

2.4.1 Studies Examining the Integration of Indigenous Knowledge in Evangelisation.

2.4.1.1 Evangelism and Discipleship in Local Language in the Old Testament

First, there will be a review of the Hebrew Scriptures' point of view on evangelism and teaching. The topics of distinction and comprehensiveness in God's redemptive mission through Israel were inspected, trailed by an investigation of key terms connecting with evangelism and teaching in Indigenous knowledge (Barret & Reapsoe, 1988). If evangelism is understood as enrollment into the local area of God's redemptive individuals, the Hebrew Scriptures do not have sufficient material. The overpowering focal point of the Hebrew Scriptures is on the individuals called to address God's lifestyle, individuals of Israel (Barret & Reapsoe, 1988).

The arrangement is made for outcasts to join God's chosen people, for instance, the "blended swarm" that took part in the Mass migration (Ex. 12:38) or the fuse of outsiders into Israel, as Rahab (Josh. 6:25) and Ruth (Ruth 4:13-17), and Israel's confidence and lead are intended to point out the excellent lifestyle and relationship Israel has with God (Deut. 4:6-8). However, in numerous Hebrew Scripture texts, the accentuation falls on Israel's being particular and separate from the encompassing countries through endogamous marriage practices and food regulations (Blackman, 2001). A supported work to enroll non-Israelites into God's kin is missing from the pages of the Hebrew Scripture (Blackman, 2001).

2.4.1.2 Universal Purpose

Notwithstanding the absence of deliberate effort, the Hebrew Scriptures convey a profound worry for the social classes of Israel. In light of the corrupt defiance of humanity that comes full circle in God's dispersing them from Babel "abroad over the essence of the earth" (Gen.

11:9), God calls Abraham to leave on an excursion to another land where God vows to make of him an extraordinary country through which "every one of the groups of the earth will be honoured" (Gen. 12:1-3) (Bonnke, 1993). As David Bosch calls our attention, "What Babel has been unfitting to accomplish is guaranteed and dependable in Abraham, specifically the gift of all countries" (Changing Mission 18). It is a specific call with a general redemptive reason (Bonnke,1993).

After the departure from Egypt, God accuses Israel of keeping a pledge, the award for which will be status as "my loved belonging out of the multitude of people groups" and, what is more, as "a clerical realm and a sacred country" (Ex. 19:5-6). The ramification of this status is that God means Israel to address his approaches to the remainder of the world (Coleman, 1997), for as God reminds Israel, "the entire earth is mine" (Ex. 19:5). In this way, God highlights both Israel's one-of-a-kind personality and "his more extensive mission of gift the remainder of the countries of the earth through this specific individual whom he has reclaimed" (David, B. E. 1976).

Later on, when Israel is settled in the promised land, God utilises the fallen establishment of government, regardless of God's profound indecision toward it (1 Sam. 8), to show God's aims until the end of the world in Israel's lifestyle (Bauckham 41-49): respecting God's general power addressed through Israel's best (Ps. 72:8-11). Such coercion to God's agent ruler is not intended to sustain abuse; however, stop it, for God's top dog "conveys the poor" and "reclaims their life" from "abuse and savagery" so that "all countries [may] be honoured in him" (Ps. 72:12, 14, 17) (Haynes, 1937).

After Israel goes far away, banished in shame for neglecting to maintain the conditions of God's agreement, the worldwide extent of God's reclamation is repeated in an eschatological key when God proclaims to his kin through the prophet Isaiah, "It is too light a thing that you ought

to be my worker to raise the clans of Jacob and to reestablish the overcomers of Israel; I will give you as a light to the countries, that my salvation might reach to the furthest limit of the earth" (49:6) (Edwardsen, 1990).

This future expects all-inclusive salvation, in any case, tempered by a nerve-racking vision of heavenly judgment against Israel's adversaries: "I will cause your oppressors to eat their tissue, and they will be tipsy with their blood, likewise with wine. Then, at that point, all tissue will realise that I am the Ruler, your Friend in need" (Isa. 49:26). However, this judgment does not have the final word; it is an entryway instead of a boundary to the recovery of the countries (Gordon & Fardouly, 1988).

Overall, the bigger story of the Hebrew Scriptures reliably imagines an outward progression of God's favouring, domain, and salvation from Israel to the countries. Notwithstanding the divergent augmentation of God's recovery of the world through Israel, the Hebrew Scriptures anticipate the centripetal in-gathering of the countries to Israel to get guidance, offer love, and experience God's salvation (Scobie 519; Goheen). The book of Isaiah stands apart for featuring this topic of in-gathering in texts like the accompanying (which is rehashed word for word in Micah 4:1-4):

In days to come, there will be a laid out of the home of the Ruler's heap as the most elevated of the mountains, what is more, raised over the slopes; every one of the countries will stream to it. Many people will say, "Come, let us go up to the heap of the Ruler, to the place of the Divine force of Jacob; that he might show us his methodologies, what is more, that we might stroll in his ways." Out of Zion, guidance will go forward, as well as the expression of the Master from Jerusalem. (Isa. 2:2-3) (MARC Hogg, 1978).

Different predictions in Isaiah discuss God's sanctuary turning into a "place of supplication for all people groups" and of Israel turning into a signal to the world's occupants: "Countries will

come to your light, and rulers to the brilliance of your sunrise" (60:3). Jeremiah reverberations this vision of "all countries" gathering "to the presence of the Master in Jerusalem" (3:17), while Zechariah predicts a day when "Numerous countries will join themselves to the Master ... and will be my kin" (2:11). As Stone contends, "The narrative of Israel, then, at that point, might be perceived as an excursion through which a group is called and shaped 'for the countries' (Isa. 11:12)" (67). Without a doubt, a definitive vision of the Hebrew Scriptures is that "the qualification among Israel and the countries will ultimately be broken down in a worldwide local area having a place with YHWH" (C. J. H. Wright 500). Israel exists for the wellbeing of its own, yet so that all people groups on earth will come into God's favour and salvation.

The radiating and centripetal elements of God's redemptive purpose for the world through Israel structure a setting of all-inclusive worry that undergirds the New Confirmation ideas of evangelism and teaching (Adekunle, 1998).

2.4.1.3 Key Terms

Key terms involve an in-depth understanding of the Hebrew Scriptures of evangelism and teaching by investigating key terms. Etymologically, the essential term connected with evangelism in the Hebrew Scriptures is the *bśr* word family and its subsidiaries (Ajayi, J. A. 2005). Hague depicts the essential significance of the word family as "the bringing of information" (775), while Brown et al. render the verbal structure as "bear greetings" (142). Such news or greetings are ordinarily portrayed as great. For instance, when four diseased men find that the Aramean armed force has deserted its attack on Samaria, leaving an overflow of ruins, they concur that it is inappropriate to remain quiet about this news, saying, "This is a day of uplifting news (*běśōrâ*)" (2 Lords 7:9). Nevertheless, it is likely to use *bśr* amusingly or even to communicate terrible news. At the point when Ahimaaz, the child of the great cleric, asks Joab, the administrator of ruler David's military, to let him "convey greetings" to the lord

concerning the rout of Absalom and his military, Joab answers, "You are not to convey greetings (běšōrâ) today ... because the lord's child is dead" (2 Sam. 18:20). Joab realises this news will be everything except great to the ruler (Ambroise, 2000).

. Hence, in the human circle of action, bsr has to do with sharing information - whether positive or negative - regarding an occasion that is of significance to the crowd expected to hear it. The bsr word family can likewise be utilised while announcing fresh insight about divine movement. For instance, the psalmist admonishes "all the earth" to "sing to the Ruler" and "tell (baššērû) of his salvation from one day to another" (Ps. 96:1-2). Similarly, the prophet Isaiah lauds the wonderful feet of the person who brings uplifting news (mebaššēr tōb) to the exiles of Jerusalem, consoling them that to be sure, "Your God rules" (Isa. 52:7) (Barret and Reapsoe1988).

Notwithstanding God's salvation and rule, the substance of such newsworthy announcements might incorporate God's own "liberation" from inconveniences brought about by "injustices" (Ps. 40:9, 12), God's rout of Israel's adversaries (Ps. 68:11-14), the arrival of God's powerful shepherding care (Isa. 40:9-11), "the commendation of the Master" (Isa. 60:6), the freedom of the "persecuted" (Isa. 61:1), and "harmony" (Nah. 1:15) (Barret, D., and Reapsoe, J. 1988). Such decrees were viewed as great all the time, in any event, to the essential crowd (Hague 776). For instance, when the news describes God's triumph over adversaries, it will not uplift the crushed individuals (Ps. 68:11-12).

Scripturally speaking, evangelism incorporates not just bearing the upside insight about God's saving movement but also encouraging an answer. In the sections referred to over, the people who hear uplifting news are welcome to "put their confidence in the Ruler" (Ps. 40:3), "sing commendations to the Master" (Ps. 68:32), deny symbols and "credit to the Ruler's greatness and strength" (Ps. 96:4-7), be helped (Isa. 40:1), burst into melody and "leave" from

imprisonment (Isa. 52:9, 11), get "the abundance of the countries" (Isa. 60:5), abandon grieving to energy (Isa. 61:3), and observe (Nah. 1:15) (Blackman, P. 2001). The upside is that fresh insight into God's salvation welcomes audience members to exchange their trepidation, excessive admiration, and persecution for a sincere reaction of confidence, recognition, and dutifulness to God (David, B. E. 1976). (Edwardsen, 1990).

The trading of one's ongoing quandary for God's saving assistance is made conceivable by the declaration of uplifting news, yet by the listener's reaction of contrition. The Hebrew Scriptures' idea of contrition focuses on the Jewish word, *šwb*. In a real sense signifying "turn around" (Brown et al., 996), *šwb* as often as possible alludes to the person furthermore, corporate diverting way from transgression and excessive admiration and back to the living God (Thompson, Martens 57; Goldingay 288). Jeremiah 3:22-4:2 diagrams what Thompson and Martens have depicted as "a genuine sacrament of contrition" (57): tending to and recognising God as the genuine wellspring of salvation (3:22-23); admitting wicked rebellion and its dishonourable outcome (3:24-25); and getting back to God by denying sin also, resolving to follow God's methodologies (4:1-2).

Apology includes legitimate admission and sincere responsibility, and as Scobie brings up, it is a precondition for the countries' affirmation and love of the Lord of Israel (518). Atonement shows individuals how to live in rich acclaim and dedicated compliance to the Divine force of salvation, a restrained lifestyle Walter Brueggemann portrays as an apprenticeship ("Evangelism and Teaching" 220). Apprenticeship, as evangelism, is another confirmation idea, particularly to spread God's generous rule over the earth through devotees of Jesus Christ. Christopher Wright contends that it is, as of now, prefigured in the Hebrew Scriptures in eschatological entries like Isaiah 19:24-25. Here, it is predicted almost daily that Israel will be a wellspring of "favouring on the earth," yet additionally, its previous foes of Egypt and Assyria will spill over with endowments to other people (Haynes, 1937).

Additionally, the Hebrew Scriptures envelop a deliberate lifestyle that distinguishes God and brings out strongly the Jewish action word "hlc", which signifies "go" or "walk" (Barret & Reapsoe, 1988). Metaphorically, the word elk alludes to "people experiencing their days in general or in dutifulness or defiance to the heavenly standards intended to administer their lives on the planet" (Merrill 1033). The Hebrew Scriptures habitually utilizes the analogy of strolling to portray a reliable connection with God: Enoch lived by faith in the Almighty and was taken into God's presence (Gen 5:22-24); Noah strolled an "equitable" and "chaste" life before God (Gen. 6:9); God called Abram to "stroll before me, and be faultless" (Gen. 17:1); Moses reminded the Israelites to "keep the instructions of the Master your God, by strolling in his ways and by dreading him" (Deut. 8:6); Joshua gave a comparable exhortation (Josh. 22:5); toward the finish of his life, David accused Solomon of "strolling in [God's] ways" (1 Lords. 2:2), and Solomon thus called Israel to "stroll in the entirety of his ways" (1 Lords. 8:58); various Hymns talk about strolling "faultlessly" (15:2) or "correctly" (84:11) "before the Master" (116:9), whose regulation gives joy (119:1); Sayings guarantees the Master's insight and security to the individuals who "walk faultlessly" (2:7); as currently referenced, Isaiah imagines when "every one of the countries" will climb the "pile of the Master ... that he might show us his methodologies and that we might stroll in his ways" (2:2-3); Jeremiah regrets Israel's refusal to walk "the antiquated ways, where the great way lies" (6:16); Micah reminds Israel that God requires not penance however "to do equity, and to cherish consideration, and to walk unassumingly with your God" (6:8); and Zechariah passes God's expectation on to reestablish Israel so that "they will stroll in his name" (10:12).

Living by faith in the Almighty has moral ramifications; however, the Hebrew Scriptures describe it not only as "a smile and-bear-it sort of dutifulness" (Goldingay 60) but as a living, individual and public relationship of respectful apprehension, modesty, and bliss before God. The final product of hearing the uplifting news of God's saving work, turning in atonement to

get it, and strolling dependably with God is the state of living in what the Hebrew Scriptures call šālôm. This word bunch "addresses quite possibly of the most noticeable philosophical ideas in the OT" (Nel 130).

As an action word, šlm can go in significance from "complete" or "restore" to "pay" or "prize" (Brown et al. 1022). In its nominative structure, be that as it may, šālôm connotes harmony from a comprehensive perspective: "prosperity, thriving, or substantial wellbeing" in the material circle; "the shortfall of struggle and battle" in the social circle; and the strict circle, "the state or state of a reestablished relationship with God" (Nel 131-132). This all-encompassing harmony was God's craving for Israel, as communicated through the clerical gift of Aaron: "The Master favour you and keep you; the Ruler make his face to sparkle upon you, and be charitable to you; the Master lift his face upon you, and give you harmony (šālôm)" (Num. 6:24-26). It also passed in Israel's love through the olive branch (šelem, Lev. 3 and 7), a dinner imparted to address the right connections to God and the loving local area (Gossai 1022; Scobie 882).

However inadequate with regards to the genuine term šālôm, Isaiah 11 imagines comprehensive harmony as the product of the messianic shoot that will one day arise "from the stump of Jesse" (v. 1), whose "charm will be the apprehension about the Ruler" (v. 3), and whose rule will carry equity to "the easygoing of the earth" and judgment to the evil (v. 4), as well as serene relations among all of God's animals, human and non-human (vv. 6-8), "for the earth will be loaded with the information on the Ruler as the waters cover the ocean" (v. 9). This quiet realm "can be delighted in by God's kin now" however "experienced in its totality just in the guaranteed new age" (Scobie 883), when "a soul from a lofty position is spilt out on us," causing equity and uprightness to prosper, and bringing about "harmony, ... quietness and trust until the end of time" (Isa. 32:15-17). However, Stone contends that this comprehensive harmony "is not just the point of God's standard; it is likewise God's approach to administering

and stretching out that standard ... to the world through its social exemplification in an unmistakable and noticeable individual" (73).

In summary, while the Old Testament does not display the same degree of missionary impulse as the New Testament, it does provide a helpful backdrop to the New Testament concepts of evangelism and discipleship. God called Israel to be both a source of gift and salvation for every one of the countries of the earth, as well as an objective from which they would come to gain and render love to God. Furthermore, the key Hebrew Scriptures philosophical ideas of bearing uplifting news (bśr), going to God in atonement (šwb), carrying on every day with the Almighty in steadfastness (hlc), and encountering God's all-encompassing harmony, illuminate a sanctioned comprehension regarding evangelism and teaching. Consideration is given to how these subjects and ideas get extended and refined in the New Testament.

2.4.2 Evangelism and Discipleship in the New Testament

In the New Testament, there is the thought of a New Confirmation viewpoint on evangelism and apprenticeship. Jesus outlines evangelistic practices, trailed by meanings of key ideas connected with evangelism and teaching in the New Testament. More than the Incomparable Commission, Promoters of Christian mission habitually reference any of a few "Fantastic Commission" texts in the Stories of good news and Acts (Matt. 28:18-20, Mark 16:15-18, Luke 24:45-49, John 20:21, Acts 1:8) as the wellspring of a scriptural command for evangelism and teaching. Different researchers have brought up that this mirrors a moderately later comprehension of such sections, which before the Anabaptists in the sixteenth hundred years (Ambrose, 2000), and particularly William Carey in the eighteenth century, were essentially perceived as having been satisfied by the past activities of the first witnesses (Coleman, 1997). While this does not refute the significance of such texts to a scriptural comprehension of evangelism and teaching, it does signal that a more extensive New Testament representation of these practices is important.

2.4.2 Jesus the Evangelist

A decent spot to start, then, at that point, is with how the New Testament portrays Jesus in connection to the substance and practice of evangelism and teaching. The Good News of Mark, broadly perceived as the earliest New Testament record of Jesus' life and service, opens with the assertion, "The start of the uplifting news (evangelise) of Jesus Christ, the Child of God" (1:1). That Greek word, euangelion, signifying "uplifting news" (Bauer 402), is the wellspring of the English expression, evangelism. From a genuine perspective, then, Mark imagines Jesus himself as the substance of the uplifting news (France 52-53) (Haynes, 1937).

Mark attaches this uplifting news to the prophetic desires for the Hebrew Scripture (citing the Septuagint's delivering of Isaiah 40:3): "the voice of one shouting out in the wild: 'Set up the method of the Master, make his ways straight'" (Mark 1:3). This Jesus, for whom John the Baptist prepares the way, is the satisfaction of the prophetic commitment that God would come back again to stay with his kin (David, 1976). Later depicting John's preliminary service, Mark then proceeds to portray Jesus' evangelistic practice a couple of refrains later: "Presently after John was captured, Jesus came to Galilee, broadcasting the uplifting news (euangelion) of God, and saying, 'The time is satisfied, and the realm of God has approached; apologise, and have faith in the uplifting news (euangeliō)'" (1:14-15). As in the Hebrew Scriptures, the uplifting news is valuable to announce, for it has extraordinary significance to its crowd.

In this situation, the news is that God's rule is drawing closer. Mark mentions that in and through the individual of Jesus, God's realm is finally approaching, satisfying Israel's antiquated expectations (Blackman, P. 2001). That is the uplifting news about Jesus and the news that Jesus declares. As in the Hebrew Scriptures, where the declaration of uplifting news welcomes a response by the crowd, this uplifting news of God's realm is set in Jesus's expectations and reaction. Jesus moves his listeners to "atone and trust in the uplifting news." Repent, from the Greek action word, metanoēō, renders the Hebrew Scriptures idea

investigated prior, šwb; however, it features the adjustment of thought or will innate during the time spent turning (MARC Hogg, 1978).

It is utilised here, makes sense of N. T. Wright, in both a sociopolitical sense, i.e., abandon the brutal battle Israel ends up in against the Roman Realm, what is more, from a strict perspective: "turn around to a genuine dependability to God" (Mark, 9). This is followed by the guidance to "have confidence in the uplifting news" from the Greek, pistueō, to "consider ... to be valid" or "to share oneself with a substance in complete certainty" (Bauer 816-817). Jesus welcomes his crowd to put stock in the two feelings of the word (France 94): to count the declaration of the proximity of God's rule as a genuine proclamation and to put their trust in both Jesus "and his message" (N. T. Wright, Mark, 10).

Because of what Dietrich Bonhoeffer calls the "constant solidarity among confidence and obedience" (Bonhoeffer 64), the call to apologise and accept is, in fact, a call to teaching (Goetzmann 358; France 93).

Given this link between evangelism and discipleship, it is unsurprising that Jesus calls his first followers immediately after this gospel proclamation. In the next scene, Mark narrates Jesus' invitation to the first disciples: "As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea, for they were fishermen. Moreover, Jesus said to them, 'Follow me, and I will make you fish for people.' Moreover, immediately they left their nets and followed him" (1:16-18).

Discipleship here is expressed by the words "follow me," in Greek, deute opisō mou, more literally renders as "come after me." Simply put, "Jesus goes on ahead and prescribes the way" in which his disciples are invited to follow (Bauder 493). It is not merely a cognitive exercise, nor simply a set of prescribed behaviours, but a way of living "bound to Jesus Christ alone" (Bonhoeffer 59) that requires personal commitment to him, involvement in the task of

recruiting others, and willingness to abandon all competing pursuits (France 95).

Mark portrays the life and ministry into which Jesus has called the disciples. They follow Jesus as he teaches (Mark 1:21), heals and casts out demons (1:34), calls still other disciples (2:14), dines with "sinners" (2:15), challenges the Pharisees (2:23-28), tells parables about God's kingdom (4:1-34), delivers a man from a "legion" of demons in Gentile territory (5:1-20), and raises a synagogue leader's dead daughter to life (5:35-43). It is only after such extended training that Mark depicts Jesus as sending out his disciples to "fish for people" apart from him. He instructs them to conduct their mission following the model he has demonstrated in his practice: proclaiming repentance, casting out demons, and healing the sick (6:7-13) (Adekunle, 1998).

In Brueggemann's words, "The disciples of Jesus are the ones who follow their master, able to do so because they have been instructed in his way of life, both his aim and his practice of embodying that aim." Jesus' ministry, then, exhibits a seamless flow between evangelism and discipleship. They cannot separate them into isolated activities independent of one another, for as Abraham argues, Jesus' primary aim is "initiation into the kingdom of God" (loc. 161). The vital link that Mark portrays between Jesus' evangelistic practice and his training of the disciples is a pattern followed in the other established Gospels as well.

In identical fashion in Matthew, Jesus first announces the nearness of "the kingdom of heaven" (4:17), then proceeds to call the first disciples (4:18-19). Similarly, in Luke, Jesus' ministry begins with the proclamation of God's kingdom, this time couched in the words of Isaiah 61:1-2: "The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor" (Luke 4:18). That this is synonymous with the advent of God's reign is evident in Jesus' words a few verses later: "I must proclaim the good news of the kingdom of God in other cities also" (4:43). The next scene in Luke is a variation of Mark and Matthew's accounts of the

calling of Simon Peter and his fellow fishers, to whom Jesus says, "Do not be afraid; from now on you will be catching people" (5:10).

Again, discipleship comes on the heels of evangelism. The Gospel of John continues this pattern in its distinctive voice, using the terms *martyreō/martyria*, which means bear witness or testimony (Bauer 617-618), instead of *euangelizō/evangelion*. First, John the Baptist announces the good news, focusing on the person of Jesus: "Here is the Lamb of God who takes away the sin of the world!" (1:29). John repeats the announcement the next day in the hearing of two of his disciples (1:35-36), who in turn follow Jesus (1:37), become his disciples (1:39), and invite still others (1:41). The disciples' statement about why they have joined with Jesus indicates that they believed God's kingdom to be near: "We have found the Messiah" (John 1:41). In all four Gospels, then, evangelism is about announcing Jesus and the reign of God that has come near through him, and it is.

Following the call to discipleship, various scholars and practitioners affirm this inseparable link between evangelism and discipleship (Brueggemann 226; Webber 18; Greenway loc. 4966; Payne loc. 1031; Addison loc. 1915). However, as multiple authors have recently pointed out, Jesus' practice of evangelism and discipleship eludes formalisation into a single, rigid pattern or method (Ambrose, 2000).

First, it is not only about verbal proclamation. In summarising Jesus' ministry, Matthew combines Jesus' teaching and preaching of "the good news of the kingdom" with his practices of healing and deliverance (4:23, 9:35). In response to John the Baptist's question about whether Jesus was the awaited Messiah, Jesus points both to signs and words of the presence of God's kingdom (Matt. 11:4-6, Luke 7:22-23). Jesus' methods, Frances Adeney concludes, include "[h] healing the sick, dispersing the money changers..., dialoging with outcasts..., [and] dining with sinners" (21). Alternatively, as Dean Flemming succinctly puts it, "Jesus

embodied the reign of God that he announced."

Second, Jesus does not employ the same approach with every audience. For example, as a Jewish male, Jesus is uncharacteristically charitable toward the Samaritan woman (John 4:1-42), while with the Syrophenician woman, he uses stereotypically ethnocentric language (Mark 7:24-30, Matt. 15:21-28). The Gospel of John depicts Jesus as one who "tailors the particular language and images that express God's salvation to the persons and the occasion" (Flemming 118), as with Nicodemus ("You must be born from above," 3:7), the Samaritan woman ("[T]hose who drink of the water that I will give them will never be thirsty," 4:14), and the man born blind ("I am the light of the world," 9:5). Sunquist summarises the Gospel accounts of Jesus' evangelistic encounters as utilising both direct challenges and gentle conversation, stories and questions, calming words and divisive ones, demanding teachings and offers of grace, yet always with a "unified call ... toward unqualified loyalty to Jesus and his Kingdom" (323-324). Jesus announces and enacts the reign of God and adapts his message to the circumstances of his hearers.

2.4.3 What is the Gospel?

However, there is more to say about the content of the good news. The Gospel passages cited above indicate that both the kingdom of God and Jesus himself were the substance of the gospel (euangelion). Additional background to this term sheds light on the concept and the content. In the Greco-Roman thought world, euangelion refers to a "message of victory" or the announcement of "the divine ruler's birth, coming of age, or enthronement," ushering in a new era of "salvation" (Becker 107-108); political leaders would use it "to describe both what they had already achieved and what life would now be like as a consequence" (N. T. Wright, *Simply Good News* 12, emphasis in original). In the Greek translation of the Old Testament, the verbal form euangelizomai helps "to herald Yahweh's universal victory over the world and his kingly rule" (Becker 108-109).

The Gospels and Acts employ the term to declare not only a message about the advent of God's reign but to point to Jesus as both the bearer and content of the message (Becker 110; McNicol 522; N. T. Wright, *Simply Good News* 37). The Apostle Paul uses euangelion to focus even more specifically on the salvation God has made possible through the life, death, and resurrection of Jesus Christ (Becker 111; McNicol 522), or as Scot McKnight colourfully puts it, to "shout aloud the Story of Jesus Christ as the saving news of God" (*King Jesus Gospel* 50). It is "the power of God for salvation" (Rom. 1:16), "the message of the cross" (1 Cor. 1:18), the news that "Christ died for our sins," "was buried," and "was raised on the third day by the scriptures" (1 Cor. 15:3-4), the proclamation of "peace to you who were far off and peace to those who were near" (Eph. 2:17), "the word of truth" that "in [Christ] all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things" (Col. 1:5, 19-20), which comes "not in word only, but also in power and in the Holy Spirit and with full conviction" (1 Thes. 1:5).

The dimensions of the gospel portrayed in the New Testament span the categories of present and future, personal and communal, objective and subjective, divine initiative, and human response. The Gospels depict Jesus as proclaiming a kingdom with both present and future promise (Mark 1:15, 13:26-27; Luke 4:16-21, 21:25-28). The life of that kingdom broke into the lives of individuals through healing and deliverance (Mark 1:21-34), forgiveness of sin (Mark 2:5), and restored relationships with God and others (Mark 5:18-20). Jesus transcended human barriers of gender (John 4:4-26), ethnicity (Mark 7:24-30), class (Luke 7:36-50, 19:1-10), and ideology, creating a microcosm of the universal family of God through his band of diverse disciples (Mark 3:13-19; Luke 8:1-3). Jesus' death and resurrection culminated in God's plan to reconcile all the broken through humanity's fall into sin (Mark 10:32-45; Luke 24:45-48).

Once empowered by the Holy Spirit, the church proclaimed and lived that same message of

new and eternal life in a new community made possible through Jesus Christ (Acts 2:42-47; Eph. 2:11-22). Under the Spirit's guidance, they incorporated ever-widening circles of those who believed the message through baptism (Matt. 28:18-20; Acts 8:26-40, 10:34-48), thus gaining a new identity (Gal. 2:20) and becoming partners with Christ (Heb. 3:14) in the project of making all things new (Rev. 21:5), which will be fulfilled at the Lord's triumphant return (Rev. 22:12-14).

N. T. Wright offers a complementary vision of the gospel, the good news that something has happened in Jesus for which the world is a different place: The good news is that the one true God has now taken charge of the world, in and through Jesus and his death and resurrection. ... The ancient sickness that had crippled the entire world, and humans with it, was finally cured so that new life could rise in its place. Life has come to life and is pouring out like a mighty river into the world in the form of a new power: the power of love.

The Good News was, and is, that all this has happened in and through Jesus and must be communicated to the people in Indigenous knowledge so that they understand well that one day it will happen, completely and utterly, to all creation and that we humans, every single one of us, whoever we are, can be caught up in that transformation here and now. That is the Christian gospel (Simply Good News 55, emphasis in original).

2.4.5 Contemporary Challenges to Evangelisation.

2.4.5.1 Dangers

One of the hardships to converting is the trial of animosity. Today, there are open dangers against the Assembly in various world nations. A common model is the Boko Haram uprisings in the northern part of Nigeria. Moreover, in the unambiguous region of the planet, there is severity of diverse sizes executed for religion and against Christianity. Severe viciousness is not new in the world, particularly in Nigeria; regardless, the viewpoint introduced into it since the September 11, 2001, attack on America is confusing. Unequivocally, in Nigeria, the

standard of dread of the Boko Haram Islamic bunch had elevated delicacy in the land, especially in the northern part. Since the get-together with security powers in 2009, it has gone wild, pursuing some key government advancements, continually charming in a running battle with security powers, and killing guiltless inhabitants wild. Tragically, Christians additionally believe that the assemblage has been one of the chief focal points of social occasions, and various spots of love have been blocked recently. Spots of love blockaded in Mandala, Jos, Kaduna, Zaria, Lokoja and Kano, all in the northern part of the country. This has dire consequences for adoration and evangelism. It is not safeguarded to love there of the psyche, to notice driving external evangelistic missions or any evangelistic endeavour. This implies that expecting the assemblage must happen in converting, and as seen as its superior endeavour, it ought to propel better methodologies for getting it going.

2.4.5. 2 Demographic Changes

Next is the changing nature of the society. Society is a variable factor that constantly changes. Time factors influence both culture and society. Cultures and societies change from one period to another. There is the tendency to assume that activities, forms, and methods relevant in a past era are equally relevant everywhere and at all times. This will not always be so. Such false assumptions, however, turn variable factors into constant and render good intentions ineffective. Therefore, in this regard, there is a need for the church to move with time in the task of evangelisation. Hence, methods of evangelisation will perpetually witness dynamism. Adiele (1990, pp. 87-101) believes that, although the church's message is ageless, the audience and methods are subject to change with time and place. He observed that quite a few strategies, which were relevant in the past, time, and civilisation, took over.

The Christian message is constant, but since society is a variable factor that changes, there is the need to devise appropriate means of reaching the world with the message from time to time. Globalisation, scientific discoveries, and demographic changes occasion other global changes.

In our contemporary world, globalisation is gaining greater prominence by the day as the word globalisation itself has become a household term. The phenomenon of globalisation, assisted by scientific discoveries, pervades every aspect of human life, materially and spiritually, across the world's continents. There seems to be no single sphere of human life - political, economic, social, cultural, and spiritual - that this phenomenon does not affect.

There is a revolution in travel, communication, and ways of doing things in general. Consequently, we live in a scientific world with many technological advances and wonders. However, just as science produces many goodies for human satisfaction and consumption, it also produces things injurious to humankind. Medicines, automobiles, and various information and communication technologies that add value to life are well-known inventions of science. In the same vein, science can produce weapons of mass destruction, global pollution, dehumanised lifestyles, unjust economic systems, dysfunctional families, and disintegrated societies (Blackman, 2001).

The Church, as a global institution with a global mandate to evangelise this world, which is continually influenced by technological changes and modern ideologies, is faced with serious challenges because all these have significant implications and grave consequences for evangelisation worldwide. Many nations today are ravaged by wars and conflicts of one form or the other. In recent times, the continent of Africa has become a place where war is rampant, hunger is prevalent, poverty prevails, and where sicknesses and diseases are vastly conquering. The many peace organisations, the United Nations (UN), North African Treaty Organization (NATO), African Union (AU), etc., are doing their best to keep the world at peace. Various peace-promoting statements have been made through charters, declarations, and conventions to enhance the process of achieving peace in the world. However, peace and orderliness have continued to elude our world.

Consequently, there are assertions in certain quarters that only Christ, the Prince of Peace, can speak peace into the chaotic situation of our world, and this has made the work of evangelisation more pivotal than ever before. Another aspect of these changes from the Ghanaian context is the challenge posed to Christianity by the two other religions within the environment – Islam and African Indigenous Religion. Apart from the hostility occasioned by Islam against Christianity, these two religions have adopted modes of evangelisation, which were hitherto the exclusive preserve of Christianity. Radio advertisements, gingles and the use of literature, posters and publication of books are today becoming prominent parts of Islamic evangelisation.

In the same vein, many of the traditional festivals, considered by Christianity as having elements of idolatry, have become international events and are constantly receiving media attention. The seriousness of the situation is seen in the words of Falako, who states: *Today, people are not ashamed of labelling them as Olorisa or Aborisa (idol worshippers). They copy Christian evangelistic ways and manners strategies. They publicized the annual Egungun, Obatala, Oro and Igunnuko festivals on electronic and print media; posters and banners are printed and pasted at strategic locations in the city to create awareness. The rich among them print images of their idols on vests, caps, handkerchiefs, calendars, and the like.* (Falako, 2005).

Gone are the days when these religious festivals were portrayed as archaic and the exclusive preserve of the non-literate members of the society. Today, they are becoming quite attractive to the elite and intellectuals in our societies, and their experience is not limited to Ghanaians. In the face of all these challenges, the church has no option but to utilise every means to propagate the gospel.

2.4.5.3 Non-Christian Religious Movements and Ideologies

In this 21st century, a new generation is emerging, bringing with it the rise of a new culture, a

new value system, and a new language that seems to challenge and upset old paradigms of doing ministry. Today's series of non-Christian ideologies and movements are evolving in our world. One of these is Postmodernism. We observed that Christians with postmodern mindsets embrace doubt; they are not sure if God exists; they are not sure if Jesus rose bodily from the dead; they are not sure the Bible is God's Word; hence, they believe the Bible is a human book with errors in it. They are not sure if there is life after death, and they doubt if there is anything like everlasting life.

Apart from Postmodernism, other movements and their ideologies are continually emerging. Many of them set themselves against Christianity because of their anti-Christian stance and teachings. The situation is indeed a sensitive one. This is because these various ideologies and teachings are subtle, and as often as not, people absorb them to produce attitudes. They breathe them in like air, unconscious and unaware of their effects. Incidentally, the environment is so bombarded with such ideologies that we scarcely have time to interact with them before they get digested. However, they have their effect. We may think of ideas as lifeless abstractions, as pieces of art that we can either appreciate or ignore. However, they are real and have their effect, whether positive or negative.

All these situations have serious implications for Christian maturity and sound spirituality, which evangelisation aims to achieve. Therefore, we call for a review of the various approaches to evangelisation.

2.5 Chapter Summary

This chapter reviews the literature on Indigenous knowledge and evangelisation in Ghana, focusing on concepts, characteristics, importance, historical evangelisation efforts, language and cultural understanding, and integrating Indigenous knowledge in evangelisation. It

discusses the historical context of evangelisation in Ghana, current approaches, and the role of language and cultural understanding. The chapter also discusses the theoretical framework, gaps in the literature, and a summary of key findings.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

Chapter three of this research focuses on clarifying the specific research methods, study population, research approach, and data analysis structure that the researcher used in the entire study. It goes further to provide a major breakdown of the problem under study, the demographic for the study, the means used in selecting the participants, the sample size, how the data was collected, and the ethical metrics put in place to ensure accuracy and avoid biases.

3.2 Review of Study Problem

The problem is the limited integration of indigenous knowledge in evangelisation efforts, which has led to an imbalanced growth of the Church. At the point when the Gospel is taught in a foreign language to individuals, it draws an impasse between the evangelist and the audience. As per the Overall Director of Congregations of God, Ghana, Fire up. Prof. Paul Frimpong Manso, when the Gospel was taught in the English language, which he portrayed as an unknown dialect, the significance did not come with such ease to the gathering, "yet when taught in their local dialects, the people relate considerably and more effectively with the message". When an evangelist utilises a language that individuals comprehend in teaching the expression of God, individuals identify themselves with the Word and are part of it (Haynes, 1937). Individuals tuned in and saw better when data was imparted to them in their local language. Thus, the educated and the uneducated would be comfortable without a language barrier.

3.3 Scope of the Research Study

The geographical focal point of the review is Ghana, a country finding the effect that will happen when ministers or evangelists teach or evangelise in indigenous language to people. The historical backdrop of the evangelisation of Ghana starts with the historical backdrop of the Christianization of Ghana. This is said to have begun with the Portuguese European investigations in the 15th century. The target groups of the study are religious leaders and community members.

3.4 Study Population

Braun et al. (2006) refer to a population as the entire set of churches with common characteristics of interest to the researcher. This study's population includes all leaders (groups and ministry leaders, church leaders, and Sunday school teachers) from Orthodox to Charismatic Churches. The selected Churches include:

1. Presbyterian Church of Ghana- Alajo
2. Pentecost Church- Kotobabi
3. Methodist Church Of Ghana- Alajo
4. Christ Apostolic Church- Alajo
5. Charismatic Church-Christian Action Faith Ministries (Accra), founded by Nicholas Duncan Williams
6. Charismatic Church-Perez Chapel International, Accra-Dwowulu.

These churches were chosen for convenience in gathering data as they are the churches I am most familiar with.

3.5 Research Design

The research design is the legitimate succession that associates the observational information with the exploration questions and their decisions (Braun & Clarke, 2006).

3.6 Research Philosophy

Research philosophy alludes to improving information in a specific field and the idea of that information. Since an in-depth comprehension of the issue being scrutinised was expected to focus on the heart of the matter and to find an enduring arrangement, the way of thinking of Interpretivism, which considers examining and the researcher as a component of the examination cycle, was embraced (Cohen et al., 2004). This way of thinking lies in the presumptions of metaphysics' perspective on the world (nature of the real world) in light of subjectivism (Braun & Clarke, 2006). Subjectivism believes that social truths are made from the mentalities and resulting activities of social entertainers worried about their reality (Creswell, 2009), stressing the significance of concentrating on the subtleties of circumstances to grasp their world. This is predictable with the interpretivism reasoning that investigating the subjective implications of inspiration of the activities of social entertainers will empower the specialist to figure out these activities (Creswell, 2009).

3.7 Research Approach.

An inductive methodology was used, and information was gathered through in-depth meetings, with hypotheses figured out from the information examination. The consequence of the information examination was the reflection on the hypothetical subjects the information was proposing (plan of hypothesis). This approach looks to understand how people decipher their reality (Creswell, J. W. 2014). It does not consider people as careless examination objects

who answer robotically in specific circumstances. This empowered me to comprehend the implications people append to occasions. It required a nearby comprehension of the research context and assortment of qualitative data, which is considered a more adaptable construction to allow changes in research accentuations as the research propels. This makes it feasible for me to be essential for the research interaction (Mouton et al., 2011; Patton, 2002; Polit & Beck, 2012).

3.8 Research Strategy

This study took on the Ethnography methodology of examination. Ethnography has its foundations in the inductive methodology of examination and has its starting point in human studies. It has an exploration interaction that is adaptable and receptive to change since the specialist continually creates new examples of beliefs about the thing being researched. It permits exploring a peculiarity in the setting where it happens and does not account for information assortment strategies that distort the intricacies of regular day-to-day existence (Patton, 2002). It also permits the researcher to acquire rich knowledge about a specific setting and to more readily comprehend and decipher it according to the viewpoint of those included (participants). Thus, I entered the social world under study (Christian Church settings) to learn about this association before beginning information assortment (Dworkin, 2012; Patton, 2002).

3.9 Data collection

3.9.1 Techniques and Procedures

An in-depth interview was taken on for information assortment. Braun, V., and Clarke, V. (2006) characterised a meeting as a deliberate conversation between at least two individuals. They demonstrate how meetings can be utilised to accumulate substantial and dependable

information to respond to questions and satisfy research goals. In this work, a meeting was utilised to investigate the general area of the issue being scrutinised. Here, the interviewee was permitted to discuss occasions, conduct and convictions as they connect with the point examined (Braun & Clarke, 2006; Cohen et al., 2004; Creswell, 2014) recognised two sorts of in-depth meetings, specifically the Witness interview in which the mentalities of the interviewee guide the lead of the meeting, and the Member (or respondent) interview in which the interviewee answers the inquiries as the questioner coordinates the meeting. This work embraced a participant (informant) sort of in-depth meeting-led balanced premise, meeting the member up close and personal (Israel & Roughage, 2006; Bricklayer, 2010; Mouton et al., 2011). The decision to conduct an in-depth meeting depended on the reason for the research, the significance of laying out private contact with the members and the Idea of research questions.

3.9.2 Purpose

In light of Creswell's proposal (2009), this study incorporated a non-normalized qualitative meeting (in-depth meeting for this situation) for me to construe a causal connection between factors to comprehend the justification for the perspectives, sentiments and choices taken by respondents (Braun et al., 2006).

3.9.3 The Significance of Establishing Personal Contact

Administrators (or, by and large, specialists in the field) like to be evaluated to finish sets of surveys, particularly when they find the point fascinating and connected with their ongoing work (Creswell, 2009, 2014). This approach furnished the Christian ministers, evangelists, and elders with the potential to think about certain occasions without recording anything on paper. Once more, this present circumstance allowed them to provide input and confirmation on how the data would be utilised (Creswell, 2009, 2014).

3.9.4 Nature of Questions

In recommendation, Creswell, J. W. (2014) expressed that a meeting is more suitable where questions are either complicated or unconditional and where the request and rationale of addressing may require variety, which was the situation under this examination.

3.9.5 Data Quality

Data quality issues are connected with dependability and legitimacy. To upgrade dependability and legitimacy, I submerged myself into the Christian Church setting to acquire a comprehension of the state of affairs and to find out more about this setting before starting data collection (Creswell, J. W. 2009, 2014).

3.9.6 Reliability and Validity

Reliability in qualitative research alludes to the propensity of alternative researchers to uncover similar data following the expressed methodology. Unwavering quality issues in this work were addressed through cautious exploration plans and laying out the inspiration for the research system and technique (Israel & Feed, 2006; Artisan, 2010; Mouton et al., 2011). Validity alludes to the degree to which the specialist can get sufficiently close to the information and experience of the respondents. It can determine the significance of how the respondents planned to use the language they verbally expressed. Validity was ensured by explaining inquiries, testing implications of reactions and examining the point from various points as it became vital (Israel & Roughage, 2006; Artisan, 2010; Mouton et al., 2011).

Reliability and validity were advanced by laying out credibility through the Degree of Data Provided to the Members (Section 3.2.7), reliability through the affirmation of the members that private data was not being looked for and the secrecy of the members (Section 3.2.8); clearness of inquiries posed to in beginning the meeting (Section 3.2.9); keeping away from questions that lead the members in my way to deal with addressing (Section 3.2.10); by mindful paying attention to painstakingly to grasp the members' clarifications and implications (Section

3.2.11); by summarizing the clarification given by the members and looking for affirmation to test understanding (Section 3.2.12); and by deduction of Interview subjects for consistency (Area 3.2.13) (Braun & Clarke, 2006). As Saunders et al. (2009) indicated, the way into an effective meeting is cautious readiness. To expand dependability and legitimacy, the above regions were painstakingly arranged before the initiation of the meeting and were finished with the information-gathering stage.

3.9.7 Degree of Data Provided to the Participants

Validity was enhanced by furnishing the participants with interview subjects before the occasion. This permitted the interviewee to consider the data mentioned and to make groundwork for a reaction by collecting supporting reports with that impact (Israel & Feed, 2006; Bricklayer, 2010; Mouton et al., 2011) confirm that this advances legitimacy and dependability. The interview subjects were completely obtained from hypothetical writing and looked into as reliable with the exploration recommendations (Saunders et al., 2007, 2009).

3.9.8 Venue for the Meeting

The meeting was led in the participants' workplace. The affirmation that secret data was not being looked for and the obscurity of the participants kept them loose and open about the data they were ready to examine, which expanded their trust in my reliability. Creswell, J. W. (2014) uncovered that this likewise diminishes the chance of reaction predisposition. However, the research was explained toward the beginning of each interview area so that the participants could acquire assent and certainty ideally.

3.9.9 Beginning the Interview

Questions were expressed obviously and requested in a characteristic voice so the participants could comprehend them. Questions that could go either way were utilised to assist with keeping away from inclination. These were followed up by properly phrased examining questions (Creswell, 2009, 2014).

3.9.10 Approach to Questioning

Since questions that try to lead the participants to produce predisposition, they stayed away from totally. Long inquiries comprised of at least two questions likewise stayed away from them, and stating questions exclusively for reaction was guaranteed. Questions were grounded in the genuine experience of the participants as opposed to being on dynamic ideas (Braun & Clarke, 2006). As Creswell (2009) indicated, scrutinising this way assists with investigating the point and delivering a fuller record.

3.9.11 Demonstration of Attentive Listening Skills

The motivation behind the in-depth interview is to grasp the participants' clarifications and implications. Cohen, L., Manion, L., and Morrison, K. 2004; Creswell, J. W. 2009, 2014; Polit, D., and Beck, C. 2012 demonstrate that listening puts individuals watching out for signs and fabricates understanding, purposely keeping down private considerations which would redirect or contend with that of the speaker. Even though it is important to test clarification and significance, in any case, I restrained myself from projecting my view, permitting the participants a sensible chance to foster their reactions (Creswell, J. W. 2009, 2014).

3.9.12 Degree to Test Understanding

The comprehension was tried by summing up the clarification given by the participants and looking for affirmation. This permitted the participants to assess the amplexness of translation and make rectifications where important (Cohen, L., Manion, L., and Morrison, K. 2004; Creswell, J. W. 2009, 2014; Polit, D., and Beck, C. 2012). As per Creswell, J. W. (2009). This is a powerful instrument for avoiding inclination and deficient or twisted translation. The participants were approached to peruse the verifiable record created by the scientist since this forestalls the bending of data and allows the participants to add any further point that could have gotten away from the person in question over the meeting. A total record of the meeting was delivered not long after the meeting as one of the methods for controlling inclination and

making solid information for examination (Cohen, L., Manion, L., and Morrison, K. 2004; Creswell, J. W. 2009, 2014; Polit, D., and Beck, C. 2012).

3.9.13 Deduction of Interview Subjects

The research interview topics were obtained from a written survey emphasising the exploration goals, the exploration questions, and suggestions as the limits inside which the meeting subjects ought to be. Each examination interaction has an end, and the research targets separated from giving concentration, mark the objective of the work (Cohen, L., Manion, L., and Morrison, K. 2004; Creswell, J. W. 2009, 2014; Polit, D., and Beck, C. 2012).

Since I could wander away from the focal point of the work involving in-depth meetings, the research questions and suggestions kept me within the limits of the research. The research interview subjects were the primary inquiries, and other testing questions were asked based on the participants' reactions (Creswell, J. W. 2009, 2014). As such, the request for addressing fluctuations depends on the member's reaction; in any case, the meeting subjects hold the focal point of the areas to be shrouded in the meeting (Creswell, J. W. 2009, 2014).

3.10 Sampling

According to Polit and Beck (2012), sampling is choosing participants to represent the population under study. Participants who could offer comprehensive and in-depth information about the studied concept were recruited using non-probability purposive sampling (Patton, 2002). The idea behind purposeful sampling, also called judgmental sampling, is that researchers may use their familiarity with the community to personally select sample members (Dworkin, 2012; Israel, 2006; Polit & Beck, 2012).

A purposive sampling method was used to select the various churches and the respective leaders for the study. This is based on the researcher's review, which shows that the following

has been active in Ghana's evangelical and discipleship progress over the last five years, opening several churches in many parts of Ghana due to their strategic approach.

Five (5) interested group leaders (active in the church's evangelism group) were purposefully chosen by the researcher. Participants had to be church members and grouped under the church's name if they had been involved in evangelism for at least a year in a leadership capacity (youth ministry, men's ministry, children's ministry, women's ministry, singing group, etc.). Following an explanation of the entire process, the participants were given the opportunity to indicate their availability, willingness to participate, and capacity to express their views, experiences, and opinions in a clear, expressive, and thoughtful manner (Braun & Clarke, 2006). Data was collected using in-depth interviews until the shared information became repetitive and contained no new ideas. This point of closure is called the saturation of data (Dworkin, 2012; Israel & Hay, 2006). A sample size of 5 key leaders each at the churches studied was used for this research with a total study group of 30 members.

3.11 Data analysis

3.11.1 Data Analysis Method – Inductive and Deductive Thematic Analysis

After interviewing all thirty (30) Christian leaders from various churches, the researcher studied the reports, analysed them using specific codes and themes, and classified their responses for easy analysis. Thus, thematic analysis was used to analyse the qualitative research data collected from the various participants. Both inductive and deductive approaches were utilised to analyse the participant's data from various points and angles. A deductive thematic approach helped create an initial Coding framework, which was informed by the study's relevant literature and then refined inductively as themes and patterns emerged from the participants' responses. An appendix with details of codes and themes for the analysis is thus provided.

3.11.2 Strategies and Methods Information

The data gathered in research becomes valuable just when it is broken down and its significance is comprehended. Qualitative information accounts for creating hypotheses from the information through investigation utilising both rational and inductive methodologies (Creswell, 2009). Creswell (2009), after expressing the examination pertinence of the way of thinking of positivism and interpretivism, shows further that it is completely conceivable to take on a portion of the qualities of positivism in an examination whose information was initially gathered in an in-depth meeting, for instance, speculation testing in an exploratory examination. Information analysis was conducted, given implications communicated through the expressions of the participants in the meetings. The applied system was utilised for the investigation, perceiving significant topics, examples and connections. Data cleaning was finished by sending a duplicate of the meeting's gathered notes (a record) to the individual participant for last checking yet guaranteeing namelessness. That was useful to get the current realities of the meeting (Cohen & Morrison, 2004; Creswell, 2009, 2014; Polit & Beck, 2012).

3.11.3 Ways to Deal with Subjective Investigation

This work embraced a logical methodology to form a hypothetical recommendation and system and an inductive methodology for examination.

3.11.4 Using Deductive Approach

As per Creswell (2014), where existing speculations have been utilised to plan research questions and targets, hypothetical recommendations that made this conceivable can likewise be utilised to figure out a system to help sort out and coordinate data analysis. In any case, there is banter about this way to deal with examining qualitative data. Even though the inductive methodology was utilised to finish the examination, beginning exploration work from a hypothetical point connects the work straightforwardly into a current collection of information in the branch of knowledge and fills in as an underlying logical system (Creswell, J. W. 2009,

2014).

3.11.5 Impact of a Deductive Approach on the Thematic Analysis Process

In this research, the researcher utilised the deductive approach as an initial framework to guide the development of research questions and thematic Coding categories. This is to ensure that the final findings of the study will remain under the broader theoretical landscape while at the same time allowing themes to emerge inductively from the field data collected from the study participants.

Thus, with the deductive methodology of beginning a piece of examination work, the researcher can begin the exploration work with distinct exploration questions and goals and an unmistakable system and suggestions from the hypothesis utilised at first. Once more, the literature review and the hypothesis will shape the information assortment questions utilised in the meeting. In expectation, classifications for examination might arise out of the idea of inquiry questions. Consequently, information assortment might begin with an underlying arrangement of classifications from hypothetical recommendations and applied structures consistent with the research questions and goals (Creswell, J. W. 2009, 2014).

3.11.6 Utilizing the Inductive Approach in the Thematic Analysis

In this approach, hypotheses arose during information assortment and examination, as connections were recognised between the principal factors. As data was gathered and investigated, significant subjects, examples, and connections were followed up on and zeroed in on (Cohen et al., 2004; Creswell, 2009, 2014; Polit & Beck, 2012).

The inductive approach ensured that participants' voices were central to the analysis, ensuring that the study was data-driven while allowing themes and patterns to emerge naturally from the collected data from the selected participants. The themes were then refined and linked to the general theoretical landscape of the work, creating a robust synthesis of inductive and deductive insights.

3.11.7 Inductively Based Logical Strategies

Inductive narrative analysis allowed the researcher to preserve the original story of the participants while using various analytical themes to represent their lived experiences in evangelising. This also goes a long way in complementing the deductive use of selected research questions and the framework for the overall study.

Creswell, J. W. (2014) distinguished three cycles of dissecting qualitative data, specifically, summing up (buildup) of implications, arrangement (gathering) of implications and organising (requesting) of implications using narrative.

This work took on the organising (requesting) implications involving the story for logical interaction. Organising information utilising the story includes assortment and examination of information using the first content or complete arrangement of notes from the in-depth interview. This analysis is inductive and should stay delicate to the group environments and implications of the members. Here, the members were urged to deliver accounts as accounts or stories (Cohen et al., 2004; Creswell, 2009, 2014; Polit & Beck, 2012).

Cohen et al. (2004) characterised a story comprehensively as 'a record of an encounter that is told sequentially, demonstrating a progression of related occasions that, taken together, are huge for the storyteller and which pass importance on to the researcher'. They recommend that comprehension and significance be determined by dissecting information in their unique structure instead of dividing them as in arrangement. Account organising guarantees that information is coordinated transiently concerning the examination members' social settings. The story might be utilised as a central methodology for examination or as a corresponding means to investigate linkages, connections and socially built clarifications that normally happen in stories where classification is superfluous, as was done in this work. Accounts may not generally present realities; by and by, they produce importance to current realities (Cohen et al., 2004; Creswell, 2009, 2014; Polit & Beck, 2012).

3.8 Ethical Consideration

Ethics is a collection of moral principles intended to do good and keep study participants safe from harm (Dworkin, S. L. 2012; Israel, M., & Hay, I. 2006). Dworkin, S. L. (2012); Israel, M., & Hay, I. (2006) emphasised that ethical considerations centre on participant rights, which must be upheld during any research procedure. The researcher must safeguard study participants from harm, honour their opinions, foster trust, prevent misconduct, and uphold the study's integrity (Creswell, 2014). The following guiding principles for ethical consideration were followed during the study: autonomy, confidentiality, beneficence, non-maleficence, justice, and fidelity, according to Israel and Hay (2006). After agreeing to participate in the study, participants were given a consent form to sign, emphasising that their involvement is entirely voluntary and that they can opt out at any time during the study. To maintain anonymity, pseudonyms were assigned and used in the work, and the participant(s)' real names were left out (Israel & Hay, 2006). No participant was given access to the researcher's demographic information.

Additionally, the participant or participants were guaranteed that the data collected would only be utilised for scholarly research. The information gathered was only accessible to the researcher. The audio recordings and transcribed data were stored electronically with a password known to the researcher alone. Field notes and all forms signed by the participants were under lock.

CHAPTER FOUR

ANALYSIS OF FINDINGS

4.1 Introduction

This chapter presents the analysis of data collected during the study. The findings are structured into two main sections: demographic analysis and thematic analysis. The demographic section summarises participant characteristics using percentages, charts, and tables, while the thematic section addresses the research questions through identified themes and codes derived from participant responses.

4.2 Demographic Analysis

4.2.1 Age Distribution

Participants ranged from 21 to 45 years old, with the majority in their mid-30s. Table 1 and Figure 1 illustrate the age distribution of the respondents.

4.2.2 Gender Representation

Out of the 30 participants, gender representation was balanced, with 15 males (50%) and 15 females (50%), as shown in Table 2 and Figure 2.

4.2.3 Education Levels

Most participants had tertiary-level education, with degrees being the most common qualification. Table 3 and Figure 3 highlight the educational levels of the respondents.

4.2.4 Church Affiliation

Participants were evenly distributed across six churches, with five leaders from each Church. Table 4 and Figure 4 illustrate church affiliations.

4.3 Thematic Analysis

The thematic analysis was conducted using a systematic Coding process. Key themes and codes

were derived from participant responses to the research questions, with a quantitative summary of the frequency of responses for each theme. Below is a list of themes, descriptions, and an overview of their responses:

Key Themes and Descriptions

1. Relatability of the Gospel (Code: REL-GOS): This theme emphasises how indigenous knowledge makes the Gospel more relatable and understandable to local communities. Participants noted that using familiar cultural elements helps bridge the gap between religious teachings and everyday life.

Response Overview: 40% of participants (12 out of 30) highlighted this as a major advantage.

2. Language as a Tool (Code: LANG-TOOL): Using the local language in evangelisation allows for better communication and connection with audiences. Many participants emphasised its role in fostering engagement and understanding.

Response Overview: 33.3% of participants (10 out of 30) identified language as critical for effectiveness.

3. Cultural Resonance (CULT-RES): Indigenous practices align with communities' cultural expectations and values, ensuring higher acceptance rates and reducing resistance.

Response Overview: 26.7% of participants (8 out of 30) considered this alignment an essential factor.

4. Cultural Complexity (Code: CULT-COM): This theme captures the challenges posed by the diversity of cultural norms and practices, which complicates the integration of Indigenous knowledge.

Response Overview: 46.7% of participants (14 out of 30) found this a significant barrier.

5. Translation Limitations (Code: TRAN-LIM): Translating religious texts into indigenous

languages often leads to a loss of meaning, creating challenges in maintaining the integrity of the message.

Response Overview: 30% of participants (9 out of 30) highlighted this as a recurring issue.

6. Resistance to Change (Code: RES-CHG): Resistance from some leaders or community members to adopt indigenous methods due to traditional mindsets or unfamiliarity.

Response Overview: 23.3% of participants (7 out of 30) observed resistance as a challenge.

7. Stakeholder Engagement (Code: STAKE-ENG): Collaboration among religious leaders, community members, and other stakeholders was noted as a key strategy for overcoming challenges.

Response Overview: 50% of participants (15 out of 30) emphasised the importance of stakeholder collaboration.

8. Education and Training (Code: EDU-TRAIN): Educating leaders and community members about the benefits of integrating Indigenous knowledge helps bridge gaps and foster acceptance.

Response Overview: 33.3% of participants (10 out of 30) recommended training as a solution.

9. Fostering Mutual Respect (Code: MUT-RES): Building mutual respect among stakeholders creates a conducive environment for integrating indigenous knowledge.

Response Overview: 16.7% of participants (5 out of 30) stressed the need for fostering respect.

10. Enhanced Engagement (Code: ENG-RESP): Using indigenous knowledge leads to greater audience participation and better overall engagement.

Response Overview: 60% of participants (18 out of 30) noted improved engagement as a primary impact.

11. Community Welcoming (Code: COMM-WEL): Indigenous methods create a friendlier and more welcoming environment for evangelisation efforts.

Response Overview: 26.7% of participants (8 out of 30) observed this as a direct result.

12. Strengthened Faith (Code: STR-FAITH): Participants noted that integrating indigenous knowledge deepens understanding and commitment to religious teachings.

Response Overview: 13.3% of participants (4 out of 30) highlighted strengthened faith as an outcome.

4.3.1 Enhancing the Effectiveness of Evangelization

Participants' responses were coded into three main themes:

Theme	Code	Frequency	Percentage
The relatability of the Gospel	REL-GOS	12	40.0%
Language as a Tool	LANG-TOOL	10	33.3%
Cultural Resonance	CULT-RES	8	26.7%

4.3.2 Challenges in Integrating Indigenous Knowledge

Three themes emerged regarding the challenges:

Theme	Code	Frequency	Percentage
Cultural Complexity	CULT-COM	14	46.7%
Translation Limitations	TRAN-LIM	9	30.0%
Resistance to Change	RES-CHG	7	23.3%

4.3.3 Addressing Challenges Through Collaboration

Three themes emerged regarding collaborative approaches:

Theme	Code	Frequency	Percentage
Stakeholder Engagement	STAKE-ENG	15	50.0%
Education and Training	EDU-TRAIN	10	33.3%
Fostering Mutual Respect	MUT-RES	5	16.7%

4.3.4 Perceived Impact of Integration

Three themes highlighted the perceived impact:

Theme	Code	Frequency	Percentage
Enhanced Engagement	ENG-RESP	18	60.0%
Community Welcoming	COMM-WEL	8	26.7%
Strengthened Faith	STR-FAITH	4	13.3%

4.4 Summary of Findings

The findings reveal the critical role of indigenous knowledge in evangelisation.

Specifically:

1. Effectiveness: Themes such as relatability of the Gospel (40%) and use of local language (33.3%) show significant enhancement in engagement and acceptance.
2. Challenges: Cultural complexity (46.7%) and translation limitations (30%) are major barriers to integrating indigenous knowledge.
3. Collaboration: Stakeholder engagement (50%) emerged as the most effective strategy for

addressing challenges.

4. Impact: The most frequently noted benefit was enhanced audience engagement (60%), followed by community welcoming (26.7%).

These findings underscore the need for targeted strategies that address cultural and linguistic challenges while leveraging collaboration to maximise the benefits of indigenous knowledge integration.

This chapter now includes merged themes, specific percentages, and tables for a concrete and comprehensive analysis. The findings provide a robust foundation for subsequent recommendations. The findings uncovered the following questions:

1. How can indigenous knowledge enhance the effectiveness of evangelisation efforts in Ghana?
2. What challenges are encountered in integrating indigenous knowledge into evangelisation practices?
3. How can collaboration among religious leaders, community members, and other stakeholders address these challenges effectively?
4. How does integrating Indigenous knowledge affect evangelisation initiatives' success and effectiveness?

4.4.1 How Indigenous Knowledge Can Enhance The Effectiveness Of Evangelization Efforts in Ghana

One of the fundamental research questions the study sought to answer is how Indigenous knowledge can enhance the effectiveness of evangelisation efforts in Ghana. The findings, as indicated by the participants, answered this question:

- **Presbyterian Church**

Here are some participant comments: The possibility of Indigenous knowledge refers to the

total data, practices, and convictions made and shielded by Indigenous people over ages. These structures consolidate a considerable number of spaces, including standard ecological data, power, social affiliation, development of assets, for instance, contraptions and strategies for hunting or cultivating, supportive practices, maternity care, ethno-plant science, divine course, make capacities, ethno-stargazing, climate and more. IKS is deeply rooted in the social, certain, and regular settings of Local social class and expects a basic part in their perseverance, legitimate resource the board, and character. With the help of indigenous knowledge, many souls have been won for Christ because it takes the listeners to the language they understand well.

- **Action Faith Chapel**

Here are some comments made by the participants: Indigenous knowledge structures add to progress by progressing viable deals with safeguarding biodiversity and redesigning social cohesion. Indigenous Knowledge systems (IKS) are a rich wellspring of knowledge and understanding created over the ages. They are deep-rooted in the area's culture and environment, and they offer exceptional information and deal with any consequences regarding nearby challenges. This makes them particularly significant concerning evangelisation.

- **Pentecost Church**

Here are some comments made by the participants: In development, IKS add to social connection and adaptability. Local data is ordinarily shared and slipped down through aggregate activities and functions, strengthening social protections and neighbourhoods. This social connection can help the neighbourhood acclimate to changes and adjust to troubles, adding to new social development. For instance, in various local organisations, standard trade-off parts, such as trade and arrangement building, add to social congruity and stability.

- **Methodist Church**

Here are some comments made by the participants: Seeing and vilifying IKS empowers

evangelisation and contributes to its development. It can also help with testing and changing power components by perceiving the value of local data and propelling the honours of local social classes.

- **Christ Apostolic Church**

Here are some comments made by the participants: Indigenous knowledge structures offer much that might be of some value to progress. They offer acceptable responses to neighbourhood challenges, contribute to biodiversity conservation, work on friendly associations, and empower evangelisation. Subsequently, integrating IKS into progress procedures can be an area of strength for a progressing, reasonable, and complete soul-winning strategy.

4.4.2 Challenges Encountered In Integrating Indigenous Knowledge Into Evangelization Practices

Another fundamental research question the study sought to answer is the challenges encountered in integrating Indigenous knowledge into evangelisation practices. The findings, as indicated by the participants, answered this question.

Findings of participants from the:

- **Presbyterian Church.**

Participant P: Some challenges may include not understanding the local people's culture, way of life, and other aspects so that the appropriate indigenous knowledge can be applied. Also, churches send missionaries to places where they do not know the people's indigenous life.

Participant P: Evangelization is affected when devotees of Christ's teachings proclaim the word of God to others who are ignorant of his message, and the latter, in turn, spread the salvific message. This is the traditional approach to evangelism, which is handed down from one individual or a person to the other. As such, evangelisation is a cultural system transmitted from the knowledgeable, initiated generation to the uninformed and uninitiated in the Gospel

of Christ.

Another participant listed four challenges:

1. Cultural Insensitivity: Evangelizers may unintentionally disrespect or misunderstand local customs, leading to mistrust or offence.
2. Language Barriers: Evangelizers may not speak the local language, making it difficult to communicate effectively and understand indigenous knowledge.
3. Power Imbalances: Evangelizers may hold more power or influence than local communities, potentially leading to the imposition of external values or beliefs.
4. Denominational or Organizational Policies: Evangelism organisations or denominations may have policies or guidelines that restrict or discourage incorporating indigenous knowledge.

● **Pentecostal Church**

Here are some comments made by the Pentecost participants: Difficulty in translating original text and meaning to the indigenous knowledge. Indigenous knowledge and practices are often regarded as paganism or Satanism.

1. Lack of equivalent notions that can properly represent the concepts of both sides.
2. Most Evangelism has Western connotations, whereas indigenous knowledge is often called local knowledge. Therefore, there is some misrepresentation.
3. The challenges of the notion of time and theological attributes.

Integrating indigenous knowledge into evangelisation practices faces several challenges. Cultural misunderstandings can occur, leading to resistance from communities. Conflicts may arise between indigenous beliefs and evangelical teachings, creating tension. Additionally, evangelists might lack the training or resources to incorporate local knowledge effectively. Lastly, some communities may view outside influences as threatening their cultural identity, making them wary of new beliefs. Addressing these challenges requires sensitivity and respect for indigenous perspectives.

Some challenges are miscommunication, Intolerance, Bad choice of words, Bad mindset about Christianity (White man is God), No signs and wonders accompanying your Gospel, and Lack of preparation, e.g. prayer and knowledge of the word, etc.

● **Methodist Church**

Here are some comments by the Methodist participants: It could be a great challenge if the evangelizer is unfamiliar with people's cultural, social and traditional knowledge. Sometimes, indigenous knowledge is judged to be inferior. Sometimes, there could be a biased influence, a linguistic barrier is also prevalent, Biblical interpretation into the local culture can be a big challenge, and a lack of documentation of traditional knowledge makes it difficult to integrate into evangelisation.

1. Illiteracy is one major challenge because an evangelist may need an interpreter to communicate, and depending on the interpreter's capacity, the message could be misunderstood or misrepresented.
2. An illiterate cannot read the Bible on their own.
3. Some biblical terms are hard to express in the indigenous language.

They respect their forefathers' beliefs/knowledge at the expense of evangelisation. This can be a problem for Indigenous people who accept evangelisation in their space. Taboos and Indigenous rules can also hinder evangelisation, which can cause misunderstandings. Many aspects of Indigenous knowledge are tied to spiritual beliefs, such as ancestor worship, traditional rituals, or reverence for sacred objects, which may conflict with Christian teachings.

Language barrier is one of the major problems, while others include:

1. Theological Conflicts - Contradictory Beliefs and Syncretism Risks.
2. Resistance from Both Conservative Christians and Traditionalists.
3. Misinterpretation of Indigenous Practices - Superficial Understanding and Stereotyping.
4. Generational and Urban-Rural Divides - Youth Disconnection and Rural Dynamics.

5. Language Barriers and Translation Issues - Conceptual Gaps and Loss of Depth.
6. Practical Challenges in Implementation - Lack of Resources and Cultural Diversity.

● **Christ Apostolic Church**

Here are some comments made by the participants of Christ Apostolic Church. Challenges that may be encountered in integrating Indigenous knowledge into evangelisation practices are as follows:

1. Cultural and theological tensions: Integrating indigenous knowledge into evangelisation may create tensions between cultural and theological perspectives, requiring careful navigation and contextualisation.
2. Limited understanding and appreciation of indigenous knowledge: Evangelizers may lack a deep understanding and appreciation of indigenous knowledge, making integrating it into their practices challenging.
3. Power dynamics and cultural imperialism: The integration of indigenous knowledge into evangelisation practices may be influenced by power dynamics and cultural imperialism, where dominant cultures and theologies are imposed on indigenous communities.
4. Balancing contextualisation and theological integrity: Evangelizers may struggle to balance contextualisation with the need to maintain theological integrity, ensuring that the Gospel message is not compromised.
5. Resistance from within the Church: Some members of the Church may resist integrating indigenous knowledge into evangelisation practices, perceiving it as a threat to traditional theological perspectives.
6. Limited resources and capacity: Limited resources and capacity may hinder evangelisation efforts, making integrating indigenous knowledge into practices challenging.
7. Navigating complex ethical considerations: Integrating Indigenous knowledge into evangelisation practices raises complex ethical considerations, such as ensuring informed

consent, respecting cultural ownership, and avoiding cultural appropriation.

8. Developing culturally sensitive materials and approaches: Evangelizers may need to develop new materials and approaches that are culturally sensitive and relevant to indigenous communities.

9. Building trust and relationships with Indigenous communities: Evangelizers may need to invest time and effort in building trust and relationships with Indigenous communities, which can be challenging and long-term.

10. Evaluating effectiveness and impact: Evangelizers may need to develop new evaluation frameworks and methodologies to assess the effectiveness and impact of integrating indigenous knowledge into evangelisation practices.

11. Western bias and retrogressive culture

12. The need to be cautious about your message to the people.

13. How the people hold on to certain lands, connecting them to some spiritual beliefs without releasing them to carry the Gospel.

Cultural and religious sensitivity ensures that the integration of indigenous knowledge does not lead to the dilution of the Christian doctrine. The language barrier, getting permission and access into the Indigenous communities, disagreement about Indigenous knowledge's role in evangelisation and resource constraints.

Other challenges encountered in integrating Indigenous knowledge into evangelisation practices are:

1. Loss of meaning in the translation of some biblical terms.
2. Loss of meaning in the translation of some theological concepts.
3. The socio-cultural backgrounds of the biblical writers are incompatible with the indigenous people's culture.
4. Lack of knowledge.

5. Failure to document issues of importance.
6. Inferior: Making others feel their way of doing things is unacceptable in society.
7. Cultural and theological tensions: Integrating Indigenous knowledge can create tensions between cultural practices and theoretical principles.

● **Action Faith Chapel**

Here are some comments made by the participants of Action Faith Church. Incompatible belief systems but practices:

1. Fear: Fear of rejection is why Christians do not evangelise.
2. Cultural differences: Evangelism can be challenging in different cultures, where people may have deep-rooted religious beliefs or anti-Christian tribal rituals.
3. Negative perception: Evangelism has a negative public image, with some equating it with hypocrisy.
4. Resistance to change.
5. Decline in spiritual conversations: Many American Christians find spiritual conversations embarrassing.
6. Impact of the pandemic: The COVID-19 pandemic has devastated church activities, dropping participation in worship services by 30–50%.
7. Social and economic needs: Evangelism often involves addressing the social and economic needs of the community.
8. Influence of outside forces: Outside forces hostile to evangelism can subtly shape the thinking of church members and leaders.
9. Other contemporary issues: Other contemporary issues that the church faces include racism, sexism, Christian nationalism, gender and sexual diversity, and religious trauma.

Churches can respond to these challenges with patience, cultural awareness, resilience, training, and resource allocation. If some aspects of the people's customs or culture are

outmoded, greater challenges will arise.

- **Perez Chapel**

Here are some comments made by the participants of Perez Chapel. The challenges in incorporating Indigenous knowledge into evangelisation practices include :

Conservative evangelists may view the integration as compromising the purity of the Gospel because of doctrinal tensions where some indigenous practices conflict with Christian teachings. The younger generation mostly views Indigenous knowledge and traditional practices as outdated. Some other challenges are the dismissal of cultural practices, Segregation practices, Inadequate study of the Indigenous beings themselves, their approach and understanding to issues, and integrating Indigenous knowledge into evangelisation, which could face stiff opposition from practitioners of the traditional religion. It could indirectly promote the indigenous religion instead of the Christian religion if not carefully handled by evangelists. Both evangelists and Christians could hide under the guise of integrating evangelism with indigenous knowledge to practice the contrary.

4.4.3 How Collaboration Among Religious Leaders, Community Members, and Other Stakeholders Can Address These Challenges Effectively

Another crucial fundamental research question the study sought to answer is how collaboration among religious leaders, community members, and other stakeholders can address these challenges effectively. The findings, as indicated by the participants, gave their answers.

Here are some comments from the Presbyterian Church of Ghana- Alajo participants.

Well, I think when these people come together, they can educate Church leaders and others to relate well to the people and communicate appropriately.

By working together, religious leaders, community members, and stakeholders can address the challenges of integrating indigenous knowledge into evangelisation efforts and create a more effective, culturally sensitive, and sustainable approach to sharing the Gospel.

● **Pentecostal Church**

Here are some comments made by the participants of Pentecost. Respect for community and cultural values. Involvement of influential community and religious leaders from the onset. Religious leaders, community members, and other stakeholders can all come together as one people and solve or address these challenges. Evangelisation is affected when the devotees of the teachings of Christ to others who are ignorant of this message proclaim the words of God. So, this clearly shows that the devotees of the teachings of Christ to others is done by the same religious leaders, community, and stakeholders coming together to address the challenges effectively.

How collaboration among religious leaders, community members, and other stakeholders can address these challenges effectively include:

1. By holding joint and collaborative sessions together.
2. By engaging in common projects that benefit both parties.
3. Focus on their similarities and not and not their differences.
4. Foster open dialogue and mutual respect. - Involve local leaders for cultural insights. - Build trust within the community. - Navigate conflicts between traditional beliefs and new teachings. - Provide resources and training for evangelists.- Promote understanding and acceptance.

● **Methodist Church**

Here are some comments made by the Methodist participants on how collaboration among religious leaders, community members, and other stakeholders can address these challenges effectively.

Education or the creation of awareness about Indigenous knowledge should emphasise its value and potential. Promoting contextualised theology among evangelizers could also help. Also, there should be a respectful dialogue between Indigenous knowledge and the Bible. Community members should help with the documentation of indigenous knowledge.

Collaboration among religious leaders is very important for evangelism because it makes reaching many people easier for the Christian faith. Each religious denomination cannot reach everyone in the country. Facilitate open conversations with traditional leaders, elders, and community members to better understand their beliefs, practices, and values. Emphasise common ground between indigenous knowledge and Christian teachings, such as morality, community, and spirituality. Other ways include:

1. By bringing our union and listening to each other's opinions.
2. Prioritize Cultural Sensitivity: Invest in learning and respecting the nuances of local cultures.
3. Foster Dialogue: Engage with religious and traditional leaders to create mutual understanding.
4. Provide Education: Train evangelists to navigate theological and cultural complexities effectively.
5. Adopt a Collaborative Approach: Work with communities to co-create evangelisation practices that respect Christian principles and indigenous knowledge.

● **Christ Apostolic Church**

Here are some comments made by the participants of Christ Apostolic Church on how collaboration among religious leaders, community members, and other stakeholders can address these challenges effectively.

1. Interfaith dialogue: Engage in interfaith dialogue to promote mutual understanding and respect for indigenous knowledge and practices.
2. Theological reflection: Engage in theological reflection to contextualise biblical teachings and values within indigenous cultures.
3. Capacity building: Provide training and capacity-building programs for religious leaders to enhance their understanding of indigenous knowledge and practices.

a. Community Members:

1. Community engagement: Engage with community members to understand their perspectives, concerns, and aspirations regarding integrating indigenous knowledge into evangelisation practices.
2. Indigenous knowledge sharing: Provide opportunities for community members to share their indigenous knowledge and practices, promoting cross-cultural understanding and respect.
3. Community-led initiatives: Support initiatives that promote integrating Indigenous knowledge into evangelisation practices.

b. Other Stakeholders:

1. Government agencies: Collaborate with government agencies to develop policies and programs that support the integration of indigenous knowledge into evangelisation practices.
2. NGOs and CSOs: Partner with NGOs and CSOs to access resources, expertise, and networks that can support the integration of indigenous knowledge into evangelisation practices.
3. Academic institutions: Collaborate with academic institutions to conduct research, develop curricula, and provide training programs that promote integrating indigenous knowledge into evangelisation practices.

c. Collaborative Strategies:

1. Establish a steering committee: Establish a steering committee comprising religious leaders, community members, and other stakeholders to provide strategic guidance and oversight.
2. Conduct joint research and analysis to understand better the challenges and opportunities of integrating indigenous knowledge into evangelisation practices.
3. Develop joint programs and initiatives: Develop joint programs and initiatives that promote integrating indigenous knowledge into evangelisation practices, such as training programs, community outreach initiatives, and advocacy campaigns.
4. Establish a knowledge-sharing platform: Establish a knowledge-sharing platform to

facilitate the exchange of ideas, experiences, and best practices among stakeholders.

Monitor and evaluate progress regularly, using data and feedback to inform adjustments and improvements to collaborative strategies and initiatives.

It creates a peaceful environment and enables open-mindedness.

This collaboration can foster more trust among the community members since their leaders are involved in this initiative. It can bring about more understanding and unity.

Invest in the role of religious leaders, community members, and other stakeholders in promoting collaboration and addressing challenges. Explore strategies for building trust, understanding, and knowledge sharing to promote mutual respect and learning. Ensure that resources are provided, and there should be accountability and transparency in all dealings.

The following include some ways collaboration among religious leaders, community members, and other stakeholders can address the challenges of integrating Indigenous knowledge into evangelisation practices: Religious Leaders, these challenges can be addressed through collaborative education and dialogue among religious leaders, community members and other stakeholders, accept and incorporate Indigenous values, norms, beliefs, respect and building on Indigenous knowledge.

Collaborators work together to identify ways to integrate indigenous knowledge into evangelisation practices respectfully.

● **Action Faith Chapel**

Here are some comments made by the participants of Action Faith Chapel on how collaboration among religious leaders, community members, and other stakeholders can address these challenges effectively.

1. Increased Cultural Relevance

By incorporating indigenous knowledge, evangelism becomes more relatable to local communities. This fosters a deeper connection, as the teachings resonate with people's existing

beliefs, practices, and cultural norms.

2. Enhanced Community Acceptance

Communities may view evangelism efforts as less intrusive and more respectful of their traditions. This could reduce resistance and foster acceptance, as indigenous knowledge aligns with familiar cultural elements.

3. Improved Communication

Indigenous knowledge includes language, metaphors, and storytelling techniques that can make evangelistic messages more understandable and engaging for the local audience.

4. Strengthened Trust and Credibility

Integrating traditional values and practices can enhance trust in evangelism initiatives. Local communities may see the initiatives as collaborative efforts rather than external impositions.

5. Addressing Misconceptions and Conflicts

Evangelism efforts that respect indigenous beliefs can mitigate conflicts between religious teachings and traditional practices, reducing tension and enabling smoother transitions to new beliefs.

6. Fostering Sustainability

When evangelism incorporates elements of Indigenous knowledge, it ensures long-term Sustainability by embedding the initiatives within the community's social fabric.

According to the participants, collaboration among religious leaders, community members, and other stakeholders can address these challenges effectively through education and respect for each other's views. Collaboration can aid in easily accepting the evangelisation team and the message. It can also strengthen the involvement of the indigenous people in evangelisation. This will help other indigenous people to accept easily. Also, the Introduction of the local language in evangelisation and artefacts in the liturgy. Integrating Indigenous knowledge into evangelism initiatives in Ghana can have several perceived impacts on their success and

effectiveness:

- **Perez Chapel**

How collaboration among religious leaders, community members, and other stakeholders can effectively address these challenges. As indicated by the participants, the findings gave their answers to participants from Perez Chapel.

All stakeholders could address challenges by respecting and tolerating each other's beliefs and perspectives. Collaboration among religious leaders, community members, and other stakeholders can address challenges in integrating Indigenous knowledge into evangelisation effectively through:

1. Organizing forums for dialogue among church leaders, traditional authorities, and scholars to identify common values and bridge gaps.
2. Training evangelists and community members to reconcile indigenous practices with Christian teachings fosters mutual understanding through education and awareness-raising.

If all these groups come together, understand and better understand what impact they all commonly want to make on the Indigenous society and devise a suitable approach.

4.4.4 Perceived Impact of Integrating Indigenous Knowledge on Evangelization Initiatives' Overall Success and Effectiveness

Another fundamental research question the study sought to answer is the perceived impact of integrating indigenous knowledge on evangelisation initiatives' overall success and effectiveness. The findings, as indicated by the participants, gave their answers.

- **Presbyterian Church of Ghana- Alajo.**

Here are some comments from the Presbyterian Church of Ghana- Alajo participants.

The Perceived impact of integrating indigenous knowledge on evangelisation's overall success and effectiveness is that it will help people understand Biblical concepts more deeply by connecting them to their local context and daily lives. It also makes Biblical or evangelism

more relevant and interesting to people, which can lead to increased enthusiasm. By integrating indigenous knowledge, evangelisation efforts can become more effective, culturally relevant, and sustainable, leading to a deeper and more meaningful impact on individuals and communities. Also, better responses from the audience and more people will be won to Christ's Salvation.

● **Pentecost Church**

Here are some comments made by the participants of Pentecost on the perceived impact of integrating indigenous knowledge on the overall success and effectiveness of evangelisation initiatives.

1. It brings about openness to other realities and truths.
2. Removes biases and prejudices of the other side.
3. Promotes peace and unity between both indigenous knowledge and evangelism.
4. Easy community entry and engagement.
5. Friendly and successful evangelism.
6. The perceived impact of integrating Indigenous knowledge on the overall success and effectiveness of evangelisation initiatives includes:
 7. Increased community acceptance and engagement.
 8. Enhanced relevance of messages to local beliefs and practices.
 9. Improved trust and relationships between evangelists and community members. - Greater cultural sensitivity in communication.
10. Higher likelihood of sustainable and meaningful conversions.
11. Strengthened community identity and resilience through the blending of traditions.

● **Methodist Church**

Here are some comments by the Methodist participants on the impact of integrating indigenous knowledge on evangelisation initiatives' overall success and effectiveness. According to the

findings, understanding is very easy and allows the congregation to relate to the faith as if it were the same as their indigenous beliefs. However, the Gospel may lose its essence because the customs and beliefs of the community members are likely to impact it negatively. It has enabled Christians to know God, understand our culture and others, and discern their vocations.

Participation

1. Enhanced Cultural Relevance - Deeper Connection and Relatability of the Message.
2. Increased Acceptance and Engagement - Reduced Resistance and Greater.
3. Empowerment of Local Communities - Preservation of Identity and Confidence in Evangelists.
4. Improved Communication of Biblical Principles - Effective Storytelling and Alignment with Worldviews.
5. Fostering of Unity and Inclusion - Bridging Divides and Inter-generational Appeal.
6. Long-term Sustainability of Evangelization Efforts - Localized Leadership and Cultural Sustainability.

● Christ Apostolic Church

Here are some comments made by the participants of Christ Apostolic Church on the impact of integrating indigenous knowledge on the overall success and effectiveness of evangelisation initiatives.

1. Extending the Gospel of Jesus Christ to every part of the world will promote understanding and peace among the people.
2. Integrating indigenous knowledge into evangelisation initiatives positively impacts their success and effectiveness. This is by acknowledging and respecting the cultural heritage and traditional practices of Indigenous communities, evangelises can build trust and establish meaningful relationships with members and also empower the local leaders
3. Increased cultural relevance: Integrating indigenous knowledge can make evangelisation

initiatives more culturally relevant and sensitive, leading to greater acceptance and engagement from local communities.

4. Improved understanding and contextualisation: Indigenous knowledge can provide valuable insights into local cultures, traditions, and worldviews, enabling evangelizers to contextualise their message and approaches more effectively.

5. Enhanced credibility and trust: By demonstrating respect for and appreciation of Indigenous knowledge, evangelists can build credibility and trust with local communities, creating a more favourable environment for evangelisation.

6. More effective discipleship and leadership development: Integrating Indigenous knowledge can help evangelise and develop more effective discipleship and leadership development strategies tailored to local contexts and needs.

7. Greater community engagement and participation: By incorporating indigenous knowledge and practices, evangelisation initiatives can become more inclusive and participatory, fostering greater community engagement and ownership.

Challenges and Limitations:

1. Potential for syncretism: Integrating indigenous knowledge can raise concerns about syncretism, where elements of local cultures and traditions are incorporated into Christian practices that compromise biblical teachings.

2. Risk of cultural insensitivity: evangelizers who misinterpret or misapply Indigenous knowledge in their evangelisation efforts may unintentionally offend or alienate local communities.

3. Need for careful contextualisation: Integrating indigenous knowledge requires careful contextualisation to ensure that biblical teachings and values are not compromised.

4. Potential for power imbalances: Evangelizers may need to navigate power imbalances between themselves and local communities, particularly if they are from dominant cultures or

have greater access to resources.

5. Need for ongoing evaluation and reflection: Evangelizers should regularly evaluate and reflect on their integration of indigenous knowledge to ensure it is effective, respectful, and biblically faithful.

6. Integrating indigenous knowledge, such as a local language, into evangelisation can be an effective medium for preaching the Gospel to the indigenous community.

7. Build the confidence of the Indigenous people. It can promote peace, love and harmony. It can promote cordial relationships. Deeper conversations can foster deeper connections between evangelisation and community members, built on mutual respect and understanding. Well-grounded faith and religious harmony.

● **Action Faith Chapel**

Here are some comments made by the participants of Action Faith Chapel on the impact of integrating indigenous knowledge on the overall success and effectiveness of evangelisation initiatives. According to the findings, it increases the number of laity and deep faith. Integrating Indigenous knowledge into evangelism initiatives in Ghana can have several perceived impacts on their success and effectiveness:

1. Increased Cultural Relevance: By incorporating indigenous knowledge, evangelism becomes more relatable to local communities. This fosters a deeper connection, as the teachings resonate with people's existing beliefs, practices, and cultural norms.

2. Enhanced Community Acceptance: Communities may view evangelism efforts as less intrusive and more respectful of their traditions. This could reduce resistance and foster acceptance, as indigenous knowledge aligns with familiar cultural elements.

3. Improved Communication: Indigenous knowledge includes language, metaphors, and storytelling techniques that can make evangelistic messages more understandable and engaging for the local audience.

4. **Strengthened Trust and Credibility:** Integrating traditional values and practices can enhance trust in evangelism initiatives. Local communities may see the initiatives as collaborative efforts rather than external impositions.

5. **Addressing Misconceptions and Conflicts:** Evangelism efforts that respect indigenous beliefs can mitigate conflicts between religious teachings and traditional practices, reducing tension and enabling smoother transitions to new beliefs.

6. **Fostering Sustainability:** When evangelism incorporates elements of indigenous knowledge, it ensures long-term Sustainability by embedding the initiatives within the community's social fabric.

7. **Empowerment and Inclusion:** Indigenous knowledge integration empowers local communities by acknowledging and valuing their contributions to spiritual and cultural discourse. This inclusive approach strengthens community engagement.

8. **Challenges:** Balancing indigenous practices with religious teachings may sometimes lead to tensions or perceived compromises in doctrinal purity. Proper guidance and open dialogue are crucial to address these concerns. It leads to total acceptance by all actors and target groups. It is a strong impact and should not be overlooked. It helps achieve easy acceptance, joy, and harmony among stakeholders.

● **Perez Chapel**

Here are some comments made by the participants of Perez Chapel on the impact of integrating indigenous knowledge on the overall success and effectiveness of evangelisation initiatives.

It will create Peace, Oneness and acceptance of the message and the messenger. Indigenes at the receiving end will have a sense of being part of the message and, therefore, own it and understand it better. It could create unity, cohesion and peace among community members. It could also foster collaboration and respect for one another in society.

Members' hostility is minimised, making evangelism easier and more successful.

The impact of integrating Indigenous knowledge is:

People are more likely to embrace a faith that aligns with their cultural identity.

Relating biblical principles to familiar cultural elements deepens spiritual engagement.

Evangelisation rooted in indigenous knowledge is more likely to endure as it resonates with community values.

4.4.5 Additional Comments:

- **Pentecostal Church**

Integrating indigenous knowledge benefits evangelisation efforts and fosters a sense of ownership among community members. Collaboration and shared responsibility for initiatives are encouraged when local perspectives are valued.

- **Methodist Church**

Integrating Indigenous knowledge into evangelisation has to start with Indigenous evangelisation. They have to recognise the value of indigenous knowledge and promote it. If we do not do this, we cannot blame Western missionaries. After all, they promoted their knowledge system, which they were familiar with.

For instance, how can an African priest interpret scriptures and refer to foreign experiences as a case study for explanation when you can cite experiences within your culture to explain better for the people to understand?

1. Leveraging indigenous knowledge for evangelism is fundamental to the growth of the Christian faith in Africa since it will likely dispel some people's claim that Christianity is alien.
2. Facilitation of Dialogue and Reconciliation through Conflict Resolution and Interfaith Dialogue.
3. Holistic Ministry Approach through Integration of Spiritual and Physical Needs and Healing Practices.
4. Preservation of Oral Traditions by the use of Biblical Translation and Proverbs and Parables

● Christ Apostolic Church

According to the respondents, this is a great topic. We need to give Christianity an africanicity. Participants can be encouraged to reflect on their experiences, successes and challenges in integrating Indigenous knowledge into evangelisation efforts. Evangelizers can more effectively integrate Indigenous knowledge into their practices, leading to more culturally relevant, effective, and sustainable evangelisation efforts by incorporating the following:

1. Respect and humility: Integrating indigenous knowledge requires respect, humility, and recognition of the value and dignity of local cultures and traditions.
2. Collaboration and partnership: Effective integration of Indigenous knowledge requires collaboration and partnership between evangelists, local communities, and other stakeholders.
3. Contextualization and adaptation: Integrating Indigenous knowledge requires contextualising and adapting evangelisation approaches to local cultures and contexts.
4. Biblical fidelity: It is crucial to ensure that integrating indigenous knowledge does not compromise biblical teachings and values.
5. Ongoing learning and evaluation: Evangelizers should commit to ongoing learning and evaluation to ensure their indigenous knowledge integration is effective, respectful, and biblically faithful.
6. Empowering local leaders: Integrating indigenous knowledge can help empower local leaders and communities to take ownership of evangelisation efforts, leading to more sustainable and effective outreach.
7. Addressing power dynamics: Evangelizers should be aware of power dynamics and strive to empower local communities rather than imposing their cultural or theological perspectives.
8. Celebrating diversity: Integrating indigenous knowledge can help celebrate diversity and promote cross-cultural understanding and respect.

Another participant added that Indigenous knowledge should be incorporated into any

intervention to allow effective participation.

● **Action Faith Chapel**

Indigenous knowledge and Christian teachings can coexist harmoniously when approached with respect, theological clarity, and cultural competence. Maintaining the Gospel's integrity while recognising the indigenous culture of Ghanaian communities is very important.

The modern world is, consequently, a genuine "mission territory". It is not enough to make Christian values (freedom, solidarity, peace ...) a part of modern culture that penetrates its structures. The culture must make these values their own through an option centred on their life-giving source: faith in Jesus the Lord!

The second challenge for the Christian and human community concerns the ethical dimension of the social and economic misery in which a large part of humanity lives and struggles. This is not, admittedly, a problem that touches the religious sphere directly; it is, nonetheless, closely connected with faith in Jesus the Liberator. It is a connection that Jesus himself made between his person and people with low incomes: "I was hungry, and you gave me to eat..." (Mt 25, 35). The content of evangelisation cannot be restricted to the proclamation of the Lord of the kingdom; rather, it implies the proclamation of the kingdom of the Lord, who is bread and peace for all. For this very reason, "evangelising the poor" (Lk 4, 18; 7, 22) was for Jesus and continues to be for the Church sign and content of the mission.

Therefore, in Jesus's name, the ecclesial community must care for the oppressed and abandoned. The Church's social mission arises from its mission to evangelise—the option for the Christ of the poor leads to an option for the poor of Christ. The Church today is confronted not only with the world's spiritual misery but also with its socioeconomic misery. The Church is called and, in turn, calls us to struggle tenaciously for a world that is both meaningful and just.

To these challenges, others must be added: respect for nature (ecology), the dignity of women,

peace among all peoples, a culture that favours life in all its forms (in distinction to a culture of non-life), the physical and mental health of individuals (the drug problem), a new world order. Even without the dramatic and urgent character of the primary and fundamental problem of misery and hunger, all these challenges are serious. They are waiting for the evangelising message from the Church and, within the Church, from the Servants of Mary.

- **Perez Chapel**

Great care is needed when integrating Indigenous knowledge into evangelisation practice to prevent drawing crowds who are not necessarily true believers but 'convenient followers'. Humility on the part of the evangelists is important, and the economic and social wellness of the indigenes should be properly studied and infused in the evangelisation to reassure them there is more hope in this life.

4.5 Summary

This chapter presented the findings. It started by outlining and displaying the respondents' demographic makeup. Then, it described the study's key findings in light of its declared research objectives. With the aid of percentages and frequencies, all four objectives were examined. The important findings and chapter summary were presented as the chapter's conclusion.

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Discuss

5.1.1 Introduction

A discussion of the data collected through the observation and questionnaires is presented in this chapter. This seeks to explore the potential of indigenous knowledge, identify challenges, and propose collaborative approaches. Data were collected from the Presbyterian Church of Ghana- Alajo, Pentecost Church- Kotobabi, Methodist Church Of Ghana- Alajo, Christ Apostolic Church- Alajo, Charismatic Christian Action Faith Ministries (Accra), founded by Nicholas Duncan Williams and from Charismatic Church-Perez Chapel International, Accra-Dwowulu in Ghana.

5.1.2 How Indigenous Knowledge Can Enhance The Effectiveness of Evangelization Efforts in Ghana

The findings of the research indicate that the Presbyterian Church of Ghana-Alajo, Action Chapel, and Pentecost Church concurred that the Indigenous Knowledge System (IKS) is a rich wellspring of information and understanding that can be utilised to address nearby difficulties, safeguard biodiversity, and work on friendly attachment. They likewise noticed that IKS can reinforce social associations and versatility, permitting networks to adjust to changes and issues. The research findings agree with the study by Asamoah-Gyadu K. (2005). The review inferred that perceiving and esteeming IKS can facilitate evangelisation and add to its improvement by testing and changing power patterns. The research findings agree with the study by Adekunle, M. A. (1998).

The Christ Apostolic Church likewise concurred that IKS can be significant for local area challenges, biodiversity protection, amicable affiliation, and evangelisation. The findings agree

with the study by Adekunle, M. A. (1998). Coordinating IKS with improvement techniques can strengthen an advancing, robust, soul-winning methodology.

5.1.3 Challenges Encountered in Integrating Indigenous Knowledge Into Evangelization Practices

The research findings indicated that the Presbyterian Church of Ghana-Alajo participants distinguished four difficulties: social obtuseness, language obstructions, power awkward nature, and denominational or hierarchical approaches. Evangelists may not grasp neighbourhood customs or customs, prompting doubt or offence (Barret, D. et al. 1988). Language hindrances can make it challenging to convey and grasp Indigenous knowledge. Power-lopsided characteristics can force outside values or convictions, and denominational arrangements might limit or put the joining of Indigenous knowledge down (Ambroise, R. 2000). The concentrate additionally tracked down difficulties in interpretation, distortion, and religious credits. These difficulties require responsiveness and regard for native points of view and the capacity to integrate neighbourhood information successfully. Tending to these difficulties requires awareness and regard for native perspectives.

The Pentecostal Church faces moves in interpreting unique texts to Indigenous knowledge, which is frequently viewed as agnosticism or Satanism. Deception of Indigenous knowledge, Western implications, and false social impressions can prompt opposition and pressure. Furthermore, evangelists may need essential preparation or assets to consolidate nearby information. Tending to these difficulties requires awareness and regard for Indigenous viewpoints, including miscommunication, prejudice, unfortunate word decisions, and absence of planning (Battiste et al., 2021).

Evangelists and members from the Methodist church discussed individual difficulties, including social, customary information, ignorance, etymological hindrances, and absence of documentation. They additionally featured the requirement for mediators and the need to regard

their progenitors' convictions, as well as philosophical struggles, opposition from both moderate Christians and conservatives, distortion of native practices, generational and metropolitan provincial partitions, youth detachment, language boundaries, interpretation issues, reasonable holes, and down to earth difficulties in execution, like the absence of assets and social diversity. This agrees with the study by Garfinkel, H. (1967).

Reconciling Indigenous knowledge into evangelisation practices can be difficult because of social and religious strains, restricted understanding and enthusiasm for native information, power elements, and social dominion, as well as adjusting contextualisation and religious trustworthiness. Obstruction inside the Congregation restricted assets and limits, and complex moral contemplations may likewise present difficulties. Growing socially delicate materials and approaches, building trust with native networks, and assessing the adequacy of indigenous knowledge reconciliation are additionally significant contemplations. Different difficulties incorporate language boundaries, social and strict awareness, and language hindrances. Different difficulties include the deficiency of significance for interpreting scriptural terms, inconsistency of scriptural scholars' socio-social foundations with native individuals' way of life, absence of information, inability to archive significant issues, and inadequacy. Eventually, coordinating indigenous knowledge into evangelisation requires a cautious route and contextualisation. This agrees with the study by Woodley, E. (1991).

Action Faith Chapel participants examine Christians' challenges in evangelism, including the dread of dismissal, social contrasts, negative discernment, protection from change, the Coronavirus pandemic, social and monetary requirements, and outer impacts. They also feature the requirement for persistence, social mindfulness, versatility, preparation, and asset designation to defeat these difficulties. In any case, assuming traditions or culture are obsolete, more noteworthy difficulties will arise.

Coordination of indigenous knowledge into evangelisation presents challenges, including moderate evangelists contending. It compromises gospel virtue, with more youthful people seeing conventional practices obsolete, excusing social practices, isolating native creatures, and lacking investigation of native creatures. They also caution against resistance from customary religion experts and the expected advancement of native religion.

5.1.4 How Collaboration Among Religious Leaders, Community Members, and Other Stakeholders Effectively Can Address These Challenges

Participants from the Presbyterian Church of Ghana-Alajo communicated that such cooperation could make a more socially delicate and reasonable approach. The Pentecost Church and Methodist Church members examined the significance of coordinated effort among strict pioneers, local area individuals, and different partners in evangelism. They proposed holding joint meetings, participating in like manner projects, zeroing in on similitudes, encouraging open discourse, and exploring clashes between customary convictions and new lessons. They likewise featured the requirement for schooling and mindfulness about Indigenous knowledge, contextualising philosophy among evangelists, and conscious discourse between Indigenous knowledge and the Book of Scriptures, which agrees with the study (Ajayi, J. A. 2005).

They likewise underlined the significance of focusing on social responsiveness, encouraging discourse, training, and embracing a cooperative approach to co-making evangelisation that appreciates Christian standards and Indigenous knowledge. Both holy places accentuate the requirement for solidarity and understanding among their individuals (Ajayi, J. A. 2005).

The Christ Apostolic Church recommends that cooperation among strict pioneers, local area individuals, and different partners can address difficulties in coordinating indigenous knowledge into an enlightened evangelised people. This can be accomplished through

interfaith exchange, philosophical reflection, limit building, local area commitment, and information sharing. Different partners incorporate government organisations, NGOs, and scholarly foundations. Cooperative systems incorporate laying out a directing board of trustees, leading joint exploration and examination, creating joint projects and drives, and laying out an information-sharing stage. Customary observing and assessing progress can illuminate changes and enhancements to cooperative techniques. This approach encourages trust, understanding, and solidarity among individuals in the local area, cultivating trust and understanding.

They stress the significance of responsibility and straightforwardness in all dealings. The joint effort between strict pioneers, local area individuals, and different partners can prompt a more deferential and potent mix of Indigenous knowledge into evangelistic practices. Action Faith Church members discussed the advantages of incorporating indigenous knowledge into evangelism. They recommended that it can bring about increment in social pertinence, upgrade local area acknowledgement, further develop correspondence, reinforce trust and believability, address misguided judgments and clashes, and cultivate manageability. The research findings agree with the study by Knight, H. H. (2012).

They additionally proposed that joint efforts among strict pioneers, local area individuals, and different partners can address these difficulties successfully. They proposed arranging discussions for exchange among chapel pioneers, customary specialists, and researchers to distinguish standard qualities and scaffold holes. Preparing evangelists and local area individuals to accommodate Indigenous practices with Christian lessons and cultivating shared understanding through training and mindfulness creation can assist with connecting holes. By uniting these gatherings, they can devise a reasonable way to deal with evangelism that benefits native and non-native communities (Green, M. 1990).

According to participants from Perez Chapel, this can be accomplished through discourse,

preparation, and familiar grasping through training and mindfulness creation. By understanding shared objectives, a reasonable methodology can be concocted.

5.1.5 Perceived Impact of Integrating Indigenous Knowledge On The Overall Success And Effectiveness Of Evangelization Initiatives

According to the findings, members from the Presbyterian Church of Ghana-Alajo, Pentecost Church, and Methodist Church announced that incorporating indigenous knowledge profoundly assists individuals with understanding Scriptural ideas, makes evangelism more significant, and increases energy. It likewise advances harmony and solidarity between Indigenous knowledge and evangelism, advances local area acknowledgement and commitment, upgrades the pertinence of messages to neighbourhood convictions and practices, further develops trust and connections among evangelists and local area individuals, and fortifies local area character and flexibility.

The investigation likewise discovered that coordinating Indigenous knowledge upgrades social significance, extends association and pertinence of the message, builds acknowledgement and commitment, decreases opposition, engages nearby networks, jelly character and trust in evangelists, further develops correspondence of scriptural standards, cultivates solidarity and consideration, and guarantees long haul supportability of evangelistic efforts. (Mathias, E. 1995).

The Christ Apostolic Church has found that incorporating Indigenous knowledge into evangelisation drives can augment achievement and adequacy. By recognising and regarding the social legacy and conventional acts of native networks, evangelists can assemble trust, lay out significant connections, and engage neighbourhood pioneers. This approach additionally increases social pertinence, gives important knowledge to nearby societies, customs, and perspectives, upgrades validity and trust, and helps advance robust apprenticeship and authority.

In any case, there are difficulties like syncretism, social cold-heartedness, cautious contextualisation, and power-lopsided characteristics. Regular assessment and reflection are important to guarantee that the combination of indigenous knowledge is powerful, conscious, and scripturally dedicated. Generally speaking, coordinating indigenous knowledge can cultivate further associations among evangelisation and local area individuals, advancing harmony, love, and harmony (Mathias, E. 1995).

The reconciliation of Indigenous knowledge into evangelisation in Ghana has been found to build people and develop confidence. This reconciliation can have a few effects, including expanded social importance, upgraded local area acknowledgement, further developed correspondence, reinforced trust and believability, tending to misinterpretations and clashes, cultivating manageability, and engaging neighbourhood networks. Offsetting native practices with strict lessons can moderate strains and guarantee long-haul manageability. Although, difficulties might emerge, legitimate direction and open discourse will remain vital (Stone, B. 2006).

The Perez Church Participants also noticed the effect of coordinating Indigenous knowledge on evangelisation will generate general successes and viability in society. They noticed that individuals are bound to embrace a confidence that lines up with their social personality, and evangelisation established in native information is bound to persevere as it reverberates with local area values.

5.2 Conclusion

The study on leveraging Indigenous knowledge for effective evangelisation in Ghana yielded the following findings:

1. Integrating indigenous knowledge into evangelisation practices requires careful navigation and contextualisation.
2. The study identified challenges in integrating indigenous knowledge into evangelisation practices, including cultural insensitivity, language barriers, power imbalances, and denominational policies. These issues require sensitivity and respect for indigenous perspectives and the ability to incorporate local knowledge effectively.
3. There are challenges in translating original texts to indigenous knowledge, often regarded as paganism or Satanism.
4. Indigenous Knowledge Systems address local challenges, protect biodiversity, and improve social cohesion. They are valuable for community challenges, biodiversity conservation, and evangelisation.
5. The study explores the challenges Christians face in evangelism, including fear of rejection, cultural differences, negative perception, resistance to change, social and economic needs, and external influences.
6. It also highlights the need for patience, cultural awareness, resilience, training, and resource allocation to overcome these challenges.
7. Some challenges in integrating Indigenous knowledge into evangelisation include conservative evangelists arguing compromise gospel purity, younger generations viewing traditional practices as outdated, dismissal of cultural practices, segregation, and inadequate study of Indigenous customs and values. The study explores the effectiveness of collaboration among religious leaders, community members, and stakeholders in addressing these challenges. A church suggests interfaith dialogue, theological reflection, capacity building, community engagement, and knowledge sharing.

The benefits of integrating indigenous knowledge into evangelism include increased

cultural relevance, enhanced community acceptance, improved communication, strengthened trust and credibility, and fostering sustainability. According to the findings, integrating indigenous knowledge into evangelisation can be achieved through dialogue, training, and mutual understanding. This approach was reported to enhance understanding of Biblical concepts, make evangelism more relevant, and increase enthusiasm. It also promotes peace, unity, community acceptance, and engagement.

Integrating Indigenous knowledge can improve the success and effectiveness of evangelisation efforts by acknowledging and respecting Indigenous communities' cultural heritage and traditional practices. However, challenges such as syncretism, cultural insensitivity, and power imbalances must be addressed. Balancing indigenous practices with religious teachings can mitigate tensions and ensure long-term sustainability.

5.3 Recommendations

Recommendations for Practice

1. Due to the need for indigenous knowledge in ineffective evangelisation, leaders must view it as an essential commodity and implement measures for daily use.
2. Because men and women's souls are important to God, it is recommended that all church leaders, pastors, and evangelists make a concerted effort through discipline and participate in leadership mentoring training programs their churches offer to create awareness among members and leaders

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APPENDIX A

TABLE 1: Age Distribution of Participants

Age Range	Number of Participants	Percentage
21-30	10	33.3%
31-40	15	50.0%
41-45	5	16.7%

FIGURE 1: Age Distribution of Participants (Pie Chart)

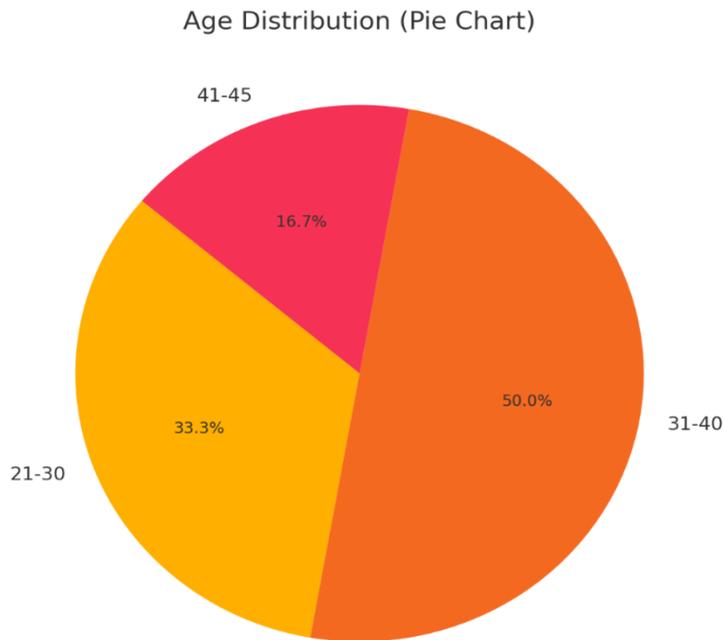


TABLE 2: Gender Representation of Participants

Gender	Number of Participants	Percentage
Male	15	50.0%
Female	15	50.0%

FIGURE 2: Gender Representation of Participants (Pie Chart)

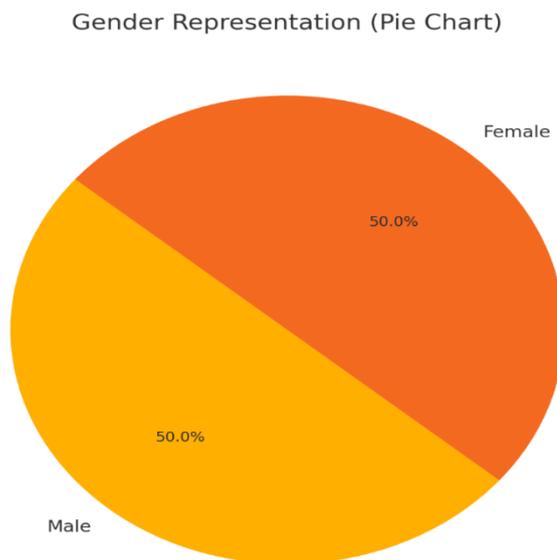


TABLE 3: Education Levels Representation of Participants.

Education Level	Number of Participants	Percentage
Degree	20	66.7%
B/A Degree in Religion	10	33.3%

FIGURE 3: Education Levels Representation of Participants (Pie Chart).

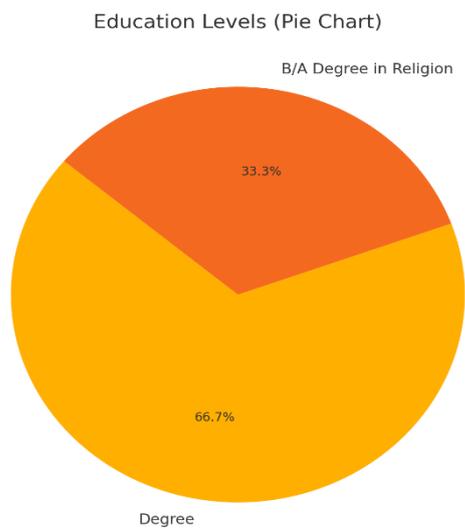
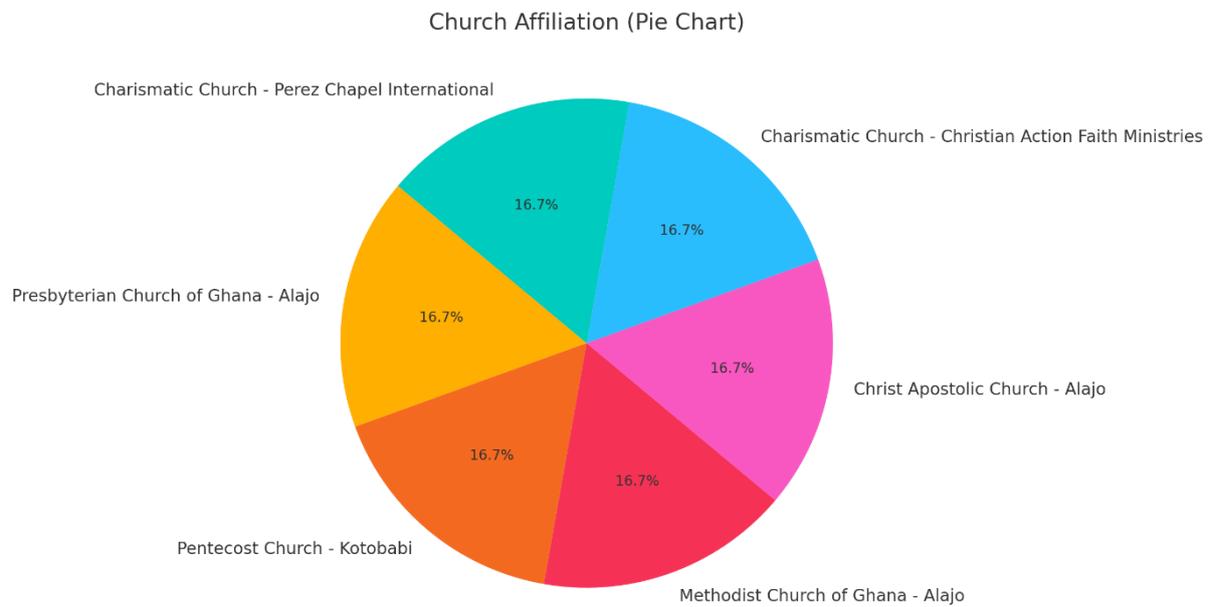


TABLE 4: Church Affiliation of Participants.

Church	Number of Participants	Percentage
Presbyterian Church of Ghana – Alajo	5	16.7%
Pentecost Church – Kotobabi	5	16.7%
Methodist Church of Ghana – Alajo	5	16.7%
Christ Apostolic Church – Alajo	5	16.7%
Charismatic Church - Christian Action Faith Ministries	5	16.7%

Charismatic Church - Perez Chapel International	5	16.7%
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FIGURE 4: Church Affiliation of Participants (Pie Chart).



APPENDIX B

Consent Form A

Thank you for agreeing to take part in this research. I would appreciate your candid opinion on indigenous knowledge for effective evangelisation in Ghana. The primary consent details are set out below:

The data you send me is entirely confidential, and in the final report, I will not associate your name with anything you say in the interview.

I want to make a recording of the interview to ensure that your feedback, opinions and thoughts are well captured. The interview quotes will not be linked to any name(s). You may refuse to answer any question or withdraw from the research.

I understand how important it is for any data given to be kept private and confidential. You shall be assured of anonymity during the data collection, review, and presentation. Your view(s) at all times will be respected.

At any point in the interview, you can ask any question(s) for clarification or concerns.

You can tick Yes and sign to show that you consent to participate or No to decline this interview.

I have read the consent form and the guide, understood and accepted to participate and to do an audio-taped interview.

YES: NO:

Name:

Sign/Thumbprint:

Phone:

Date:

APPENDIX C

Interview Guide

Research Topic: Leveraging Indigenous knowledge for effective evangelisation in Ghana: A Collaborative Approach.

Introduction: Please tell me your name, your leadership role (s) in the church and for how long you have served in this church.

- How can indigenous knowledge enhance the effectiveness of evangelisation efforts in Ghana?.....
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.....
.....
- What are the challenges encountered in integrating indigenous knowledge into evangelisation practices?.....
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.....
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- How can collaboration among religious leaders, community members, and other stakeholders address these challenges effectively?
.....
.....
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-
.....
- What is the perceived impact of integrating indigenous knowledge on evangelisation initiatives' overall success and effectiveness?

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.....
.....
.....

Ending Questions

- Is there anything else that you would like to add?
- Is there anything you would like to ask me?