

**THE SIGNIFICANCE OF CULTURAL NAMING
AMONG THE MANO TRIBE OF LIBERIA:
A Tool For Personal Evangelism**

A Degree Essay
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by

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CONCLUSION

No matter what we may say or tend to do, Africa will never be the same again. For the past four hundred years 'Black man' has been down-trodden. political, social, economic, religious and technological upheavels have changed the traditional life in Africa. These upheavals have brought the average man to a cross road.¹ This then leads each one to ask, "What am I?" One of the undisputable facts that must be established is that many Africans have lost their identify and traditional ways of life. In fact, some of our children who are coming up now-adays are unable to communicate their mother tongue. Some of our African leaders who make efforts to bring back the best values of traditional African culture (solidarity, morality, respect for elders, etc.) should be commended. For the fact that culture binds people together and gives a sense of identity to a group of people, there is therefore a need that our disturbed traditional life be re-examined. While it is true that the call for cultural revival is right and now necessary (because culture is dynamic or it changes), there is equally a need that the good and those ones that are beneficial be preserved.²

¹B. H. Kato, African Cultural Revolution and Christian Faith (Jos: Challenge Publications, 1979), p. 6.

²Kato, p. 7.

The Association operates with six executive officers (Moderator, Vice Moderator, General Secretary, Asst. General Secretary, Treasurer and Missionary Adviser) along with local church pastors or representatives. It also has five standing committees: membership, missions and evangelism, Education, Finance, and special projects. Besides the conduction of annual general conferences, GAs and RAs camps, youth retreats and camps, workshops and training, each region is encouraged to carry out regional conferences, mini-revivals and other workshops among these local churches. The Mano ethnic group continues to receive a contextualized gospel message in their own vernacular through this body.

One of the men the Lord has used as a catalyst between the Convention and the Association over the years from the late 1980s to the present is the Rev., Evangelist Moses W. Wonbenyakeh. He has served the Association in many capacities - as Moderator, County Evangelist and Vice President of the Convention and even as Missionary-Adviser in the basence of expatriates.

C. **RECOMMENDATIONS**

Based on the various points that have been disucssed in this paper, it is now evident that the failure and success of indigenou evangelistic effort among the Mano ethnic group depends greatly on the missionary or worker than the people he had come to evangelize. In other words, the problem is not with the one to be evangelized but the evangelist.

¹³Calendar of Events, 1995/96: Upper Nimba Baptist Association, LAMCO-Yekepa: Mt. Nimba Press, 1995.

Therefore, the following recommendations are made for missionaries, missions agencies and those who are interested in executing the 'Great Commission' among the Mano ethnic group of Liberia.

1. Mission agencies and institutions should endeavour to train their missionaries in some of the important cultural practices and lifestyles among the Mano. They should learn about the people through reading books and others who had served among them.
2. Mission agencies, institutions and individuals should endeavour to acquaint themselves with the significance of cultural naming among the Mano. By so doing, they will be laying a stronger foundation towards contextualization.
3. It will also be advisable that newly arrived missionaries should not rush to begin work among the people. Rather, they should wait and move one step at a time. Be in the position to receive some fresh orientation from those on the ground and if possible, get a Mano couple as home tutors.
4. Be ready to develop interest in their different personalities and cultural behaviour. Many missionaries come with a pre-conceived mentality and the attitude of "better than you." They will only create openness and be ready to interact with you and accept biblical facts for their enlightenment if you too will be in the position to understand their indigenous world-view of certain things.