

**TRANSLATING TERMS FOR RECONCILIATION IN THE TOUSSIAN NEW
TESTAMENT (BURKINA FASO):**

BIBLE TRANSLATION AS A MEANS FOR SOCIAL CHANGE

by

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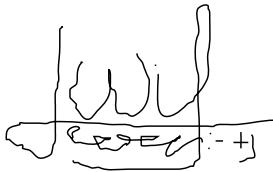
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DECLARATION

I, OUATTARA TOUA (Student number: 2015338268), declare that the thesis that I herewith submit for the Doctoral Degree, Doctor of Philosophy with specialisation in Bible Translation, at the University of the Free State is my independent work, and that I have not previously submitted it for a qualification at another institution of higher education.

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31 January 2020

Abstract

This thesis examines the problem of inadequate terminology in Toussian, a language of Burkina Faso, for translating the biblical concept of reconciliation. Through a detailed analysis of the biblical terms for reconciliation and in-depth ethnographic analysis of the traditional social structures for reconciliation in Toussian culture, appropriate strategies are proposed for translating the biblical concept of reconciliation in Toussian. When the biblical texts relating to reconciliation are meaningfully translated in Toussian, it is then possible to propose a model for Scripture Engagement involving reconciliation as a means for social transformation. In this way, the Bible translator can be an agent for social change.

The subject of reconciliation has become more and more important because of various conflicts that undermine the world. In addition, it has become an issue in many African communities such as the Toussian people, living in the south of Burkina Faso, which need to understand well this concept of reconciliation for real social change.

For its theoretical framework, this research utilises the Structuration Theory of the sociologist Anthony Giddens. In translation studies, both Descriptive Translation Studies and the Functionalist Approaches emphasise the importance of taking into account the social context in which translation occurs. The recent sociological turn in Translation Studies emphasises the role of the translator as an active social agent in given social contexts, which is not always recognised or noticed by other social agents. Structuration Theory provides a framework for examining the Bible translation process in a holistic way and a more realistic way. It also highlights the fact that the social and the individual are in constant interaction. In addition, an understanding of the sociology of religion provides an important framework for considering the religious life of the Toussian people and the religious context of Bible translation.

Toussian society is a headless society with leadership distributed among the “land chief,” the “village chief” and the blacksmiths. It has both matrilineal and patrilineal lines; the matrilineal line determines inheritance of family property and also plays an important role in the solving of conflicts among clans. Reconciliation of social conflict involves restorative justice or punitive justice as determined by the nature of the offense. Conflict resolution mechanisms involve an oral dimension (the rhetoric of mediators and negotiators), a ritual dimension (music, song, dance), and a traditional dimension (the founding myths of the community).

Toussian culture is predominantly non-literate with a strong oral culture; Biblical performance criticism thus provides a method or set of approaches for proposing a model for the implementation of oral Scripture engagement involving biblical texts with the theme of reconciliation in the Toussian area.

The biblical concepts of reconciliation are examined through a study of the notions in the Old Testament and in the New Testament. In the Old Testament, there are various mechanisms for reconciliation, both between humans and between humans and the deity. In fact, there is no specific lexical term for reconciliation as in the New Testament. The Greek terms relating to reconciliation that are found in the New Testament appear in the Septuagint, the ancient Greek translation of the Hebrew Old Testament, but the meaning is not fully developed as in the New Testament. In the New Testament, by contrast, the notions of reconciliation are expressed through a number of words. This study focuses on the differences between horizontal reconciliation (between humans) and vertical reconciliation (between humans and God) with special attention to an analysis of 2 Corinthians 5.18-21. This study established that the meaning of *καταλλαγή* (reconciliation) when it refers to the vertical dimension involves the idea that God is ending enmity with humankind.

The analysis of the terms for reconciliation in the New Testament demonstrates that the translation already made in Toussian translates well the idea of horizontal reconciliation but Toussian lacks lexical terms to render the concept of vertical reconciliation. The Toussian translators used expressions which have only a connotation of union for both kinds of reconciliation. It is proposed to use expressions relating to the ending of enmity or hostility to express the concept of vertical reconciliation in which there is the idea of a change of the situation. On the basis of the new translation, a model for the implementation of reconciliation within Toussian society is proposed alongside the implementation of oral performance of biblical texts and songs utilizing the proposed reconciliation terminology to effect social change and cohesion.

Keywords

Toussian language, Burkina Faso, Bible Translation, Translation Studies, Sociology of Translation, Descriptive Translation Studies, Structuration Theory, Biblical Performance Criticism, reconciliation, Scripture Engagement, social change, translation agent.

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I am grateful.

DEDICATION

Dedicated to Karidja, Landry, Benedicta and all those are working hard to provide the Holy Scriptures in their mother tongue.

LIST OF ABBREVIATIONS AND ACRONYMS

| | |
|--------|--|
| 1 | First person |
| 2 | Second Person |
| 3 | Third Person |
| ANTBA | Association Nationale Pour la Traduction de la Bible et l'Alphabétisation [National Association for Bible Translation and Literacy] |
| CONJ | Conjunction |
| DTS | Descriptive Translation Studies |
| FUT | Future |
| LOC | Locative |
| LXX | Septuagint |
| NEG | Negation |
| NIDNTT | <i>New International Dictionary of New Testament Theology</i> |
| POSS | Possessive |
| PREP | Preposition |
| PROG | Progressive |
| REL | Relative |
| Sg | Singular |
| TDOT | <i>Theological Dictionary of the Old Testament</i> |
| TDNT | <i>Theological Dictionary of the New Testament</i> |
| v. | verse |
| vol. | Volume |
| vv. | verse |

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Chapter 1: General Introduction

1.1 Introduction

This chapter will discuss introductory questions, focusing on the background to the study and then outlining a general introduction to Toussian culture and language. A general description of the problem of words for reconciliation in Toussian will be provided. This chapter deals also with the theory and method that will be used in this study.

1.2 Background

Two reasons motivate the present study: the degradation of society in general and more precisely in specific communities across Africa, and the necessity of translating terms for reconciliation in meaningful ways.

The twentieth century ended on a note of social decay — conflicts, wars and religious persecution marked the century as a whole. Keener notes:

I believe that our world is very close to self-destruction and death because the society in its whole disregarded what is deeply more human, more precious and more fundamental: the activity of love, the work of human communication, the fact to take care and to watch over the ties of the community. (Keener 2009: 5)¹

Indeed, reconciliation, expressed by concrete acts of forgiveness, either between individuals or groups, seems more and more rare. A recent study by Baum and Wells 1997 shows that “churches rarely exercised their ministry of reconciliation” and affirms that “for a process of reconciliation to take place, a change in mind set and heart, needs to take place”(1997).

Directly bound to these observations are problems related to reconciliation. Indeed, translating terms for reconciliation in some African languages poses great challenges. The Toussian concept of reconciliation has a conceptual (cognitive/semantic)

¹ This is my own translation of the French version.

network that is different from that found in Koine Greek, especially in relation to the Greek term *katallasso*. Any evocation of the concept in a Toussian text is going to activate different cognitive links than those which active the Greek text. In order to translate this concept effectively, one needs to know what those differences are.

From the viewpoint of Toussian indigenous beliefs, humans are agents who must act, work or perform in order to placate, pacify or appease the personal pique of an offended and angry fetish so that they can be reconciled and brought into his good graces. Therefore, in the Toussian community, humans make arrangements to be reconciled with deities. However, the terms to express the concept of reconciliation between humans or between deities and humans are not yet known by the Toussian.

In addition, there is a problem of terminology for expressing the various aspects of reconciliation within the Toussian Bible translation. Translators have used a variety of related words and phrases such as *yégbékè kwrónmɔnɔ* (to put together agreement), *yɔ́nmɔnɔ* (forgiveness), and *dénmɔnɔ* (healing). These terms and phrases illustrate the difficulty encountered by translators in rendering the complex semantic network involved in the biblical concept of reconciliation in Toussian.

1.3 The problem

The central problem to be investigated is to find Toussian terms and strategies to translate the biblical concept of reconciliation and to render operational the engagement of the Toussian community with this Bible translation to implement real and visible social change.

The most common Toussian expression for rendering the concept of reconciliation is *wɔkwɔmɔ*. This expression results from the association of two verbs: *kwrɔ* (to put together) and *mɔ* (to put). Preceded by a particle *wɔ* that indicates reciprocity, it means "to unite", "to assemble", "to associate", "to agree", or "to adhere". Generally, this expression translates, on the one hand, the ties that exist between human beings and on the other, the links between human beings and their religious and cultural practices. The expression also conveys the idea of change, which can be external or internal, as well as individual or collective. When we are *wɔkwɔmɔ*, we belong to the same sphere of understanding and action. This change therefore reaches our identity and affects our relation to the world and to reality. This expression means also the alliance between

married persons, tribes, friends, and so on. When ties have been sealed between allies, the expression *wrɔkwrɔmɔ* is used to describe this pact.

All these connotations of the concept of reconciliation are found in the Toussian translation of the New Testament, but they remain very shallow because they only relate to humankind and human socio-cultural realities; they do not suggest God's role in the process of reconciliation, which is an extremely important feature of the biblical concept of reconciliation.

The general objective of this study is to find appropriate strategies in Toussian to translate the biblical concept of reconciliation.

The specific objectives are, first to identify appropriate terms in Toussian for translating the biblical concept of reconciliation, and second, to bring into the Toussian community new light on reconciliation through engagement with the translation of the Bible in their language. When the concept of reconciliation is adequately translated in the Bible and the community engages with texts of reconciliation, social transformation is possible. In this way, the Bible translator can be an agent of social change.

1.4 Previous research

This point concerns several aspects. First, an overall review of the literature related to this study will be outlined. Then, summaries of the developments in various fields will be presented, including reconciliation in the Bible, Toussian culture, translation studies, and the sociology of translation.

Concerning previous studies on biblical reconciliation, two theological dictionaries of the New Testament are relevant: *Theological Dictionary of the New Testament* (TDNT) (especially Büchsel 1964) and the *New International Dictionary of New Testament Theology* (NIDNTT) (especially Vorländer and Brown 1978), as well as Volf (1996) and Yee (2005).

In his book entitled *Exclusion and embrace: A theological exploration of identity, otherness and reconciliation*, Volf (1996:11) poses the problem of personal identity as opposed to otherness in the modern world. After describing different societies, he shows the cleavages that tear apart societies and proposes solutions, and examines questions of exclusion and differentiation, recommending inclusion as a solution to all these difficulties. For him, it is important to empty all differences that can degrade the society. As a result, he extols cohesion between Christians (e.g. Catholic and Protestant) on the

one hand and between Christians and adherents of other religions on the other. From his perspective, it is possible to attain true reconciliation where all peoples (Jews and non-Jews, Christians and non-Christians, white and black, even historic enemies, etc.) will be able to form one unified society.

In the last chapters, Volf (1996:233) describes the failure of non-violence to suppress violence. He concludes:

Does violence then have the last word in human history? Is overpowering the last act of God in the original creation? No, the judgment against the beast and the false prophet is the obverse of the salvation of those who suffer at their hands. God can create the world of justice, truth, and peace only by making an end to deception, injustice, and violence. The purpose of the judgment is not the deadly calm of the final closure, but an eternal dance of differences that give themselves to each other in peaceful embrace. The end of the world is not violence, but a nonviolent embrace without end (Volf 1996:233).

In an important work on *Jews, Gentiles, and Ethnic Reconciliation*, Yee (2005) examines what she considers the most neglected problem in New Testament research, namely, the question of the attitude of Jews toward Gentiles in Paul's epistle to the Ephesians. Yee (2005:34) poses a number of crucial questions:

Did the author of Ephesians see the world as a Jew? Can sufficient evidence be culled from the letter itself as regards his Jewish attitude toward the Gentiles? What picture of Judaism can we draw from Ephesians? Was there an interaction going on between our author with the self-understanding of the Jews and Judaism? What significant bearing does this self-understanding have upon our study of Jewish attitudes toward the Gentiles? (Yee 2005:34).

The author's answer to the different questions concerning the text of Ephesians is that Jews and Gentiles are all in need of reconciliation by God's grace. The author goes on to demonstrate that the uncircumcised were only seen in relation to the covenant that had been made to the Jews. In the last chapters, he points out Christ's reconciliatory work toward the Gentiles.

The second aspect of the previous studies involves research on the Toussian culture. The relevant studies on the target culture are confined to essentially two works: In the first work, Herbert (1962) studies the organisation of Toussian society, analyzing the different social layers making up the Toussian community. More specifically, he examines questions of lineage and cosmogony. In the second, Sanogo (2000) is interested in the sociolinguistics of the area and examines the question of multilingualism and social

rituals. Besides these studies on the target culture, there are other studies that are purely linguistic (e.g. Toussian grammar, a survey of the tone system of the language, questions of orthography, etc.).

The only survey that treats questions of Bible translation in this language is the MA thesis of Toua Ouattara (2011) entitled *L'emploi de l'expression ἐν Χριστῷ dans l'épître aux Romains: une étude sémantique et théologique en vue de sa traduction en Toussian, langue gur du Burkina Faso* [The Use of the Expression ἐν Χριστῷ in the Epistle to the Romans: A Semantic and Theological Study in the Light of its Translation into the Toussian language of Burkina.]

A third aspect of the previous studies gives a review of various theories of translation (the Functionalist approach, Descriptive Translation Studies, etc.) which will have an impact on the study.

Concerning translation studies, the functionalist approach to translation begins around 1970. Katharina Reiss, one of the pioneers of the functionalist theory, introduced in 1971 a functional category into her translation model. In the functionalist approach, the translator becomes the main and most important actor because he/she, considered an expert, chooses the adequate translation for a specific text (Munday 2016:113-140).

Christiane Nord develops her own translation method by combining the analysis of the text of Reiss with the functional aspects. She presents to the students of translation an approach and a general method that must be practicable in all translation cases (Nord 1997:14).

In another approach to translation studies, Baker (2018) proposes various levels of equivalence: equivalence at word level, above word level, grammatical equivalence, textual equivalence (thematic and information structures, cohesion), pragmatic equivalence, semiotic equivalence as well as aspects beyond equivalence, that is, ethics and morality. These levels allow Baker to construct a theory of equivalence that takes into account the target text in all its aspects (culture, grammar, context, etc.). In this regard, the translation strategies as formulated in Baker (2018) are relevant.

Descriptive Translation Studies (DTS), first introduced by James Holmes, was later developed by Gideon Toury in *Descriptive Translation Studies and Beyond* (1995). The founding principle of Descriptive Translation Studies is that the contexts in which translations are produced and published are essential to acquire knowledge on actual

translations. This model emphasises descriptive work rather than the construction of theories and does not set up rules defining what constitutes a “good” translation.

The last aspect of the prior studies concerns the sociological turn in Translation studies. The main study in this field in this regard, is the collection entitled *Constructing a Sociology of Translation* (Wolf and Fukari 2007), centering on the subject of “translation as a social practice”, divided into four parts.

In part one, scholars like Prunč (2007:39-56) and Hermans (2007:57-78) outline the debate on the translator’s position in an emerging sociology. For these authors, translation must be viewed as a social system because translation contributes to society’s construction of reality.

In part two, the articles by Gouanvic (2007:79-92), Heilbron and Sapiro (2007:93-108), and Wolf (2007:1-38) examine Bourdieu’s influence in conceptualising a sociology of translation. They underline the closed relation between translation and society.

In part three, articles by the theoreticians Agorni (2007:123-134), Buzelin (2007:135-170) and Chesterman (2007:171-186) build a map for the field of sociology of translation (Building on concepts from translation studies and sociology, they construct methods for a sociological approach to translation studies.

In the last part of this book, Simeoni (2007:187-204) and Gambier (2007:205-218) present an overview and sociological perspectives of translation studies. They review the field of translation studies from a sociological viewpoint and outline the means to develop the discipline.

1.5 Socio-cultural aspects of the Toussian Community

In this section, the following questions are addressed: Who are the Toussian people? Where do they come from? What characterises this group of people? Where are they located? What is their perception of God? These questions will lead us to describe this community and present their worldview pertaining to the notion of reconciliation.

Located in the western part of Burkina Faso, the Toussian County consists of an ethnic people group, which extends to three provinces that are the Houet (Toussiamba, Nianaba, Yorokofesso, Taga, etc.), the Comoé (Tagaledougou) and the KénéDougou (Djigouera, Banzon Kourignon, Bandougou, Toussiambasso etc.). Generally, the Toussian live on a surface, which is about 2000 km². The Southern Toussian are spread out on 800

km² while Northern Toussian are spread out on 1200 km². The Toussian earn their living from agriculture.

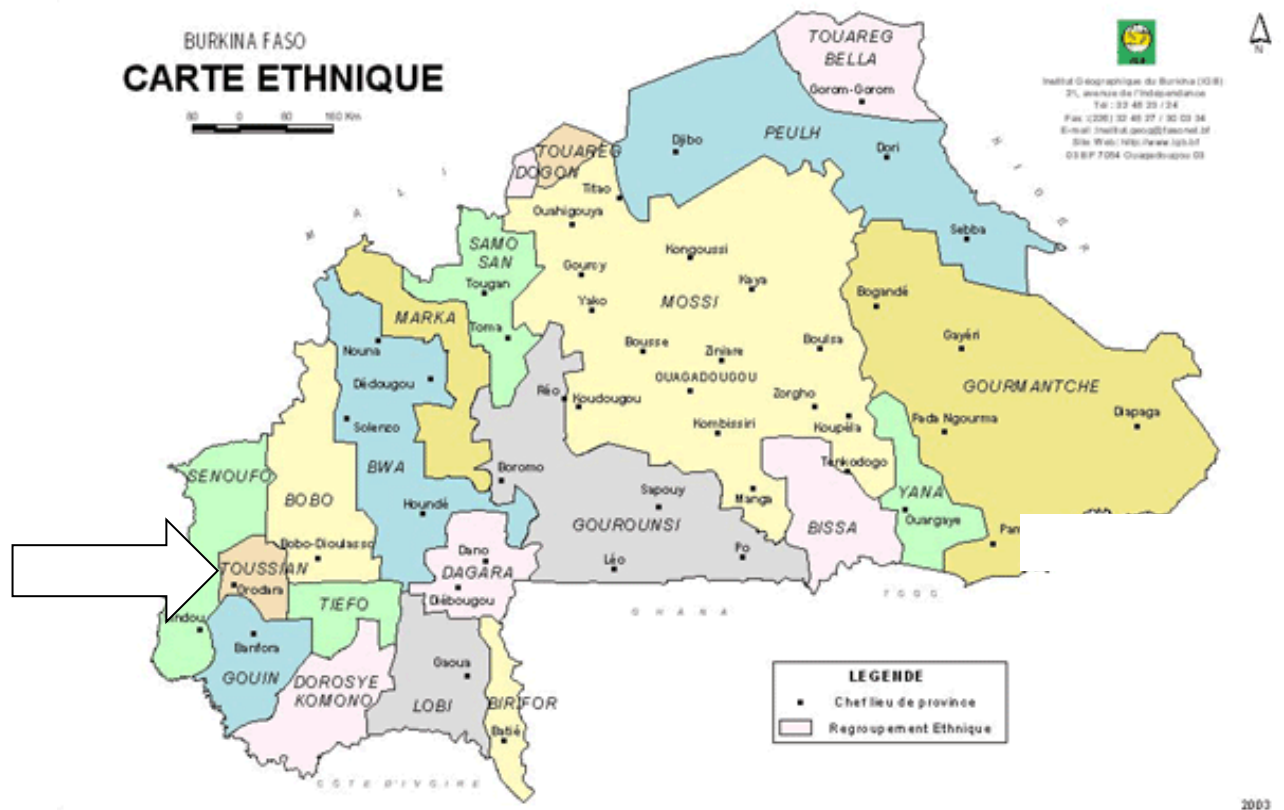


Figure 1. Linguistic map of Burkina Faso (from Sanogo 2003:6).

Historical data on the origin of the Toussian are not unanimous. Indeed, for Hebert (1962), the Toussian would have come from the Northwest where they were members of the Senufo group. According to the same source, it is likely that the Toussian are from Kong, a region in the north of Ivory Coast. But there is probably confusion between the Toussian and the Jula of Bobo Dioulasso. However, other sources like Barro (1992-1993), say that the Toussian are from Guinea. He writes: “They came from Guinea since the 17th and 18th centuries as a result of the frequent wars of conquest of the Manding. Thus they occupied the present regions in a progressive way” (Barro 1992-1993:53). Finally, the Toussian belong to the Gur ethnic group.

According to the *Ethnologue* (Eberhard, Simons and Fennig 2019), the Toussian constitute currently a population of about 85,800 people with approximately 28,600 in the South and 57,200 in the North.

The Toussian language belongs to the group of the Voltaic languages or the Gur family. There are two major groups in the Toussian ethnic: the *Win* (*Southern Toussian*)

and the *Pētōbi* (*Northern Toussian*). Inside these groups several dialects coexist. This study focuses on the *Wīn* (*Southern Toussian*) group, which is often confounded to the Senufo ethnic group.

The Toussian are organised into villages headed by leaders. As noted in Hebert (1962), each village is independent and is headed by a chief. Beside him, there is the person responsible for the land and the head of the *do* (*great fetish*²). In fact, the chief of the village has little authority. The real authority belongs to the head of each family.

The organisation of the Toussian society resides in the lineage. Sanou (2001) defines lineage as “a group of men with a common ancestor”. The individual belongs to the patrilineage named *gbo* (*home*) in which he takes the patronymic name *yiki* (*name*). He therefore receives family deities, social responsibilities and the land. In a general manner, Toussian society is matriarchal. Therefore, the Toussian is the legitimate heir of his maternal uncles and aunts. All firstborn children are connected to the lineage of his/her mother. Thus, the first daughter is entitled to her maternal uncles while the first son, if he is the eldest of the family, can inherit some lineage functions.

There are two types of initiations in the Toussian society: *sekwer* (*the small initiation*) and *do tóno* (*the great initiation*). As for the small initiation, it is opened and binding to all members of the community and takes place every four years. The small initiation is a very important step in the life of the Toussian. According to Sanogo (2000:41), “it marks a second birth, the beginning of a child's life, the entry into the social links for the insider”. If the most significant event of this initiation is the circumcision for boys and excision for girls, it is also important to note that it constitutes a break with individual's life as a child and marks the entry into the world of adults, even though other steps are needed to reach this stage. This ceremony brings together members of the same class of age, girls and boys. At the end of the small initiation, the new insider who has a new name will no longer be referred to by the name assigned at birth. The insider will grow with this second name until the great initiation.

The great initiation is organised once every forty years and is a defining moment in the life of the Toussian. It is at that time the young Toussian is taught about his origins and history. He also learns about obedience and the disgust of evil. It is still on this occasion that the initiate learns how village life is organised. The most important goal of

² *The New Shorter Oxford Dictionary* (1993: 938) defines a fetish as “an inanimate object used by people of West Africa as a widely revered as having magical powers or as being animated by a spirit.”

the great initiation is the replacement of the birth name. Indeed, at the great initiation the first name is given *do tó yīn (name of great initiation)*. This name can be an animal or a fetish name and marks the final turn of the designation of the individual's name, because it can no longer be changed, and the initiate is now designated and called by that single name. In case the candidate is unable to physically attend the great initiation ceremony, the community provides participation by proxy. Family members choose the *do tó yīn (name of great initiation)* and communicate it later to the concerned person.

What about the conception of God? For the Toussian, *Liyel (God)* is incomprehensible. He is so remote that he does not need to be worshipped. Some rites and sacrifices are needed to ease and encourage the deities to act favorably. The head of the family acts as an intermediary between the gods and God. In the Toussian belief, *Liyel (God)* is the creator of heaven and Earth and all that they contain. God is the Supreme Being who is over everything. When he speaks of the greatness of God, the Toussian encompasses his power, his science and his ability. For the Toussian, God is always right and loves the truth. He is always the last resort of humans looking for justice. God is never called directly by the Toussian; instead, the Toussian calls upon deities like idols or fetish to whom he offers sacrifices to obtain satisfaction.

How did the Toussian name his God? For the Toussian, the same supreme God has several names, which are used according to the goal of the Toussian in addressing God. Here are some appellations of God:

Gbangbanko (Wanderer): This is an expression that literally means "wanderer" and which reflects the omnipresence of God. God is so called when the Toussian wants to focus on spatial and temporal greatness. God is invoked by that name in order to prevent those who plan to do bad things.

Kenapēno (Who never known): This name reflects the limits of human intelligence in the knowledge of God. When a Toussian encounters an incomprehensible situation, it is under this name that he invokes God to rescue himself.

Liyel (God): In front of this name, we can say that the others are titles because it is under this name that the Toussian designates God generically. We can translate this word "*Liyel*" by *sky, firmament*, which does not mean the whole of the heavenly bodies (sun, moon, stars, earth...) but which has a connotation of remoteness, vastness and greatness. God is so named when the Toussian wants to highlight his role as sovereign father. One

hears this name in strong moments of despair where it is like a sigh of relief or resignation.

The Toussian also believe in some other deities. They have a deep respect for the ancestors called *subi*. These ancestors watch over the community; libations and rituals are performed to honour them or to request their blessing. According to the Toussian, when someone passes on, rituals are performed on his or her behalf so that he can be able to join *leko kwil* (the village of the dead). The Toussian believe that there is always an explanation of what happens to us on a daily basis. Even in the case of death, consultations have to be done to identify the cause of the death and make sure that the spirit of the dead person goes in peace and is satisfied. If the cause of death has not been established and proper rituals have not been performed, the deceased will not be able to join the village of the dead. In this case, he remains on the periphery of the village and haunts people. These ghosts live in the forest or in the water and frighten the inhabitants of the village. In Toussian communities, people also believe in the existence of evil spirits called *setan*. They are responsible for sickness and calamities happening in the community.

The Toussian have fetishes called *yo setan*. These fetishes are of different types and are categorised according to the clan to which the head of the household belongs. There are fetishes that belong to the clan and fetishes that belong to households. Fetishes are considered as assets that usually the firstborn inherits from his father. One can also decide to go and look for another fetish outside the home clan or community. The role of the fetish is to serve as a medium between the ancestors and the living. Sacrifices are performed regularly to feed them and make sure that the channels of communication are kept open. The fetishes are merciless and always ready to punish by bringing calamities and diseases in the family.

Two important dates marked the first contact of the Toussian people with Christianity. Catholicism was the first mission that was planted in the Toussian county around 1947. Then, the Protestant church arrived around 1979. The Toussian people also practice Islam. According to the *Ethnologue* (Eberhard, Simons and Fennig 2019), Muslims consist of 20% of the population; practitioners of traditional religion 75% and Christians (both Catholics and Protestants) represent 5%.

The New Testament is being translated in south Toussian. The Toussian Bible Translation and Literacy Project was formally instituted in 1978 as a project sponsored by Summer Institute of Linguistics (SIL). The project has administrative offices and

training facilities in Toussiana. The Toussian orthography was developed between 1980 and 1987. Since that time, the Scripture texts that have been translated into Toussian language, published, and circulated are: The Gospel of Mark (1992), the Gospel of Luke (1993), portions of the Old Testament (Genesis and the first half of Exodus) (1995), Proverbs (2001), Jonah (2007) and Ruth (2008). Other important publications that have been circulated include a Toussian basic grammar book, Toussian Dictionary, and mother tongue guides for pre-school and lower primary school. In addition, many workshops have been held for adult literacy, transitional literacy, contextual music techniques, and Scripture Use. Mother tongue education for lower primary schools is also provided.

Currently, One Book, a Canadian organisation, is sponsoring the Toussian Bible translation through ANTBA (Association Nationale Pour la Traduction de la Bible et l'Alphabétisation), a Wycliffe national Bible translation organisation. The New Testament translation is finished and the dedication is expected in 2020.

1.6 Theoretical and methodological considerations of the study

For its theoretical framework, this research utilises the structuration theory of the sociologist Anthony Giddens (1971, 1979, 1984, 1993). In translation studies, both Descriptive Translation Studies and the Functionalist Approaches emphasise the importance of taking into account the social context in which translation occurs. The recent sociological turn in Translation Studies emphasises the role of the translator as an active social agent in given social contexts, which are not always recognised or noticed by other social agents.

Anthony Giddens' structuration theory will contribute to a better understanding of the role of both agent and agency in Bible translation. A Bible translation which negotiates between different layers of a church community/society can contribute greatly to the social climate. Change results from a cycle of phases where the problem, its solution and the identity of the actors involved are constantly transformed and negotiated. In this study Biblical Performance Criticism will be the main model used. Biblical Performance Criticism "seeks to re-imagine ancient Israel and the early church as predominantly oral cultures, to construct scenarios of ancient performances as means to interpret anew the traditions of the Bible, and to reconsider the disciplines we use to study the Bible so as to take account of oral modes of analysis" (Maxey 2009a:4).

Applications of Biblical Performance Criticism to translation issues and Scripture engagement are found in Makutoane, Miller-Naudé and Naudé (2015) and Naudé, Miller-Naudé and Makutoane (2017).

It is with this emerging discipline that I will construct a new model for reconciliation in Toussian society within these broad methodological frameworks.

1.7 Value of the study

The current study will contribute to ongoing research in two ways:

Firstly, this research is aimed at exploring the usage of conceptual expressions in the Bible and negotiating terms to render those expressions in another culture. It is difficult to translate a culture-specific expression because it is imbued with the source culture and a translation problem may occur when it is translated into the target culture where equivalent expressions are difficult to find. This is particularly the case for literary works in such forms as poems, prose, lyrics, idioms, metaphors, sayings and so on which “possess pronounced artistic veins and demand a translator’s creativity” (Steiner 1998:294; Levý 2011).

Secondly, this research will innovatively use translation strategies converted from the theories which constitute the theoretical framework to find equivalent terms in the target language for non-existent terms so that further quantitative and qualitative research on such translation problems can be carried out through these descriptive categories of translation strategies. In addition, the researcher will deduce the translation strategies by considering the features of the target language and the possible ways to interpret the target culture-specific expressions.

The specific contributions of this study are significant in a number of ways:

Firstly, if borne out, the study will shed new light on the understanding of the concept of reconciliation in biblical literature as well as in Toussian culture.

Secondly, this work will open new avenues of research concerning certain concepts in the Bible such as forgiveness, sin, alliance and reconciliation conceptualised as an ideology which can lead to change in society.

Thirdly, the research will help Bible translators recognise and deal with contextual mismatches – concepts that have different cultural significance in the source and target languages.

Fourthly, this thesis will show translators how to negotiate the expression of a non-existent biblical concept in the target language and propose an acceptable translation.

Finally, since the Toussian community is the recipient of the findings of this study, I hope that it will provide a better understanding of the conceptualisation and use of reconciliation in this culture and at the same time an enhanced appreciation of the biblical terms which refer to reconciliation.

1.8 Ethics of research methodology

The scope of this work is a comprehensive examination of the concept of reconciliation found in the Greek New Testament, with special emphasis on the various terms used. Some extra biblical materials relating to the history, culture and religious context of the New Testament will be mentioned in relation to some of the texts discussed. The concept of reconciliation found in the Old Testament will also be taken into account.

Concerning the Toussian community, I will collect data and analyse them to understand the Toussian view of reconciliation, including the terms used to describe their viewpoint as well as the sociological aspects of reconciliation.³ The data collection will consist of field notes, and published and unpublished documents. I will also use unstructured ethnographic interviews as part of my research. The key sources of information will be selected elders, local priests and other important figures in the community who actively take part in discussions that involve questions of reconciliation. In connection with the on-going Bible translation project in Toussian, I will work to develop a plan of performance and engagement of the Toussian community with biblical texts.

1.9 Overview of the study

The structure of the thesis is as follows:

Chapter 2 is divided into two parts: the first part identifies the Theoretical and Methodological Considerations of the study. It includes a basic sociological introduction

³ Ethical Clearance number: UFS-HSD2018/0098/2205.

to how society and religion will be studied. The second part focuses on the Sociology of Translation to demonstrate how translation changes a society and depicts the role of the translator as an agent of change.

Chapter 3 presents the sociological landscape of the Toussian community and the concepts of reconciliation within traditional Toussian culture.

Chapter 4 will explain what Biblical Performance is, and how this science will be used to engage Toussian community with Scriptures.

Chapter 5 analyses the terms of reconciliation in the Old Testament. This will help us for an eventual translation of Old Testament concept of reconciliation. Chapter 6 provides an analysis of the concepts of reconciliation within the New Testament by outlining all its implications for Christian life.

Chapter 7 delineates strategies for translating terms relating to reconciliation in Toussian.

Chapter 8 examines how to implement reconciliation within Toussian culture. In this chapter, the discussion focuses on how the comprehension of the Bible concept of reconciliation can bring a real social change in Toussian culture. Biblical Performance can be used as an implementation tool in the lectionary and liturgy.

The ninth and last chapter concludes my research. In this chapter, I provide a summary of the findings, and give recommendations for further research.

Chapter 2: Theoretical and Methodological Considerations

2.1 Introduction

The study of the concept of reconciliation and its implications for the Toussian community requires an interdisciplinary approach. This interdisciplinary approach will take into account Structuration theory, sociological aspects of religion and translation. This procedure will allow me to discover the set of use of the notion of reconciliation in order to ensure that the reader reaches the right interpretation of the message.

In the first section of this chapter, I will show how Bible translation historically changed the Toussian culture by concrete examples. The second section will outline Structuration theory and the sociological aspects of religion and translation.

2.2 Socio-historical impact of Bible translation on Toussian culture

Bible translation is a multidisciplinary task. The first Bible translation on the African continent was the Septuagint, the translation of the Hebrew Bible into Greek, in Alexandria, Egypt in the third century B.C.E. Bible translation into African languages began during colonial times and continues in the postcolonial era. The missionaries had to learn local languages not only in order to pursue their work of evangelism, but especially to be able to translate the Bible and other religious texts. The Bible translation movement in general was motivated by the desire to offer the Word of God to local communities in the language of their heart. In the Toussian county, Bible translation started in 1979 and continues till today.

Because of its complexity, Bible translation requires a certain knowledge of translation theories. To understand the source text, the Bible translator will have to engage in theology, in exegesis and in anthropology because facts of culture are described in the source texts and are part of the target culture. Bible translation becomes then the place of this plural action of legitimate domestication of biblical notions in the situations that allow it with a certain impact on several levels of the society. We note below the main ways in which Bible translation has had an impact on Toussian society.

2.2.1 Linguistic impact

As elsewhere, Bible translation did much to preserve the Toussian local language. All languages in which the Bible is translated are transcribed, thus contributing to their viability and preventing them from becoming extinct. Many languages were enriched as a result of the contact with the Bible's cultures. For instance, new concepts are created. Another impact is that church songs and Bible-related songs are composed in the local languages. Bible translation would miss its target if the recipients could not read the translated Bibles. But this is not the case since most Bible translation societies and missions include literacy promotion in their agenda. In this regard, many natives are taught to read and write in their mother tongue. This contributes to promoting literacy and the production of literature in local languages.

2.2.2 Religious impact

Bible translation made and still makes a tremendous impact on the believer. In the early days of Bible translation, what encouraged the translators was that they had noticed with satisfaction the change in the lives of Toussian-speaking Christians who began studying the Toussian New Testament portions for themselves. When the book of Acts was translated and made available to the Christians, it led to a tremendous religious revival in the Toussian area.

Another impact involves ecumenical relations. Interconfessional translations of the Bible help bring the Catholic Church and the Evangelical Church together. The members of both churches use one Bible version; they are brought to understand that they refer to the same God. These translations help establish unity between the two communities.

2.2.3 Social impact

Bible translation brought the biblical message to the Toussian area, which had a positive impact on the people who adopted this message. Their world-view, their culture and their behaviour have been changed. The negative aspects of traditional world-view have been replaced by the biblical world view. The biblical message freed people from the powers of darkness. The Christians fed by the Word of God, do not live anymore in the fear of the malevolent powers (wizards, demons). They are less attached to the

ancestral traditions and more open to innovations. An improvement of the setting of life resulted from it (for example, schooling of girls and boys, hygiene, care of health, sewing machine, plow, bicycle, motorcycle, etc.).

In addition, the levels of the society are harmonised and the clannish conflicts are ended. The women were freed of several taboos. Monogamy is the only shape of marriage accepted in the churches. Forced marriage under its different shapes has been abolished. Bible translation introduced literacy in the mother tongue. The cult of the ancestral divinities has receded. Customs bound to these cults lose their grip. The negative aspects of the cult of '*Do*' (the great fetish in the Tousisan area), of the masks dance, of the initiation ceremonies and even of the yearly sacrifices for rain are more and more abandoned.

Under the influence of the biblical message, the old system of name donation was given up and in its place is a new system inspired by the Bible. Today, among people influenced by the Christian message, many names are taken from the Bible. These names are the expression of a new identity.

The possibility to read the Bible for oneself in a language that is well known has many advantages. Those who read the Bible by and for themselves use it to support their arguments or point of view. They have a fulfilling Christian life and a stronger testimony. Their prayers are shaped by the Word of God.

2.3 Sociological aspects

In this part of my study, I do not intend to outline all aspects of sociology, but my concern will be specifically Giddens' Structuration Theory and some sociological aspects of religion.

2.3.1 Structuration Theory

Structuration Theory is a rich theory and cannot be described exhaustively here. Instead, we begin, first, by presenting a brief summary of the theory; secondly we apply this theory to the Bible translation in Toussian by focusing on its main concepts (agent and agency, structure, system, duality of structure, and structuration).

2.3.1.1 Overview of the theory

Structuration Theory is outlined by Anthony Giddens, professor of sociology in his book *The Constitution of Society: Outline of a Theory of Structuration* (1984). Structuration Theory attempts to reconcile the theoretical dichotomies of social system: agency/structure - subjective/objective - micro/macro.

Structuration means studying the ways in which social systems are produced and reproduced in social interaction. Giddens defines structuration as “the structuring of social relation across time and space, in virtue of duality of structure” Giddens (1984:25). The theory of structuration is a social theory of the creation and reproduction of society that is based on the analysis of both structure and agents, without giving primacy to either. The theory was proposed to examine social practices as the basis of the inseparable intersection of structures and agents.

Giddens’ theory of structuration notes that social life is more than random individual acts, but it is not merely determined by social forces. Structuration Theory reminds us that there is a structure of opportunities that individuals encounter at any historical time in their lives. For example, gender, class, race, religion, ethnicity may present different opportunities to different people at particular times in their lifetimes.

The term “structure” refers generally to “rules and resources” and more specifically to “the structuring properties allowing the “binding” of time-space in social systems” (Giddens 1984:17). Giddens uses “the duality of structure” to emphasise structure’s nature as both medium and outcome (Giddens 1984:25).

Social structures contain agents and or are the product of past actions of agents. Giddens holds this duality, alongside “structure” and “system,” as the core of Structuration theory.

2.3.1.2 Main concepts of Structuration Theory

Giddens' Structuration Theory does not deal directly with organisations, but rather with relationships between individuals within social systems and social structure.

Two important concepts were emphasised by Giddens: social systems, on the one hand, and social structure, on the other hand. Definitions of these two concepts are relevant for grasping the peculiarities of Structuration Theory.

Social systems can be defined as "relations between actors or communities, reproduced and organized as particular social practices" (Giddens 1984:74). Social structure is defined as "rules and resources, or set of transformative relationships, organized as properties of social systems" (Giddens 1984:76).

Giddens proposes to overcome the antagonism between the sociologies of action and the functionalist / structuralist approaches, by designing the freedom of action of the individual and the role of social structure. For this, he recommends linking the actions to the structure in a recursive relationship. Thus, the actions of individuals are allowed by the social structure, itself updated, and thus potentially modified by these same actions. The structure goes beyond traditional dualism to affirm its duality. This duality is explained as follows: while constraining and facilitating actions, the structure is itself the result of this dynamic, perpetually located in time and transformed by the actions of social actors.

Far from reflecting traditional antagonism, the notions of action and structure can only be conceived in a dialectical relationship. The agents interpret, as competent actors, the structural conditions during the action. This interpretation is permitted by the actor's knowledge, most often tacit, and the reflexive control he exercises over his actions and those of other actors. Reflexive control refers to the agent's ability to routinely exercise observation and understanding of what he is doing and the reasons for his action. This work of interpretation induces a possibility of evolution of the social structure and thus the non-determination of the action. The actors, free and aware of their actions, although framed by the structure, have their own motives for action.

The duality of the structure, a fundamental notion of the theory of structuration, includes incessant back and forth between the individual level (the actors, which Giddens refers to as agents) and the collective level (social systems). Both build up each other in time. Indeed, the structural properties are "the medium and the result of the human action" that they organise in a recursive way, or more exactly the daily activities of the actors, which reproduce in time.

Action is another central concept of Structuration Theory. According to Giddens, action does not refer to intentions but to the ability to do something. Thus, we must not confuse the designation of what action is with the description of acts. Giddens defines action as a continuous process. It is not considered in isolation but always in close connection with the actor, who manifests himself only through action. Individuals

exercise a reflexive control over their activities by structuring them in their future actions. The actor is, at the same time, determined and free of his acts, in particular through the principle of reflexivity. Thus, in terms of choice of translation tools and their use, the actors have both a voluntary approach and another determined by their internal and external contexts.

2.3.1.3 Applying Structuration Theory to the Toussian Bible translation

To apply the theory of structuration to the Toussian New Testament translation, I will start from my own experience as an exegete-linguist and translator, that is, as a practitioner who took an active part in this translation. Thus the translation process is mastered, the actors involved are well known and the environment where the translation took place is not foreign. To these elements, the source text of the translation (namely, Greek) must be added.

Knowing that the necessary tools are gathered, let us see the process of translation through Giddens' Structuration Theory in all its aspects, agents, structures, system, duality of agency and structure, and the structuration process.

2.3.1.3.1 Agent and agency in the Toussian New Testament

The Toussian New Testament translation team is composed of three translators, a literacy teacher and an exegete-linguist. The translation team works together to produce drafts. Then there are reviewers and testers whose role is the checking of the translated texts and finally there is the translation committee. This committee supports the team spiritually and fills administrative gaps.

All these persons are agents in the sense of Giddens' theory because they demonstrate the characteristics of structuring agency. They are focused on practice, rather than thinking about it; they are governed by their practical consciousness. If asked what they are doing and how they are doing it, they are likely to be caught 'unawares' and would need a moment to think how to explain their actions in words, that is, how to translate their practical consciousness into their discursive consciousness (Van Rooyen 2013:500). As Van Rooyen explains, "Agency in news translation could therefore be explained by referring to what the agents (all the contributors to the translation process)

are actually doing”. The difference here is that it is not news translation but it is the Bible written in ancient languages (the source text) and translated into a modern language.

What are the daily activities of the translation team? The translators receive exegetical cards for the books they must draft from the exegete. In others words, the exegete presents to the translators a simplified and explained version of the texts they have to translate. Then the translators make the first draft and do what is called “pooling” to have a consensual text. Now they can give the text to the testers for village testing. It is only after this step that the text is submitted for review and later for checking with an advisor.

While the translators are working, they have the ability to choose another translation track that is different from the one proposed by the exegete or the advisor because they have power to do so. This power comes from their intimate knowledge of the target language and culture. Van Rooyen notices this when she says:

In Giddens’ terms, the translators (agents) used their agency to change the order of power through making certain decisions: they made use of their potential to choose an action different from the one they were ‘supposed’ to do (Van Rooyen 2013:500).

Structuration Theory helps us see the observed agents as recreating and transforming their social environment through these forms of practices, rather than just blindly reproducing the structure, but Giddens guides us to discover that agents cannot act completely freely. In discussion with the translators, I found that they are not aware of the decision power they have in terms of choice in the translation process. Even if these choices are eventually approved or rejected, translators are assimilated to the feeling of what they are translating. Their main concern is to translate clearly, naturally and accurately for the target culture. This innocent way of practicing translation is a result of the structure put in place. Van Rooyen confirms this idea: “This is possible because translators (as agents) rationalise their world by developed routines that provide them with a sense of security within the structure” (Van Rooyen 2013:500). Rationalisation also explains how translators negotiate with their social life as Bible translators. They often face sensitive information that forces them to protect themselves. They must know how to hide their own emotions or doctrinal and confessional considerations when confronted with source texts that do not say what they believe or feel. This self-protection

is part of the practice governed by practical consciousness filtered through the flow of information without allowing direct emotional involvement.

The process of translation also involves other agents, namely the translation coordinator, government structures, consultants and/or the target audience that could be investigated in more detail. Here it may be briefly noted that Giddens' theory allows us to imagine their roles in the structuration of the translation.

2.3.1.3.2 Structure, system, duality of structure and structuration in Toussian Bible translation

Giddens (1984:16) moves from agent, action and agency to the discussion of what he calls 'the core of Structuration Theory', namely structure, system and duality of structure. Structure refers to the rules and resources: for example, the daily routine in the process of translation. Rules are procedures, usually internalised and appearing as automatic or semi-automatic practices. Resources are materials and artifacts used to enable fulfilling rules. Rules and resources form a structure, which is reproduced through agents' using resources according to the set rules. In Giddens' terms, Toussian New Testament translation team is a system with structural properties that have enabling and constraining characteristics and affects both the agency and structure during the structuration process. On the one hand, translators follow rules (they translate a term in Language A with a corresponding term in Language B mostly in keeping with the prescribed vocabulary and translation technique range) and use resources (dictionaries, equipment, the knowledge acquired through exposure to the structure). At the same time, they constantly introduce minor variations. The structure constrains them, but it also enables them to express something said in another language in their target language; it also enables them to be creators of new words influencing the society and, thereby, to contribute to the transformation of the social structure in their part of the world.

Space and time are key factors of structuration in Giddens' sociology. Social structures stretch over time and allow institutionalisation, that is, routinisation of individual actions. Social structures also stretch over space, thus making themselves available for agents of one structure who are not necessarily in one place at the same time. Although they are far apart, they act within the rules and resources of the same structure, and structuration can occur on a considerably larger scale than physical interaction between two people can allow (Van Rooyen 2013:502).

Time also plays an important role as a factor in the Structuration Theory. The team can meet and makes decisions about what needs to be done. They decide who does what, when and where. Time must be imparted to accomplish different tasks in a specific deadline. Decisions can be well planned but sometimes they are not respected for a variety of reasons. For example, if they decide that it is the exegete who has to provide translators with the exegesis of the text to be translated and for one reason or another, he has not been able to do so, then the translator will not wait for another meeting to decide whether to continue modifying the text on which he was already working or whether to start drafting a new text as time of work should be respected. There is thus interaction between agent and structure. Time is indeed one of the greatest constraining factors in Bible translation. Thus, once again, as in the case of space factors, time is managed through the system in which agents and the structure interact and this system allows structuration.

The question of space in Structuration Theory, applied to translation in general and to Bible translation in particular, is not to be overlooked. It should be noted that space is not limited only to the linguistic community that is in the village, but space also concerns those who speak the language all over the world. So we can talk about globalisation. Translation inscribes Toussiana (the village where Bible translation is ongoing) in the world-wide space in which structuration grows to the global scale. Time also shrinks and becomes one worldwide time and translation plays its significant part in this process.

Finally, the concept of structuration in Bible translation needs to be looked at more deeply because of the complexity of the situation. Translators are involved at different levels of the system that they impact by their actions. In this case they act in the religious system. Their translation affects or influences the churches and others ecclesial organisational systems. According to Van Rooyen, “structuration may be viewed as a multi-tiered conglomeration of interacting systems of agents and structures” (Van Rooyen 2013:504).

2.3.1.4 Summary

To finish let us consider the following concluding words of Van Rooyen (2015:504):

First of all, Giddens' theory helps us look at the translation process in a more realistic way.... Giddens helps us see the social and the individual in constant interaction. Translator and translation appear as an indissoluble unity. The translator cannot be her-/himself without the structure and the structure cannot be itself without the translator. The translator and translation form a duality. Giddens helps us see the agent's power to transform structures....Giddens also helps us see the importance of the translator's role ... in a development context because he shows the power of the agent to reproduce or transform a larger social structure through (translation) practices. In the globalised world the translating agent can make a significant contribution to the social structuration in terms of inscribing it into the world-wide time-space.... The translator is therefore, in Giddensian terms, directly involved with practices linked to the entire developing society.

What Van Rooyen wrote concerning the application of Giddens' theory to translation in the context of a community radio station is also true concerning the translation process of a Bible translation team.

As is true of any theory, Giddens' Structuration Theory has its advantages and disadvantages. Social theorists such as Whittington, Archer, and Craib have criticised the theory of structuration. For Whittington, Giddens' structural pliability has gone too far (Whittington 2010:114). Archer (1982) proposes that Giddens' structuration model for 'conflating the individual and the social' is an emergentist model with an analytic dualism between individual action and social context. She would like to see structure and agency as independent. According to Craib (1992), first, Giddens focuses on social practices and thus his work lacks 'ontological depth', failing to get at the social structures that underlie the social world. Second, Giddens' theoretical synthesis does not 'mesh well with the complexity of the social world'. Craib (1992:195) says that we need a range of theories to deal with this complexity and even messiness, as he calls it. Third, as Giddens does not offer a basis from which to work, he lacks an adequate base for critical analysis of modern society. Fourth, Giddens' theory seems fragmented as he eclectically takes bits and pieces from theories that do not necessarily fit together. Finally, Craib indicates that it is not always possible to understand Giddens. Often the reader guesses what Giddens'

meanings of concepts are. However, Craib (1992:196) says it is almost impossible to think of modern sociology without Giddens' work.

2.3.2 Sociology of religion

Religion is an almost universal institution in human society. It is found in all societies, past and present. All the preliterate societies known to us have religion. Religion goes back to the beginning of culture itself. It is a very ancient institution. There is no primitive society without religion.

Like other social institutions, religion also arose from the intellectual power of humans in response to certain felt needs. While most people consider religion as universal, religion is a significant institution of societies. It is the foundation on which the normative structure of society stands.

This section will cover three parts: the first section will give a sociological definition of religion, the second will be about the roles of religion in the society and the last section will outline the impact of religion on Toussian society.

2.3.2.1 Definition of religion

Religion is concerned with the shared beliefs and practices of human beings. It is the human response to those elements in the life and environment of mankind which are beyond their ordinary comprehension. Religion is pre-eminently social.

Two major strategies used by sociologists of religion are substantive and functional definitions. Substantive definitions try to establish what religion is; functional definitions describe what religion does.

A substantive definition attempts to establish categories of religious content that qualify as religion and other categories specified as non-religion. Spiro offers a straightforward substantive definition of religion as "an institution consisting of culturally patterned interaction with culturally postulated superhuman beings" (Spiro 1996:96). Spiro further explains his definition as follows

By "*institution*," this definition refers to socially shared patterns of behavior and belief. All institutions include beliefs, patterns of actions, and value systems; the critical feature of religion is that the beliefs, patterns of action, and values refer to "*superhuman beings*" (Spiro 1966:98).

Spiro's definition of religion is a good example of a sociological definitional strategy, because all of the categories in the definition— "*institution*," "*culturally patterned*," and "*culturally postulated*" are sociologically relevant. His explication of the concept of "*superhuman beings*" is also sociologically significant because it emphasises the sense of power. "Superhuman beings" are defined as those having greater power than human beings who can help or hurt humans but can be influenced by human action (Spiro 1966:98). Power is one of the most important concepts in the sociology of religion, and a definition that emphasises power can be useful.

A functional definition of religion emphasises what religion does for the individual and social group. Accordingly, religion is defined by the social functions it fulfills. The content of religious belief and practice is less important for this definitional strategy than the consequences of religion.

Clifford Geertz' definition of religion is a useful example of a functional definition:

A religion is: (1) a system of symbols which acts to (2) establish powerful, pervasive, and long-lasting moods and motivations in men by (3) formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic (Geertz 1966:4).

This definition emphasises several sociologically important concepts. The most important element is the provision of meaning because the establishing of shared meanings (i.e., symbols) is an essentially social event. The definition also accounts for social structural and social psychological functions through the concepts of moods, motivations, and factuality (which also relate to the notion of institution, as Spiro uses it). The distinguishing features of this definition are the "conceptions of a general order of existence" and their realism. According to Geertz, people interpret events and experiences as meaningful by linking them with a larger sense of order.

This larger sense of order is perceived from a religious perspective as entirely real even more real than mundane events and experiences. Empirically this distinction means that the content of religious beliefs and practices does not matter as long as it serves to symbolise some transcendent order to believers (Geertz 1966:12).

The major advantage of substantive definitions is that they are more specific than functional ones. They are more explicit about the content of religion. Substantive definitions tend to be narrower and neater than functional definitions; using them, one can specify whether a phenomenon is or is not religion. Substantive definitions also tend

to correspond more closely than functional definitions to common sense notions of religion because they are generally based.

2.3.2.2 Roles of religion

Religion is interwoven with all aspects of human life and fulfills a number of functions as described in the following sections.

2.3.2.2.1 Religion helps for social maintenance

“By relating the empirical world to the super-empirical world, religion gives the individual a sense of security in this rapidly changing world. This sense of security of the individual has significance for the society” (Geertz 1966:12). Since religion helps humans to forget the suffering, disappointments and sorrows in this life, social dissatisfaction and social unrest become less frequent and the social system continues functioning.

2.3.2.2.2 Religion promotes social integration

Religion acts as a unifying force and hence promotes social integration in several ways. “Religion plays an important part in crystallising, symbolising and reinforcing common values and norms. It thus provides support for social standards, promotes socially accepted behaviour” (Geertz 1966:4). Common faith, values and norms etc. are significant in unifying people.

According to Geertz (1966), as individuals perform rituals collectively their devotion to the ends and goals of the group is enhanced. Through a ritual, one expresses common beliefs and sentiments. “Rituals help individuals to be identified with their own social group, on the one hand, and to distinguish themselves from members of other groups, communities or nations” (Geertz 1966:8).

“By distinguishing between holy and unholy things, religion creates a sacred symbol for the values and this symbol becomes the rallying point for all persons who share the same values” (Spiro 1966: 114). The boa (snake) as a sacred symbol for the Toussian, for example, is a rallying point that gives cohesion to Toussian society.

For Spiro (1966), religion performs its function of integration through social control. It regulates the conduct of individuals by enforcing moral principles and by prescribing powerful sanctions against individuals who violate the moral principles.

2.3.2.2.3 Religion helps to knit the social values of a society into a cohesive whole

Religion is the ultimate source of social cohesion. The primary requirement of society is the common possession of social values by which individuals control the actions of self and others and through which society is perpetuated. These social values emanate from religious faith. Religion is the foundation upon which these values rest (Spiro 1966: 108).

Children should obey their parents, should not tell a lie or cheat, women should be faithful to men and vice versa; people should be honest and virtuous are some of the social values which maintain social cohesion. It is religion that asks individuals to renounce unsocial activities and requires them to accept limitations upon their desires.

2.3.2.2.4 Religions acts as an agent of social control

According to the Anthropologists Spiro and Geertz (1996), religion not only defines moral expectations for members of the religious group but usually enforces them. It supports certain types of social conduct by placing powerful sanctions of the supernatural behind them.

It declares certain forms of social behaviour as offences not only against society but also against God. Hence any violation of the acceptable norm is punishable not only by God but by society.

2.3.2.2.5 Religion promotes social welfare

Religion encourages people to render services to the needy and poor and promote their welfare. It develops philanthropic attitudes in people. Help and assistance are rendered to poor and destitute persons due to religious inspiration. It is believed that one can obtain the cherished goal of religion by way of giving alms and assistance to helpless and needy persons. In this way religion promotes the welfare of individuals, groups and the community.

2.3.2.2.6 Priestly function

For Spiro (1966), in many religions, the priesthood often was dedicated to art and culture and the practice of medicine. Magic supplied the roots of observation and experimentation from which science developed. It also inculcated the habit of charity among the people who opened many charitable institutions like hospitals, rest houses, and temples to help the needy and the poor.

In the Toussian society, the role of the priest can be divided into four parts: First, the priest is the person who can predict the future or coming events, so he can advise people on what to do or the kind of behaviour to adopt. Secondly, the priest has the role of healer. He has great knowledge of medicinal plants and uses it to cure diseases. The third role of the priest in the Toussian society is mystic. The priest is at the intersection between dead persons and the real world so he can bring up the will of the dead persons to the inhabitants of the village. The last role of the priest is the consequence of his role in reconciliation, as described below. The whole society gives respect to the priest and as a result he becomes the best agent of reconciliation in case of conflict. The priest plays an important role in all sorts of conflict resolution in the society.

2.3.2.2.7 Religion rationalises and makes bearable individual suffering

In the words of Spiro (19966), religion serves to soothe individuals in times of suffering and disappointment. Individuals often experience disappointment even in the midst of hopes and achievements. The things for which individuals strive are in some measure never achieved. When human hopes are dashed, individuals naturally look for consolation and compensation in religion (Spiro 1966:108-115).

2.3.2.2.8 Religion enhances self-importance

Religion allows people expand oneself to infinite proportions. With religion, man unites himself with the infinite and feels ennobled. Through unity with the infinite the self is made majestic and triumphant. Man considers himself the noblest work of God with whom he shall be united and his self thus becomes grand and luminous.

Besides this, religion shapes domestic, economic and political institutions. Religion supports institutional pattern more explicitly. All the great religions of the world have attempted to regulate kinship relations, especially marriage and family. Political institutions are often sanctioned by religion. For example, it is said that the emperor of the Mossé (the majority ethnic group of Burkina Faso) holds his power from God so he could not be replaced before his death.

Religious rites are performed on many occasions in relation to vital events and dominant interests: birth, initiation, marriage, sickness, death, hunting, animal husbandry and so on; and they are intimately concerned with family and kinship interests and with political institutions. Religion is the central element in the life of civilisation. It has also performed some other services to humanity among which is included the

provision of work, the spread of education, the accumulation of capital and the creation of a leisure class.

For thousands of years, religion has exerted a great influence over economic and political life. Even today religion is called upon to support rulers, contacts and other legal procedures.

After examining some of the social aspects of religion, it is good to focus now on the impact of religion on the Toussian society.

2.3.2.3 Impact of religion on Toussian society

As mentioned above, religion involves a system of beliefs, practices, and values concerned with the sacred. It is related to supernatural entities and powers which are considered as the ultimate concern of all mundane existence among human groups.

Sociologists are not concerned with the competing claims of different religions. They mainly deal with the social effects of religious beliefs and practices. In other words, the sociological analysis of religion is concerned with how religious beliefs and practices are articulated in society, how they affect interaction among persons of different religious faiths, etc.

This section will examine and analyse the impact of Christian beliefs and practices as well as missionary activities (such as provision of social services) on Toussian society.

2.3.2.3.1 Religious conversions and change

In Toussian traditional society, the chief was a political and religious leader; as the final ethnic authority figure, he was the chief priest of his people.

In view of some of the induced changes in the traditional political and religious system, engendered by the conversion of some of the traditional leaders to Christianity, the indigenous value of the chief as an exemplary traditional religious and political leader was severely compromised. The social role of the chief, especially, came into contention as Christian teachings demanded that they break away with some of their traditional religious and cultural practices.

The provision of schools by the missionaries and the introduction of Christian morning worship at schools, together with Bible knowledge lessons, became formal means of education and evangelisation for the younger generation. These formal Christian teachings and education induced Christian moral change, because the emphasis was on individual salvation. In this sense, this new process of education and learning

stood at variance with the old traditional system of education and socialisation. In the traditional system, religion with its moral values was not taught; the younger ones learnt by observation and participation. Its purpose was to affect a communal, rather than individual salvation, rooted in harmonious community relationships for the enhancement of the vital force.

Another serious challenge to the indigenous religious system was the questioning of certain beliefs and practices, especially by the younger generation as a result of the new religious consciousness introduced by the Christian missionaries. Explanations were sought for the rationale behind the various traditional religious taboos and sanctions as Christian converts claimed that they were no longer obliged to submit to the religious injunctions of the ancestors and other deities. This boldness to question elders by the younger people on matters of traditional beliefs and practices was really new and revolutionary in a culture where children and young people were taught to obey elders, but not to question. The traditional authority structure for ensuring conformity to social norms came under serious pressure. This was further intensified by the western system of education and culture which became some of the important factors of social change in traditional communities at that time. These and many other religious and cultural changes began to impact the indigenous context as Christianity grew and established itself firmly in the Toussian area. Some of these changes were reflected in the religious festivals and transitional rites that were observed in the communities and my discussions will now turn to these aspects of the people's life.

2.3.2.3.2 Religious festivals

Another major religious and cultural impact of Christianity on the Toussian indigenous communities could be observed in the celebration of Christian festivals; mainly Christmas and Easter. These are festive occasions celebrated by all members of different religious backgrounds in the communities.

Many people travel during these periods from their places of work to visit members of the extended family in their hometowns and villages. The usual Christian messages preached in the churches on these occasions have tended to stress the need for humanity to respond to God's love and forgiveness for salvation, as conveyed in the festivals (Christmas, Easter, etc.). In addition to this, the Christian teachings have also focused on inculcating the values of love, forgiveness and reconciliation. These have had some effect on the lives of some Christians and, even, the rest of the community. The

occasions have been used by people to settle family disputes and promote reconciliation, as well as to organise community meetings towards the execution of development projects.

While Christian teachings have, most of the time, deepened the values of individual salvation and righteous living, the celebration of the Christian festivals have, on the other hand, served to reinforce some of the Toussian communal values.

Sunday as a Christian day of worship is another visible evidence of the Christian religious and culture influence on the people in this traditional community. It has become a community observance as a day of rest for the whole community and not only for the Christians. The traditional day of rest was linked to the various deities of the community that I described in the first chapter. Some Christian members, however, violated these traditional injunctions, regarding them as prohibitions that were rooted in fetish beliefs and practices.

2.3.2.3.3 The socio-economic impact of Christianity

The Christian understanding of Jesus' holistic ministry, as expressed in addressing both the spiritual and materiel needs of humanity, has guided most Christian churches in their mission in various cultures. The early Christian missionaries; the Roman Catholic, demonstrated their compassion and concern for the spiritual as well as the material needs of the people of the Toussian area.

The introduction of the Christian gospel, together with the provision of formal education and other social services in the Toussian region, was initiated by the early European Christian traders and missionaries. It is in these social programs that one could observe the greatest impact of Christianity on the life of the people. The church is involved in the provision of basic public and private schools and secondary schools. In fact, the provision of water, electricity, good access road and other amenities in Toussiana and its neighboring villages happened through the instrumentality of the church.

It is not only in the area of education that the impact of the churches' social service has been observed and felt. From the very beginning, the Christian missionaries demonstrated their commitment to help build the country's economy, beside education. In the field of agricultural, medical and other social services, the Christian churches have, equally, responded to the plight of various communities where they have evangelised. The churches in their various ways initiate intervention programs to respond to certain

challenges such as lack of potable water, outbreak of diseases, storms and floods, among other needs in the communities.

Admittedly, all the churches' activities and influence on the Toussian society cannot be perceived or described as positive. Mention has already been made of certain set-backs as regards the attitude, particularly, of the Christian mission churches towards some indigenous practices and values: the intolerance towards indigenous religious and cultural expressions, the undermining of traditional authority by some Christian converts, due to some of the churches' teachings, the European civilising attitudes, which characterised the missionary activities of the European established churches, among others, are but some of them. Besides these, a Christian impact that needs to be noted here is what seems to be the disintegrating effect of the churches' activities on the traditional family structure and values.

People have argued that some of the churches' teachings and emphasis on personal and individual salvation, as against the traditional value of family and community belonging, is responsible for the current lack of family and community control on individual moral life, resulting in individualism, selfishness, greed and corruption. One the evidence of this disintegrative effect in this traditional area is individualism, which has led to some family houses being left in ruins in preference for the construction of individual housing units, a phenomenon that did not exist in the past. Of course, while the blame for these happenings cannot be put entirely at the doorstep of the Christian churches, European missionary Christianity also cannot be exonerated completely for its failure to take into account the African concept of communal salvation and well-being which were cherished values in this traditional area.

It must be reckoned, however, that the forces of modernity through Western culture, which are impacting various societies, have been strong elements in this process and a holistic approach in examining and addressing the problem needs to be adopted.

In spite of the above observations, the impact of Christian churches' activities on the Toussian community life has been laudable. When it was doubtful in the minds of the European colonialists as to whether Africans were capable of taking part in the affairs of governing themselves, the churches showed the way.

To sum up, we can say that the above discussions delineate some of the major areas of the indigenous religious and cultural life in which Christian beliefs and practices,

with their underlying values, have impacted the traditional communities in the Toussian area.

Our next task will be the examination of the sociological turn in Translation Studies.

2.4 Sociological turn in Translation Studies

Translation was seen in the past, according to Gutt, as an interpretive activity: the relevance of translation lies in informing addressees of what someone else has said, written or thought (Gutt 2000a:166; 209-211).

But nowadays, because of many complex interrelations between the translator and translation, the practice of translation and the profession of translator are in mutation. As Gutt observes, the term *translation* at present is increasingly used for communication that constitutes a descriptive use of language. Translation is not necessarily a reported speech but can be a new utterance of which the primary purpose is an independent statement about or reference to the subject matter itself (Gutt 2000b:166; 47-68; 215-220).

Translation is now often performative, productive and discursive. As a result, Translation Studies must use new frameworks to interrogate its own discourses and to develop broader views of translation in order to respond to pressures coming from inside and outside the field alike (Zheng 2017:28).

Since its rise in the 1960s, the discipline of Translation Studies seems inclined toward paradigmatic shifts, or “turns”. This inclination is caused by both the nature of the discipline’s subject and the structure of the discipline.

The various shapes of communication which mold the issues dealt with in the realm of Translation Studies, from the very beginning of the discipline’s establishment process, call for us to go beyond disciplinary boundaries (Wolf 2012:131). However, for a quite long time, the process of translation was supposed to be immune to external disturbances. The translator was expected to take a neutral standpoint and be invisible in the practice of translation. Similarly, translation was not considered to be subject to any social factors.

As the “cultural turn” in the 1990s views the object of Translation Studies as “text embedded within its network of both source and target cultural signs” (Bassnett and

Lefevere 1990:12), the sociological turn of Translation Studies proposes that translation is a social practice. According to the Sociology of Translation, any translation is inevitably connected to social contexts. On the one hand, the act of translating is undeniably carried out by individuals in a social system; and on the other hand, the translation phenomenon is unavoidably embedded in social institutions, which greatly determine the selection, production and distribution of translation, and as a result, the strategies adopted in the translation itself (Wolf 2007:8).

This section will give an overview of the development of Sociology of Translation Studies, the social context in which the Toussian translation occurs and the role of the translator as promoting active social change.

2.4.1 Overview of the field

Holmes first proposed the concept of *Translation Sociology* or *Socio-Translation Studies* in his paper “The Name and Nature of Translation Studies” presented in the Translation Section of the Third International Congress of Applied Linguistics, held in Copenhagen, 21-26 August 1972. When introducing function-oriented Descriptive Translation Studies, Holmes said:

Pursuing such questions as which texts were (and, often as important, were not) translated at certain time in a certain place, and what influences were exerted in consequence, this area of research is one that has attracted less concentrated attention... Greater emphasis on it could lead to the development of a field of translation sociology (Holmes 2000:177).

A series of works (Inghilleri 2003, 2005; Buzelin 2005, 2013; Wolf and Fukari 2007; Pym, Shlesinger and Simeoni 2008) contributed to the emergence of a “translation sociology” and brought about important insights into the construction of a public discourse on translation and the self-image of translators and especially into the translation process itself, among other central issues. According to Wolf, the sociological turn marks paradigmatic changes in reflection on the reasons conditioning a translation process (Wolf 2012:130). For the same scholar, established approaches in sociology are employed as a starting point for sketching new horizons and for further developments in Translation Studies. These approaches are used to help explore the mechanisms underlying translation in larger social contexts in general and the social nature of translation in particular. The new conceptualisation of translation as a social practice has

brought about a variety of research fields which so far have been under-researched, such as institutions of translators' training, professional institutions and their impact on translation practices, working conditions, questions of ethics in translation, political aspects of translation, and many more (Wolf 2012:133).

In the 2000s, the sociological turn became one of the most prominent fields of research in Translation Studies and included diverse themes and theoretical paradigms (Baker 2010). Several sociological theories have been applied to Translation Studies, among which Bourdieu's theory of social fields, Luhmann's social systems theory and Callon and Latour's actor-network theory are the most notable ones (Inghilleri 2005; Buzelin 2005; Tyulenev 2011, 2012a, 2013).

2.4.2 Sociological theories in Translation Studies

2.4.2.1 Bourdieu and the Sociology of Translation

In studies on language in society, Bourdieu is often seen as a macro-sociological theorist whose main contributions lie in the field of theorising social action and structuration, symbolic power relations and capital, and habitus (Blommaert 2005:223).

According to Bourdieu (1984), *capital* is accumulated labour, which enables agents or groups of agents to appropriate social energy in the form of reified or living labour. Capital takes four fundamental forms: economic capital, cultural capital, social capital, and symbolic capital.

Habitus is a system of embodied dispositions or tendencies that organise the ways in which individuals perceive the social world around them and react to it. These dispositions are usually shared by people with similar background in terms of social class, religion, nationality, ethnicity, education, profession etc. (Lizardo 2004), as the habitus is acquired through mimesis and reflects the lived reality to which individuals are socialised, their individual experience and objective opportunities.

A *field* is a setting in which agents and their social positions are located. The position of each particular agent in the field is a result of interaction between the specific rules of the field, agent's habitus and agent's capital (social, economic and cultural).

Bourdieu's concepts of habitus, field and capital have contributed greatly to the theorisation of the interaction between agency and structure within Translation Studies.

Within Bourdieu's theoretical framework, translators with their own habitus and capital compete in the field of power relations and thus practice translation.

Bourdieu's conceptualisation of the relationship between agency and structure has proved useful for addressing the reproductive or transformative potential of acts of translation within particular historical and socio-cultural contexts and the specific impact of translators and the complex of networks in which they operate on translation activities.

2.4.2.2 Callon and Latour's Actor-network Theory

Research in French sociology of science has been dominated by two schools of thought represented by Pierre Bourdieu and Bruno Latour. The two schools which are generally taken as radically opposed to each other differ mainly in the importance placed on agency or, conversely, on structure. Whereas Bourdieu assumes that society can only be explained by analysing practices and relating them to their authors' position in society as well as to their own trajectory, Latour claims that to understand a society one must, above all, analyse the way humans and non-humans interact (Zheng 2017:30).

According to Latour (1997), actor-networks encompass human and non-human actors, i.e., anything that can induce an action, whether intentionally or not. Both human and non-human actors are treated equally according to the principle of generalised symmetry.

Actor-network theory tries to explain how material-semiotic networks come together to act as a whole; the clusters of actors involved in creating meaning are both material and semiotic. As a part of this, it may look at explicit strategies for relating different elements together into a network so that they form an apparently coherent whole. These networks are potentially transient, existing in a constant making and re-making (Latour 2005:48).

The theory assumes that nothing lies outside the network of relations and suggests that there is no difference in the ability of technology, humans, animals, or other non-humans to act (and that there are only enacted alliances). As soon as an actor engages with an actor-network, it too is caught up in the web of relations, and becomes part of the entelechy.

In light of Latour's theory, translation is a heterogeneous network in which human actors such as translators and commissioners and non-human actors such as translation companies and paralleled texts interact with each other.

By following the actors in the network of translation, that is, observing the network as it builds, consolidates and transforms itself through the production process, translators' choice of translations as well as negotiations and decision-making that influence their choice can be observed.

2.4.2.3 Luhmann's Social Systems Theory

The core element of Luhmann's theory centres on the problem of the contingency of the meaning and thereby it becomes a theory of communication. Social systems are systems of communication, and society is the most encompassing social system. Being the social system that comprises all (and only) communication, today's society is a world society (Luhmann 1982). A system is defined by a boundary between itself and its environment, dividing it from an infinitely complex, or chaotic, exterior. Furthermore, each system has a distinctive identity that is constantly reproduced in its communication and depends on what is considered meaningful and what is not. Social systems are self-reproducing and self-referential. Luhmann's theory is introduced to Translation Studies to discuss the nature of translation (Hermans 1999) and the systematic study of translation (Tyulenev 2011).

2.4.3 Problems and prospects of Sociology of Translation

2.4.3.1 Current problems in Sociology of Translation

Sociology of Translation, Translation Sociology, Socio-translation Studies are terms used in different studies and in most cases can replace one other. Wolf (2007:31) argues that the different terminologies used in current research are caused by the fact that studies in this paradigm are in the making. However, a unified term for studies in a certain academic field is of great importance. As this branch of research studies translation from the perspective of sociological theories, it is asserted that sociology of translation is a more proper name than translation sociology.

The second problem in current Sociology of Translation Studies is about its object of study. Wolf (2007:13-18) identifies three types of Sociology of Translation Studies: sociology of agents, sociology of the translation process and sociology of the cultural product. As Sociology of Translation deals with the macro environment of translation activities, some researchers question that its ignorance of language and text may make it deviate from the essence of Translation Studies. However, translation is a complicated

social practice. Its study should not be confined to the study of language and text only but also consider its broader social context.

In fact, to deny translation activity as a social phenomenon and repercussions of its social context on text production is a real deviation from Translation Studies. “Sociology of translation is a comprehensive study of translation with strong theoretical support of micro-analysis, meso-analysis and macro-analysis of sociology” (Zheng 2017:31).

The third problem is about its research model. Sociology of Translation provides a brand-new perspective of studying translation. However, there are complaints that sociological theories are too abstract to be applied to real-world translation problems. They can guide Translation Studies to a broader context but may fail to instruct translation practices in reality.

2.4.3.2 Prospects of Sociology of Translation

When describing the future directions of the Sociology of Translation, Inghilleri says:

The emerging sociology of translation and interpreting will develop a certain eclecticism with respect to social theory or, indeed, establish divergent and competing approaches. Each of these possibilities suggests a future of innovative and energized dialogue and debate (Inghilleri 2005:142).

It seems likely that the burgeoning branch of Translation Studies will continue its momentum of development in the future. Sociological Translation Studies need to further clarify their object of study and systemise their research methods. Agency and language have to be examined specifically in Sociological Translation Studies on the basis of full comprehension of sociological theories that are different and sometimes competing in certain aspects. The study of agency is of primary importance to make Translation Studies more “agent aware” and translators more visible as social actors. Therefore, “more empirical research should be conducted on what translators actually do and say they do in the widest possible contexts of their professional practice” (Inghilleri 2005:142).

2.4.4 Translator as an active social agent in Toussian Bible translation context

For a definition of the agent of translation, I will draw on Milton and Bandia (2009). As they note, Sager defines agent of translation in these terms: “the agent of

translation is a person who is ‘in an intermediary position between a translator and an end user of a translation’” (Sager 1994:140). For him, the agent is at the beginning and the end of the speech act of translation; the previous speech act of writing the document, and the subsequent speech act of a reader receiving the document are both temporally, spatially and casually quite independent (Sager 1994:140).

According to this definition, there are two specific types of agents: those who have effected changes and those whose role focused more precisely on the selection and style of translations (Milton and Bandia 2009:2).

In the Toussian context, Bible translation was the starting point for language codification. The translator, in his role of mediator between the biblical culture and Toussian culture, is the one who brings linguistic innovations and cultural enrichment. Linguistically, this happens through the creation of new concepts or the activation of notions that were previously unknown or non-existent in the lexicon of the language. Culturally, the Toussian translator contributes to the valorisation of certain cultural practices by shedding biblical light on them. Also, in the Toussian context, the translator is at the heart of social realities, he is not only immersed in the transfer of meaning, but participates in social events in order to influence them positively.

As outlined by Milton and Bandia, agents of translation are not only confined to the study of source texts and target texts, but they are also “text producers, mediators who modify the text such as those who produce abstracts, editors, revisors and translators, commissioners and publishers”, but also “patrons of literature, Maecenas, salon organizers, politicians or companies which help to change cultural and linguistic policies”. These agents all play a part in “cultural innovation and change” (Milton and Bandia 2009:1). They write:

In their role in terms of cultural innovation and change, they may go against the grain, challenge common access and contemporary assumptions, endanger their professional and personal lives, risk fines, imprisonment, and even death. So agent of translation does not necessarily see agency as whiggish, leading to a better world, with translation automatically promoting improved contact between nations. The agent will make choices, which may have great importance for the future of the nation. Agents of Translation also challenge the domestication vs. foreignization model (Milton and Bandia 2009:17).

Agent of translation in its forms above defined is an actor involved in many aspects of social life. He could be involved in the fighting for independence, in the development

of new opinions, he can be a cultural agent as Milton and Bandia emphasise: “In a context of fighting for independence translation is here seen as contributing to the emancipation movement, to the creation of a national and continental identity, and to the construction of a new culture in the region” (Milton and Bandia 2009:18).

In the Toussian context, since translation is only focused on the Bible, the translator’s role remains limited and there are other needs that require the work of the translator. These include a detailed explanation of the biblical text, literacy training and the training of church leaders. If necessary, the translator should also be involved in the issues of sanitation, public health, women's emancipation and forced marriage. All of these issues that can contribute to social change should be of concern to the translator. The agent contributed through translation to introduce “modern ideas and new cultural forms into a country which was just coming out of a long period of colonisation marked by severe restrictions on intellectual production” (Milton and Bandia 2009:53). Agents of translation are also considered as “option makers” from the perspective of Even-Zohar’s theory of culture repertoire and this introduces a very fruitful avenue of reflection (Milton and Bandia 2009:133).

The agent of translation is therefore at all the intersections of the society. He has a role of “recreation or transcreation” of societal values (Milton and Bandia 2009:259). Viewed from this angle, the agent of translation should not be seen as an individual but a collective entity using translation as a means to an end, with a defined political or cultural agenda.

2.5 Conclusions

This chapter has provided an important framework for considering the research question of this thesis in the following ways.

First, Structuration Theory provides a framework for examining the Bible translation process in a holistic way and a more realistic way. It also highlights the fact that the social and the individual are in constant interaction.

Second, an understanding of the sociology of religion provides an important framework for considering the religious life of the Toussian people and the religious context of Bible translation. The religious beliefs and practices of the Toussian community were already a factor of social cohesion before the advent of Christianity. Religion was also a means of maintaining social values. With the advent of Christianity,

the Toussian society was subject to a momentous change, which must be constantly sustained by the New Evangelisation, which takes into account the cultural aspects and all the needs of the Christian.

Finally, Bible translation should no longer be seen as a task for Western missionaries or simply as an intellectual work consisting in the transfer of meaning from a source language to a target language. Translation must properly fulfill its social function by embracing all social disciplines. As Wolf mentions: “The new conceptualization of translation as a social practice has brought about a variety of research fields which so far have been under-researched, such as institutions of translators’ training, professional institutions and their impact on translation practices, working conditions, questions of ethics in translation, political aspects of translation, and many more” (Wolf 2012:133).

In light of the sociological framework explored in this chapter, the next part of this thesis will consist in painting a picture of the entire Toussian society.

Chapter 3: Sociological Landscape of the Toussian Community

3.1 Introduction

In the first chapter, I presented the Toussian community in a general manner. In this chapter, the aim is to present and analyse the Toussian social entities by focusing on their function of village peace-building.

The Toussian community has a common cultural background with the populations living in the same region. Indeed, it has the same social organisation as the Bwaba, Bobo-Madarè, and Karaboro. In the Toussian mentality, this social organisation is the foundation of social cohesion. Each component is considered to have "legitimacy" in the words of Sanon (2008:28).

In this chapter, I will show first how the Toussian community is socio-politically organised, and then the focus will be on conflicts and their resolution in the Toussian society. The last part of the chapter will give a short survey of the concept of reconciliation in Toussian culture.

The method used here is a qualitative one. The main characteristic of qualitative research is that it is mostly appropriate for small samples, while its outcomes are not measurable and quantifiable. Its basic advantage, which also constitutes its basic difference with the quantitative research, is that it offers a complete description and analysis of a research subject, without limiting the scope of the research and the nature of participant's responses (Collis and Hussey 2003:234).

In order to gain a better insight into the Toussian society, semi-structured interviews were conducted with ten (10) Toussian traditional elders (only men). Toussian elders are the traditional leaders in Toussian society, the individuals who know the culture best, who wield traditional power, and who are involving in village peace-building. Interviews were conducted in the courtyard or inside the house of the interviewee, and lasted approximately 30 minutes. Answers were recorded by note-taking and a recorder. All the interviewees live in the central Toussian area and the discussions were conducted directly in Toussian, which is my mother tongue.

The interviews were transcribed and a thematic analysis of them was conducted. This involved coding all the data before identifying and reviewing the followings themes: Sociopolitical organisation of the Toussian culture, conflicts and their resolution, and the

notion of reconciliation within Toussian culture. Each theme was examined to gain an understanding of participants' perceptions and motivations. Finally, each theme was divided into a sub-theme and developed to shape this chapter.⁴

3.2 Sociopolitical organisation of the Toussian community

Toussian society is a headless society in the sense that it has no central authority, unlike the societies of Eastern Burkina Faso (Gourmatchema) and Central Burkina Faso (Mossi) where a central authority governs the society. According to Dacher, a headless society is devoid of social stratifications (Dacher 1997:10).

According to the Toussian elders, each village is composed of the following: a *sétah tɛ̀* "land chief", a *kwil tɛ̀* "village chief", and a specialised group of blacksmiths. There are also initiatory societies led by an Elder (Toussian Elders Interviews 2019a). These entities are a source of weak social differentiation and the Toussian society is vigorously ensuring that it remains so. What are the structures that shape Toussian society? The following section will first analyse the social structures before focusing on the social components and their roles in society.

3.2.1 Social structures

In Murdock's view, the notion of social structure designates the coherence of social institutions: institutions are not arbitrary or aleatory conglomerates; in this sense they have a structure (Raymond and Bourricaud 2004:584). Toussian society, like African society in general, is essentially communal. Each social institution forms a whole in which an individual feels fully integrated. Kinship is the framework, the basis of all social organisation. The clan is made up of several very large families. It is a group formed by all the descendants of a distant ancestor, real or mythical, who are aware of a common filiation (Dacher 1997:11). It can be divided into lineages. The lineage brings together all the descendants in a single line of one particular person (Dacher 1997:11). For example, the male line gives patrilineal kinship; the female line gives matrilineal kinship. In the

⁴ In order to preserve the anonymity of the traditional Toussian elders who were interviewed, the information gleaned from the interviews is identified only by "Toussian Elders Interviews (2019a, 2019b, 2019c, 2019d, 2019e, 2019f, 2019g, 2019h)." See the Appendix for the semi-structured interview questions.

Toussian society, matrilineal kinship determines the one who inherits the family properties.

Within the matrilineal system, no offense or crime, whatever its seriousness may give rise to any revenge or be brought in front of a judicial authority outside the lineage. Only ancestors are empowered to do justice (Dacher 1997:12). However, the conflict is submitted to the head who is the eldest of the clan.

From the Toussian elders, I learned that Toussian society is composed of four scattered matrilineal kinships or *wɔkɔ*, a term that also means "house". In addition to a name, each matrilineal kinship once had a totemic ban, which people no longer observe today. The matrilineal kinships constitute an important symbolic link that manifests itself in ritual roles and economic assistance in case of funerals or weddings (Toussian Elders Interviews 2019a).

What happens in case of a conflict between two members of the same matrilineal kinship? Toussians are allies for each other called; this relationship is called *yɛfɔn* (my ally). For example, those named Ouattara are the allies of those named Coulibaly. The elders provided examples of different possible combinations of clans who have the relationship of allies. In case of conflict, the *yɛfɔn* (ally) is called upon to act as a mediator and no party has the right to refuse reconciliation (Toussian Elders Interviews 2019b).

What is the political function of Toussian matrilineal descent? In answering this question, the Toussian elders state that the functions of lineages are mainly ritual and the solidarity they establish between their members is occasional and dependent on circumstances. However, the matrilineal lineages mitigate the potential hostility between people from different villages (Toussian Elders Interviews 2019b). In the Toussian society, there are two kinds of residences: the unit of residence, and the village.

The residence unit or *gbô* "concession" is inhabited by a group with a patrilineal agnatic structure, not excluding the presence of maternal children. Despite the patrilocal residence, which updates and gives priority to the agnatic link, there is no constituted agnatic descent group, but only a father-son relationship. Most conflicts within the residential group are resolved by the father or paternal grandfather.

The village is made up of two realities that do not necessarily coincide: the *fɔ* (ritual village), the *setah* (territory), a term that also means the land as a sacred entity. From the traditional point of view, only the *fɔ* (ritual village) can constitute an autonomous village. A village can be located on the land of another village. This kind of

village is an autonomous *ḥ* (ritual village) but is not territorially independent because its chief of land will be the one of the host village.

The village is therefore a ritual unit which is characterised by a territory, autonomous or not, by a regular worship to a particular chthonic power in a particular sacred place.

3.2.2 The composition of Toussian society

People of the actual Hauts-Bassins region (the region covering the Toussian country and its surroundings in the political organisation of Burkina Faso) have conceived and put in place different legitimacy based on customary law considered as the set of rules and principles provided by customs for a harmonious life in each society (Sanon 2008:17).

The composition of Toussian society is very complex. The elements composing it are both people and well-structured institutions. In this section, each element is described and its role in social cohesion is explained.

3.2.2.1 The chief of the land

According to my informants, the *sétah tḥ* (chief of land) is the customary chief since he is the oldest descendant of the matrilineal lineage of the village founder. He belongs generally to the hunters' fraternity. He is also the representative of the spirits and therefore the obliged mediator of all those who are welcomed in the village (Toussian Elders Interviews 2019b).

Indeed, as a descendant of the founder, the *sétah tḥ* (chief of land) is at the top of all the other powers of the village and chairs the council of elders. He leads the community cults practiced since the creation of the village, in particular the cults to the spirits of the bush. In addition, he is responsible for the management and protection of the environment. He is the one who distributes the land to the applicants. As he has benefited from the hospitality of the spirits of the bush and the other forces of the land, the chief of land must also be hospitable towards any family wishing to settle on his land. Although the first responsible individual of the village, the chief of land has a very much diminished role in the village. This avoids political centralisation and the concentration of powers in the hands of a single family or a single person.

In the mentality of all the societies in the region, any grouping only achieves village status if it is made up of different families that go beyond simple cohabitation to build a dynamic, conscious, coherent and cohesive village community over time. Therefore, any family or person seeking a host land or community must be welcomed according to the commandments of the bush spirit and receive a field.

Any chief of lineage or large family who receives a field becomes, after the rites of installation, responsible for the management of that field under the supervision of the chief of land. In reality, the attribution of a field to a family requires it to be able to live in a community based on respect for others, solidarity in hardships, mutual assistance in the work and an ethic to be strictly observed.

The chief of land as first legitimacy in the village recognises the legitimacy of the heads of families in their role of manager of the fields that they have been granted. Also, they have the duty of gratitude towards the chief of land.

They regularly inform him of the sacrifices to be made and the difficulties encountered in their management. In addition, they are required to observe the village's environmental management practice.

3.2.2.2 The person in charge of the cult

The person in charge of the cult belongs to the lineage of the *do tɛ* (high priest of the founding spirit of the village). He is considered as a high priest since he benefits from a real priestly ordination when he takes office in the society (Sanon 2008:18). Among the Toussian, the cult of the great spirit “*do*” is entrusted to the blacksmiths' clan. In the religious tradition, it is to them that God entrusted “*do*” and therefore made blacksmiths the direct respondents of this spirit. But in general, in these societies (Bwaba, Bobo-mandare, Toussian) of “*do*”, it can happen that the person in charge of the cult is not a blacksmith. If this is the case, the blacksmith will always have his part of responsibility in the worship even if only as a witness. This is so because, in these old societies, the blacksmith is often considered as the founder of civilisation through his discovery of fire, metallurgy and ceramics. In addition, he appears as a person who controls the occult forces and is in permanent communion with God.

The function of the person in charge of the “*do*” cult is as important as the role of the village chief. Indeed, he cannot officiate without the land chief and the latter cannot ensure a normal spiritual life in his village without the high priest.

3.2.2.3 The chief of the village

The village chief commonly known as *kwil tɛ̀*, is responsible for the administrative affairs of the village. Although being the most prominent in the village, the *kwil tɛ̀* is paradoxically subject to certain constraints making him a servant and not a chief. In these theocratic societies, the great spirit “*do*” is, in reality, the veritable chief because he is the founder of the ethnic group and the village. This means that the authority of the village chief is based on the strength of the community and not on his individual power. So, all forms of violence are banned from his power. Sanon states that he is subject to a series of prohibitions that make him a moral leader, an elder but not a dictator (Sanon 2008:20).

3.2.2.4 The person in charge of youth and education

In the initiatory societies, like the Toussian’s, the person in charge of youth and education plays a preeminent role in the initiation ceremonies which are a framework for learning about the life of the community. In addition, he is the one who brings together the different age groups for community work. He is the person who is most listened to in the council of elders.

3.2.2.5 The families of blacksmiths

It is interesting to focus on this clan, not because the other clans do not deserve to be considered as legitimate, but because the blacksmiths have eminently important roles to play in village cohesion. Indeed, among the Toussian there are two kinds of blacksmiths: those who are exclusively in charge of funeral affairs and those who work with iron. The first group has the ability to use iron objects for the purpose of burial ceremonies. Perhaps this is why members of this group are also called blacksmiths. They play a crucial role in funeral matters. Without them, the dead cannot be buried (Sanon 2008:22).

In addition to the religious functions they perform, blacksmiths are considered to be mediators of peace between members of the community. They also reconcile living members to those in the afterlife.

The functions of the blacksmiths in promoting village cohesion and their role with the sacred may explain the endogamy to which they are subjected. There is no marriage or any form of sexual relationship between the clans of blacksmiths and the clans of

farmers. The individual who commits such a crime is convicted and banished from the society.

3.2.2.6 The griots

Like blacksmiths, griots (poet-bards) play a reconciling role in the society. It should be noted that among the Toussian, griotism is developed around the *balafon* (a traditional instrument similar to a xylophone). The kind of griotism observed in Manding countries (e.g. Mali, Guinea) where griots verbally sing a person's praises is rather rare among the Toussian. However, the overall functions of griots remain the same. They contribute to the wedding ritual. They are the repositories of the history of the village and the traditions. Griots develop the farmers' genealogy, sing their clan hymns and praise them through *balafon*. But they also denounce unworthy behaviour (Toussian Elders Interviews 2019d). According to Ouattara, "the griot is a plural personage. He is compared to the needle and thread which, when combined, must act in concert to guarantee the social tissue's resistance and cohesion" (Ouattara 2012:44).

3.2.2.7 The associations

There are three main types of associations: the age groups, the hunters' fraternity and the diviners' fraternity. An age group includes young people of the same age and is formed when they are seven years old. They come from the village authorities and are under the supervision of the village head of education and defense. In most societies, they change rank every seven years. There are seven stages to go through, the last stage ends around the age of fifty-four, the retirement age or the age of wisdom (Sanon 2008:20). The age groups are responsible for work of common interest and cultural and artistic promotion.

Hunters are considered as the founders of villages in the region. They are called *dozo* or "the one who goes beyond the territory". The hunter fraternity is recognised as legitimate for its contribution to research and the dissemination of scientific knowledge. Indeed, it was the hunting fraternity that promoted traditional medicine, ecology, political science, etc. It would not at all be surprising if the legendary democracy and strong decentralisation that characterise these societies were the hunters' conception (Sanon 2008:20). To access a hunter fraternity, you must be introduced to the method that allows each hunter to invest himself in understanding the mystery of the

environment in which he lives. It is obvious that for the fraternity, when one of its members goes to the bush, he does not only go to search for prey but also to do research and bring a little more back to the village on a scientific level (Sanon 2008:22). He is with the diviner, the two mystic personages of the society.

In Toussian society, the "*sah wo*" (diviner) is actually considered as the one who is in contact with the world after death and who transmits the messages of the invisible world to the inhabitants of the visible world.

The diviner is consulted on the various events that occur in the village. Thus, following the birth of a child, the head of the family will go to a diviner's house to ask about the future of the newcomer. Also, when a death occurs, especially if it is a young person, the diviner will be consulted to find out the causes. It will be likewise in case of epidemics, drought, locust invasion, appearance of sacred animals, etc. (Toussian Elders Interviews 2019e). As the person who ensures social cohesion, the diviner knows how to choose the words to announce the messages of the invisible and what is necessary for expiatory and propitiatory sacrifices.

The diviner is the legislator and represents the judiciary power in traditional Toussian society. Indeed, it is the diviner who knows decrees and verifies the application of all the prescriptions concerning the life of an individual. With all these powers, the diviner is a powerful agent of reconciliation. His intervention puts an end to a conflict whatever its origin and extent (Sanon 2008:23).

If the traditional Toussian social organisation is designed to ensure cohesion in the village, it is because of the existence of laws.

3.2.3 Laws

To live well in a society, the knowledge of the laws that govern it is necessary. Toussian culture divide laws into two categories: prohibitions (*del*) and ceremonies (*Tyípiní*). To avoid misfortune, punishment and condemnation, the prohibitions must be strictly respected.

My informants classified prohibitions into three groups: prohibitions from God, those from ancestors, and social prohibitions. The prohibitions that God has decreed are many. These prohibitions are taught orally from generation to generation. These main prohibitions are as follows: It is forbidden to insult God, to kill a human being and to commit suicide. It is also forbidden to drink fresh blood, to eat human flesh and to insult

or beat one's parents. There is no cure when a person violates certain prohibitions decreed by God (Toussian Elders Interviews 2019e).

Prohibitions decreed by the ancestors (*lekobe del*) can be summed up as the prohibition to consume meat from taboo animals, to make certain sacrifices, to display vicious behaviour and to use certain slandering words. When an individual violates such a prohibition, he is only accountable to his ancestors. We never know in advance what punishment will be imposed on the offender. Here are some taboos received from generation to generation. It is forbidden to enter a house backward, to sit on the threshold of the vestibule door and to throw hot water on the ground without warning the spirits on the ground. It is also forbidden to eat all evening food, to sweep at night, to throw away garbage and to take or receive anything with the left hand. All these prohibitions can be reasonably interpreted, but it is preferable to place them all under the authority of the ancestors so that they can be scrupulously observed.

To ensure true social cohesion, Toussian society has decreed prohibitions to control the margins. The deviations that attract social punishment are as follows: insults, lies, false testimony, infidelity, adultery, injustice, theft.

The violation of a prohibition is punishable by a criminal provision. Judgment is given either by God, by the ancestors, or by society itself. Reparation for the offence involves a type of actor depending on the area of the offence. Everyone is involved in the area where their contribution is essential to ensure real social cohesion.

3.2.4 Transgression, judgement and forgiveness

3.2.4.1 Transgression and Judgement

According to the Toussian elders, the Toussians have developed complex methods for dealing with crimes and their punishment. They have, basically, two interrelated methods of justice: restorative justice and punitive justice. The form of justice applied to each case can be determined by the seriousness of the crime or by the purpose of the punishment. In general, traditional Toussian practices aim to repair and restore (restorative justice), although some forms of punishment may be implemented during the process (Toussian Elders Interviews 2019c).

Restorative justice is largely based on the offender's acceptance of his or her crime, expression of apologies to the person who has been harmed, and sincere regret. It may

also require the offender to help the victim to deal with the critical situation in which he or she has placed the victim, for example by paying compensation (Dacher 1997:49).

A series of regulations govern the social life of the Toussian. They fall into two broad categories: those relating to the family and those relating to the community as a whole. The human being is an individual, but also part of a community. An individual's actions can therefore affect the well-being of the entire community.

For example, having sex in the bush is a serious misconduct which affects the entire community. This type of offence leads to a very complex purification ceremony. The Toussian community is a community mainly dedicated to agriculture. Their links with the agricultural world go beyond the economic aspect: they also have a spiritual dimension. The Toussian believe that having sex in the bush can offend the minds of ancestors and therefore lead to poor harvests. The offenders and the place where the act was committed must then be submitted to a purification ritual.

Community leaders and other elders are generally involved in civil cases (e.g. theft from the field, seduction) and criminal cases (e.g. arson, theft and violation of community sanctions). In civil cases, the complainant and the accused are invited to present their cases with their witnesses (if any), before the leaders make a decision. In general, compensation is paid to the injured party.

Note that the justice system largely works against women, particularly in terms of spousal relationships. It is not in the interest of families to harm a husband, even if his guilt is obvious. Wise men normally prefer to calm the wife with appeasing words, and then reprimand the husband in private for his actions. While this may seem unfair to women, it is an important social element. The goal is to preserve marriage, not to create a situation in which the wife will "win the war but lose peace" (Toussian Elders interviews 2019e).

Criminal offences involve a variety of punishments, from public reproaches to purification ceremonies to the payment of compensation. If an alleged offender denies guilt, the services of diviners and other persons with supernatural powers are called upon to help identify the guilty person.

3.2.4.2 Forgiveness

The expressions to ask forgiveness from someone you have offended are *yǝ n mɔ* (leave up) and *gblǝ yɛ* (let yourself be done). The first expression means "to raise leave",

“not to consider the fault”. In other words, it can have the meaning of "alleviating the fault" or “not suffering under the weight of the fault”.

The second expression means "to let oneself be done", to bear the fault without saying anything in order to allow the person who offended to be at ease. This second expression is a little closer to the Christian conception of forgiveness, where it is the offended person who must take the initiative to forgive the offender.

3.3 Conflicts and their resolution in Toussian society

3.3.1 Definition of conflict

Conflict is a situation in which social entities or actors recognise divergent, opposing or competitive aspirations. The goals pursued by opponents in conflict are either simply different or contradictory or in open competition, as for example when the protagonists simultaneously and ardently desire the same thing, a woman, a more or less rare good, the same function, etc. In any case, the conflict in question is one that is likely to lead to a violent clash, with ruinous consequences for humans and their property, a conflict that endangers social balance. The very nature of the conflict can vary indefinitely. Anything, potentially, can be a source of conflict: land transactions, matrimonial matters, agricultural work, funerals, etc. (Toussian Elders Interviews 2019a).

3.3.2 The main types of conflicts in Toussian society

There may be several types of conflicts, the most frequently are the following: conflicts of proximity, of leadership, land conflicts and inter- and intra-community conflicts.

Conflicts of proximity are the most often. They could be families' misunderstandings or neighborhood conflicts. They could also be the result of attacks on property and persons.

As for leadership conflicts, they relate to political legitimacy at the local level: these are the conflicts of power positions and hierarchies of men linked to political choices, in particular chieftaincy conflicts (Sanon 2008:30). This kind of conflict is rare in Toussian society.

Another kind of conflict is the conflict of land. Access to land and associated natural resources is often the subject of competition in the form of latent or open conflicts. Disputes related to the definition of the agro-pastoral space are also a source of this kind of conflict. In this category of conflicts, it is necessary to distinguish conflicts between actors in the same exploitation system (farmers, fishermen, pastoral or sedentary) and conflicts between actors in two competing exploitation systems (for example, between farmers and herders or fishermen and herders).

The intra-community conflicts are the kind of conflicts which involve lineages such as conflicts within the same lineage or between two lineages or conflicts between different castes.

Inter-community conflicts are the opposite of intra-community conflicts. This sort of conflict is often a violent conflict between the identities of different ethnic or religious groups living together in a given territory.

We have chosen these types of conflicts because they are often the basis on which larger-scale conflicts can develop. But how does Toussian culture manage these conflicts?

3.3.3 Conflict resolution in Toussian culture

3.3.3.1 Characteristics of conflict resolution mechanisms

In order to distinguish the particularity of conflict management mechanisms, in their original as well as in their contemporary forms, it is useful to highlight a number of common characteristics of these mechanisms.

The first characteristic is orality. The power of speech is central to these mechanisms, which are based on oral or tacit conventions. Consequently, the eloquence of mediators or negotiators, considered as masters of the word, is a requirement that must be based on a perfect knowledge of proverbs and adages, transmitted orally from generation to generation.

The second is the ritual dimension. Public rituals are fundamentally important. The activation of traditional mechanisms is frequently accompanied by ritualised gestures (music, song or dance) that accompany or punctuate speeches. Decisions, taken by mutual agreement, are confirmed by reintegration rituals. Finally, public participation in such rituals appears fundamental.

The third characteristic is the reference to the history and founding myths of the community. The mention of the dynastic chronology is particularly important. The memory of the community's history, including violent episodes that may have shaken it over the centuries, is frequently invoked. This has a twofold purpose. First, it is to avoid their repetition and then to perpetuate the pride that their mention can arouse. Thus, the processes that have allowed these violent episodes to be overcome are now becoming inspirational models for dealing with current conflict situations. It is from such a historical and cultural repertory that recommendations or solutions for reconciling conflicts are drawn up.

Another characteristic is the primary concern to preserve social cohesion. When traditional mechanisms are mobilised, the main objective is to preserve the interest of the group or community and not to promote or defend individual rights. Restoring harmony within the community appears to be the primary objective. Conflicts are perceived as a serious threat to the social order because they involve, beyond individual protagonists, group identities (family, professional group, village, ethnic group).

Therefore, unlike modern legal bodies, what characterises these mechanisms is less the condemnation of one of the parties in conflict than the search for a consensus in order to ensure and maintain stability within the social body. Dispute resolution and reconciliation are considered from the collective perspective of the whole community or group.

The invisible and the ancestors are also to be underlined as one of the great constants. Conflict resolution involves several actors who are not only the living but also the dead and different deities (Toussian Elders Interviews 2019f).

The use of fetishes, the invocation of geniuses or the appeal to missing family or community figures are fundamental because "the strength of traditional religious institutions is such in Africa that transgressing a commitment made at the sanctuary or before a divinity is truly unthinkable" (Mbiti 1970:101). This sacred dimension stems from a shared perception of conflict as an element of not only social but also spiritual disorder. Let us add to this, the importance of the spatial and temporal dimension.

Negotiation procedures respect tacit rites and rules. Thus, a precise place of negotiation, generally on the border of conflicting communities, and a precise moment are strictly fixed. These spatial and temporal references are particularly valued in the context of palaver.

3.3.3.2 Toussian mechanisms of conflict resolution

In conflict resolution, a distinction is made between ordinary or informal methods, and institutional or formal procedures. These methods cover the traditional processes of conflict reduction, namely negotiation, mediation and arbitration.

Ordinary or informal means of reconciliation is the first method used to mitigate conflicts. In everyday life, dissension occurs constantly, which requires the intervention of third parties (immediate neighbors, witnesses to the dispute or family members), depending on the situation. A mediation network is immediately set in motion to appease the protagonists. Witnesses may call on the relatives of persons in conflict, often relatives in the ascending line, if necessary. Responsibilities are located and the offender is required to apologise. The dispute can then be considered resolved. In some communal life societies like the Toussian, this kind of conflict resolution is very frequent. Knowing that social cohesion is everybody's affair, everybody is involved in conflict resolution. There is no need to appeal to a formal or institutional method if it is not necessary (Toussian Elders Interviews 2019f).

Nevertheless, open and violent conflicts are sometimes inevitable. When such conflicts occur, all the energies of the community are mobilised and it may sometimes require in an informal manner the intervention of political-judicial authorities. But when the conflict situation is difficult and needs deep resolution, formal or institutional methods are used. The method mentioned above can be considered as pre-palaver in a context of intense and uninterrupted social communication. But when serious and complex conflict situations are revealed, a public space discussion is initiated to find out what the problem is and propose some solutions. This kind of organisation is called the palaver.

The palaver is an open, contradictory and public debate that aims to reduce violence in conflict and restore disturbed peace. The objective of the ritual implemented by the palaver is to de-dramatise and strengthen the broken social order.

According to Atangana and Atangana, the palaver "is the violence taken humanly in the discussion" (Atangana and Atangana 1966: 460). The palaver can take place under the supervision of the head of the family or lineage or clan (the mini-palaver) to solve problems restricted to the family or clan. It can also be placed under the leadership of the

village chief (the great palaver) surrounded by his elders or members of the council of elders.

The palaver is held in a dedicated and highly symbolic place, an old baobab tree or the palaver hall. The palaver offers the opportunity to solve a specific problem and also allows the whole social group to put its references into perspective, to reimpregnate itself with certain values and prohibitions, and at the same time to measure their limits. It establishes a real social pedagogy. But apart from the effects of the dramatisation of speech, the palaver involves other rules and practices that allow it to achieve its objectives. Three of these practices are especially important for this discussion: the search for evidence through ordeals, the repair or demand of compensation, and forgiveness and reconciliation ceremonies. The search for the truth is essential to the effectiveness of the procedure established by the palaver. As a result, traditional communities take particular care to seek and collect accurate information. To do this, they do not hesitate to develop rigorous techniques, some of which are thought to be infallible. The prohibition of arbitrariness is the fundamental principle which serves as a guide to this practice. The sentence given cannot be arbitrary without serious danger to the stability and therefore to the survival of the social group. Everything is therefore done, if necessary by appealing to spirits and gods. For example, in Toussian culture, when the conflict is related to land ownership, to solve the problem, the two protagonists are invited to drink water containing the roots of Palmyra that grow on the disputed land. The truth would manifest itself in the inevitable death of the usurper (Toussian Elders Interviews 2019g).

The management and resolution of such conflicts is the prerogative of spiritual and religious leaders. The search for truth through the ordeals obeys the need for impartiality and objectivity in order to guarantee peace. This implies the obligation to hear both sides in conflict and to treat them fairly. The result of the ordeal is indisputable: it is imposed on all; it is the truth that no one can safely contest. When the truth appears, it is now times to repair by demanding a compensation.

The repair or demand of a compensation requires an inventory of the points of dispute and the identification of responsibilities. After that, since the culpability is linked to the responsibility, the convicted accused makes a commitment to repair the social disorder he or she has created. The fault lies in the violation of the constitutive values of the community. Repair is therefore absolutely necessary. A sentence is imposed by

society. It occurs in several forms depending on the cases and their severity. It can range from a simple penalty to greater compensation. For example in Toussian society, the compensation could be animals, grain or traditional alcohol.

Justice must be just and, to be just, it must repair and ensure that the interests that have been challenged are fully respected. Despite appearances, it is never a punishment, or a revenge. Rather, it is a curative punishment aimed at restoring the stability that has been disrupted by the fault.

Neither the search for truth nor reparation is sufficient to definitively resolve the conflict in the light of traditional society. For this to happen, forgiveness must also be expressed in a reconciliation ceremony that celebrates and seals the final agreement. In Toussian culture, the ceremony itself may be a simple shared drink or a communal meal, or an expiatory or purifying sacrifice to restore the broken harmony between the parties and between them and the spirits.

In addition to these methods related to palaver, there are other conflict resolution techniques in the Toussian community. The preventive exclusion or quarantine and female nudity (Toussian Elders Interviews 2019h).

Toussian traditional society also uses preventive exclusion or quarantine in conflict resolution. However, this solution is relatively rare. Another solution is female nudity. This solution is synonymous with a ceasefire, in the event of armed conflict. The naked woman with water or extinct ashes in the Toussian culture can thus interrupt a devastating conflict between two opposing camps.

All these mechanisms show that conflicts are always existent and also show how much Toussian society attaches importance to stability. The organisation of the society is so structured that the conditions for reconciling parties in conflict seem to be in place in advance. This poses the question of the concept of reconciliation in the Toussian culture.

3.4 The concept of reconciliation within Toussian culture

Among the Toussian, reconciliation is the process to restore disrupted relationships, both within the family and in local communities.

In their world view, social cohesion is a vital requirement for the preservation of community life. When there is conflict, the social cohesion of the entire community is deeply affected. Reconciliation is considered a social obligation of divine origin. No one

should neglect it without being punished. Because God is the creator and guarantor of all social relationships, a person who weighs down on them, violates the divine will. In this vision of the world, shared by the whole community, reconciliation gives rise to commitments made both before the living, the dead and the spirits; they take on a sacred character that promotes respect for them.

3.4.1 Traditional foundations of reconciliation

African tradition is rich in practices that have proven their worth in the process of reconciliation between individuals, families and social communities.

From my investigations, I conclude that effective traditional reconciliation is based on the social, religious, economic and political needs of the individuals and communities concerned. Let us take a closer look at each of them.

3.4.1.1 Social foundation of traditional reconciliation

According to my informants, the Toussian consider reconciliation as a social obligation. Every individual feels the need to live in social cohesion with the other members of the community. Isolation is perceived as a social death. He who has no contact with his family is considered non-existent, and therefore dead in the society of the living. This bases reconciliation on the need to remain in society and to participate in its development. Strong life does not only come from what we possess as wealth, but above all from cohesion with other lives; when there is awareness of the existence of conflict, there is an urgent need to reconcile in order to maintain cohesion and strengthen community life. The Toussian know that conflicts are inherent in human society. So they say: "Men are like knees; because they walk together, they bump into each other all day long." It is important to know how to walk well in order to manage them better. Another adage confirms the need to maintain relationships between humans. Thus they say that humans are like eyes and ears: "When the eyes sleep, the ears no longer listen". They are therefore invited to harmonise relationships and collaborate for the good of their social community (Toussian Elders Interviews 2019h).

3.4.1.2 Religious foundation of traditional reconciliation

In traditional society, reconciliation is based on the world view, the relationship between the living and the dead, between the visible and invisible universes. Visible and

invisible actors protect human cohesion and strengthen the lives of all. Reconciliation ensures the regulation of relations between the living and the dead, between the visible and the invisible, between men and the Higher Being, through the various intermediaries, including ancestors and spirits. The Higher Being, who is the God of traditional religion, is the source of life. It requires the union of lives to strengthen social cohesion.

3.4.1.3 Economic basis for traditional reconciliation

Reconciliation is also based on the desire to maintain good relations with neighbors to make trade possible (e.g. palm oil, salt, metals, raffia, etc.). Among the Toussian, as among other neighboring peoples, the potential causes of traditional conflicts come often from disputes over material resources: the sharing of family wealth, inheritance assets, mismanagement of common property, disputes over land ownership such as the boundaries of fishing lands or territories that are a tool for economic production. In these situations, the resolution of tensions and the restoration of relationships between families, villages or ethnic groups was a necessary condition for ensuring the safety and well-being of all (Toussian Elders Interviews 2019h).

3.4.1.4 Political basis for traditional reconciliation

From the political point of view, reconciliation ensures the management of the respective territorial entities of each village or ethnic group. The interviews show that at the local level, political conflicts often occurred during the transfer of power after the death of the head of the family. Today, succession to the throne is still a common cause of various conflicts. Under customary law, it is the eldest who has an inheritance right; but with modernisation, this choice sometimes meets with objections. In this case, it is urgent to use a reconciliation process to avoid violence.

The interviews revealed the traditional process of reconciliation is based on the need to restore relationships at different levels of the social community. They also confirm the persistence of traditional practices of reconciliation, which suggests that traditional practices effectively respond to a human need to remain reconciled with other beings.

3.5 Conclusion

In conclusion, this survey of the components of Toussian society sheds light on the different components of this society showing the role of each part in conflict resolution. Toussian society is organised in such a way that people always live in harmony. But if a conflict arises, everything is already in place to resolve it. It is perhaps this structuring of society that makes the Toussian lack appropriate terms to describe the concept of reconciliation.

Since the Toussian culture is predominantly non-literate with a strong oral culture, we believe that the best way to make the biblical message understood would be through methods that involve orality. So the next chapter will introduce Biblical performance criticism as a method or set of approaches that will allow negotiating or implementing Scripture engagement in the Toussian area.

Chapter 4: Biblical Performance in the Christian Toussian Community

4.1 Introduction

This chapter pursues two main goals. I will first provide an exposition of Biblical Performance showing the importance of this science in what Rhodes calls “the new hermeneutic in New Testament studies” (Rhoads 2009:112). Secondly I will discuss how Biblical Performance can be applied to the process of Bible translation as a means to assist with Scripture engagement in the Toussian community. To achieve the purpose, I will propose a Scripture engagement project. This project will take into account stories, new songs and others performing elements based on the biblical concept of reconciliation. The implementation of the project will be described in Chapter 8.

4.2 What is Biblical Performance Criticism?

According to Rhoads and Dewey (2014:1), biblical performance criticism is the study of the biblical writings as oral performances told from memory or sometimes as prepared readings in performance events before communal audiences. It is our conviction that this way of thinking about biblical writings represents a paradigm shift in biblical studies (Rhoads and Dewey 2014:1).

As Maxey describes (2009a:2), performance is a social activity in which community identity is shaped. Performance, therefore, can be understood as a verbal art as well as a social drama. It is a genuine embodiment of communication (Maxey 2009a:2). Since performance is a social activity in which community identity is shaped, I will utilise it as part of my Scripture engagement project, for a means to communicate the Biblical concept of reconciliation to the Toussian community with the purpose of real change (cf. Chapter 8).

The method of performance criticism that has emerged from rhetoric and orality research assumes that a text achieves its effect by being read out aloud or performed for an audience. This is in contrast to what is usually the case in western culture, where an individual reader takes in a written text with the eyes and thus comes to an understanding of its meaning. In the words of David Rhoads:

These compositions (the New Testament writings) were oral presentations. There was a performer or storyteller. The performances were heard or experienced rather than read. There was a communal audience. There was a physical location and a socio-historical circumstance that shaped the performance and the reception (Rhoads 2009:118).

Rhoads compares the originally integral role of the oral presentation of the biblical texts with the presentation of musical and theatre performances and asks why Bible interpreters analyse the texts without ever having experienced a performance, or without regard to their performance character. For Rhoads, reading and performing represent two very different means of conveying a message. Therefore, he developed performance criticism to take also into account orality as a medium to communicate the biblical message. Thomas E. Boomershine, following Marshall McLuhan's assertion that the medium is the message, writes, "Media criticism is based on the recognition of the causal relationship between medium and meaning" (Boomershine 1988:24). However, taking orality into consideration does not yet sufficiently identify what constitutes a performance. In this description of performance, Rhoads (2009) also refers to the audience and the socio-cultural situation of the presentation, asking: What is the role of the performance? This issue is very important in the situation of the Toussian culture where orality is the most widespread mode of communication.

The studies carried out by Richard Bauman (1986) have proven to be very influential in this discussion. As an anthropologist, he has examined the performance of traditional oral art forms such as heroic epics, eulogies, narratives, proverbs, poetic duels, and religious or ceremonial speeches in an indigenous culture and he defined performance as follows:

Fundamentally, performance as a mode of spoken verbal communication consists in the assumption of responsibility to an audience for a display of communicative competence. Performance involves on the part of the performer an assumption of accountability to an audience for the way in which communication is carried out, above and beyond its referential content. From the point of view of the audience, the act of expression on the part of the performer is thus marked as subject to evaluation for the way it is done, for the relative skill and effectiveness of the performer's display of

competence. Additionally, it is marked as available for the enhancement of experience, through the present enjoyment of the intrinsic qualities of the act of expression itself (Bauman 1986:121).

This definition contains important information for a performance theory. It will serve here as the starting point leading to clarification of what we mean by performance. This clarification will then guide us to develop a methodology of performance criticism in Bible translation and propose a specific approach to the Toussian communities.

4.2.1 Performance event

The first context in which the text of the Bible occurred is an oral one so in the words of Maxey, “the communicative context was communal in that such communications as the NT narratives and letters were not received individually but communally” (Maxey 2009b:42).

The event of a performance includes intonation, movements, gestures, pace, facial expressions, postures, the special relationship of the imagined characters, the temporal development of the story in progressive events displayed on stage, and much more (Rhoads 2009:89).

4.2.2 Act of performing

The act of performing can be understood as the fact of paradigm change. Next to the written text, a sort of paratext is created, but orally. This oral paratext is nonexistent when the written text is studied. M. A. K. Halliday expresses more clearly this idea when he argues: “Yet even a close study of the written words of biblical compositions does not fully perceive the paralinguistic features of the human voice: rhythm, intonation, degrees of loudness, variation in voice quality, pausing, and phrasing” (Halliday 1989:30).

Performance Criticism extends the communicative mode beyond simply that of oral-aural, beyond a disembodied voice. Performance goes beyond hearing the sounds to seeing the performer’s posture, gestures, facial expressions, and the performer’s proximity to the audience. The performer becomes the medium for the performance event (Maxey 2009b:43).

4.2.3 Composition for performance

Given that all that remains of the performance is a limited text, the challenge for Performance Criticism is to imagine what a first-century performance was like (Rhoades 2009:89). However limited, the written text still contains hints of the performance. These hints can be overt through the repetition of certain lexical themes and phonological alliterations. The text may also include hints of stage directions that indicate movement, vocal quality, or emotional state of the performer, as well as the expected state of the audience. Nonetheless, the biblical texts we have were not transcribed with all the details of a scripted performance that we might hope for (Joubert 2004:131).

4.2.3.1 Performer

According to Rhoads (2009:89) the performer is the medium that bears the potential meanings and impact of the story upon the audience in a particular context. In the performance of a narrative, the performer is acting out the characters and events of the story. In the performance of letters, the performer is personifying the dynamics of the argument that is being presented (Rhoads 2009:89). On the faith level, still according to Rhoades, the performer of these particular writings needed to embody the values, beliefs, and actions enjoined by the story/letter being performed. Indeed, the performer seeks to have the values and beliefs of the story embodied in turn in the actions and dynamics of the communal life of the audience (Rhoads, 2009:90). The social location of the performer also makes a difference: male, female, Judean, Gentile, Roman, peasant, elite, soldier or slave. We can imagine different people doing different performances of writing and imagine how the performance may have been received in each case (Rhoads 2009:90).

4.2.3.2 Audience

For Maxey (2009b:44), the performance is experienced by the audience communally, not individually. This is not a passive reception but an active one. Audiences are actively participating in the performance, influencing the performer, responding to the performer, verbally or nonverbally, at times joining in the role of performer themselves. It is often the response of the audience that marks the effectiveness of the performer (Maxey 2009b:44). Issues of gender, race, religion, nationality, class, and so on, are not abstract concepts in performance. They are embodied in the performers and

audiences and play important roles in the content and the manner in which something is performed and interpreted.

4.2.3.3 Material context

The material context is another aspect, which affects the performance. Maxey argues that whether this is temporal, spatial, or relational, the environment in which the performance takes place participates in the performance (Maxey 2009b:44). The performance is shaped differently according to its material context. For example, a first-century house community shapes the performance differently than a public forum. In modern performances, a cramped classroom changes the dynamics of performance when compared to a spacious auditorium. The lighting, the acoustics, the distractions each contributes to the performance event.

4.2.3.4 Social-historical circumstances

The social and historical realities were the presupposed backdrops of performers and their audiences. Foley (1991:6) has encouraged us to go beyond structural issues of a performance to issues of its significance, beyond the words, kinetics, and paralinguistic features of the performance. Socio-cultural research is like a window through which the worlds of meaning are discovered. In the case of biblical performances, historical studies and social science criticism are crucial to understanding the dynamics at play in the first century. Without such research, projections of other dynamics, often our own, will disfigure these socio-historical realities. This has clearly been the case when biblical research has assumed that communication in the first century was similar to the literary, print communication of today.

4.2.4 Rhetorical impact

The aim of the performance is transformation. This may result in a confirmed identity of the community. Or, the performance may seek change by evoking within the audience the desire and capacity to change. With such transformation in mind, performance is not limited to what it might mean, but what it does (Rhoads 2009:13). As Rhoads (2009:14) states, "Put another way, what does a story or a letter lead the audience to become—such that they are different people in the course of and as a result

of experiencing the performance”. This experience was often due to the emotional force of performances. Whitney Shiner (2003:57) places critical stress on the value of emotion in first-century performances: “The success of verbal art was often judged by the way it affected the emotions of the listeners”.

4.2.5 Performance Criticism’s interaction with other disciplines

In the introduction of this section on Biblical performance criticism, we say that it is a set of approaches. It is informed by several well established biblical criticisms as well as some recent contributions to biblical research. Performance Criticism does not attempt to eclipse these important methodologies but it does hope to contribute by reframing them. Arguing against a subordination of Performance Criticism under an already established field, Rhoads states, “However, precisely because performance criticism is an eclectic discipline bringing together many different methods already employed in Second Testament studies, it would be advantageous to treat performance criticism as a discrete discipline” (Rhodes 2009:165). The reconceptualisation of these other disciplines is yet to be fully imagined. Rhoads himself presents several suggestions concerning the existing methodologies (Rhodes 2009:165-173). Space does not permit a further discussion of these.

4.2.6 Performance as method

The domain of performance Criticism is not only limited to historical research of first-century New Testament oral performances, but extends to present-day performances of biblical compositions for live audiences. Rhoads suggests that Performance Criticism is not only the objective study of performance, but that the actual performance of biblical texts is a justified method of interpretation.

Performance encourages the researcher to ask more questions, which would not be the case if he was reading the text in a silent manner. These questions generally lead to the disciplines such as exegesis and hermeneutics.

To summarise, the purpose of Performance Criticism is to identify an emerging methodology in New Testament studies as a means to address the neglected dimension of performance in early Christianity and to formulate some organizing principles and

procedures⁵. Performance Criticism seeks to engage in both exegesis and hermeneutics. In fact, the methodology foregrounds a hermeneutical circle that seeks historical accuracy and responds to the communicative necessities of performance. The performer attempts to portray a composition that is accurate in its exegesis, yet at the same time requires the presence of an audience. As a medium, the performer does not contain the entire meaning but is herself/himself shaped by and responds to the community's participation in the performance. This communal shaping feeds back into the exegetical process whereby we recognise the agency of both performer and audience in the hermeneutical circle.

In the next section of this part of my thesis, I seek to pursue the application of this methodology to Bible translation.

4.3 Application of Biblical Performance Criticism to Bible translation

Concerning the nature of Bible translation Maxey (2009a:1) states the following:

The activities of Bible Translation have for centuries presupposed literacy rather than orality as the predominant means of communication for the Bible's creation, transmission, and reception. I suggest that this understanding distorts both historical and anthropological evidence. The Bible was for the most part created, transmitted, and received in a predominantly oral context. This should affect how we go about Bible Translation today (Maxey 2009a:1).

In this study, I will endeavour to apply a number of the principles and tools developed or used in performance criticism to Bible translation (cf. Chapter 8). As we know that the method uses several other disciplines, it will not be possible to cover the whole by touching all the aspects of this method. Instead of employing a wide range of tools (literary, theater or rhetoric), I will try to present the translation process that needs to be negotiated and also show the impact of applying Biblical Performance Criticism to Bible translation.

⁵ www.biblicalperformancecriticism.org

4.3.1 Biblical Performance Criticism and the Bible translation process

There are various ways to apply Biblical Performance Criticism to Bible translation. Maxey (2009a) offers two options for engaging the text. In his first method, Maxey proposes a “communal encounter of the biblical composition through performance” (Maxey 2009a:143). The result is that in the Toussian situation, I will meet with the ecclesiastic leaders to have them value and use the Biblical texts for local church growth in a wide variety of ways. For example, local artists can be trained in composition techniques involving biblical texts and songs. The use of the biblical texts in performances of trauma healing in situations of psychological distress such as the threat of terrorism. Performance of biblical texts can also be employed for holistic study of the Bible. Performance of biblical texts can also be used for peace making between rival groups. Supervisors and teachers can be trained in how to use performance of biblical texts in yearly listening groups.

In this application, participants take turns being the performer and the collective audience for other performers. Before performing, participants would discuss the social-historical context of the texts, examine the orality present in the text, and talk over performance issues. The group would also analyse the local performance style in their culture. After the group watched performances, “there would be time to discuss the rhetorical effects, the insights gained, and the communication challenges of the performance. These discussions would inform other performances as the original group performed these compositions in other settings” (Maxey 2009a:143).

A second approach Maxey (2009a:164) champions is the apprenticeship model. In a culture that is more steeped in oral tradition like the Toussian culture, creating a script may be out of question. In the apprenticeship model, future performers learn the text from an experienced mentor. The audience members would then perform the text. As Maxey notes, “The handing on of oral tradition in biblical performances would replicate the already established process of learning and the passing on of traditions” (Maxey 2009a:164). He further suggests that the performances can be video recorded in place of face-to-face contact with the mentor (Maxey 2009a:164).

When the translators are involved in church activities like preaching and teaching, another approach can be used which will be outlined below. In the African context, many national translators were also pastors and teachers. If these pastors and teachers were

taught the skills needed to engage in Biblical Performance Criticism, more people would be able to engage with the Bible in culturally appropriate ways. These translators would be taught to perform and they will be the mentors who would be able to train others in performance.

Translators could also discuss the possibility of creating a lectionarium. As De Vries (2012:87) states, this is a collection of “passages and texts that play a key role in the life of the young churches” (De Vries 2012:87). Preachers and teachers become so familiar with this collection of texts that they internalise them. The result is that the audience will also hear these texts repeatedly and eventually “memorize and internalize the meanings and intentions of the biblical texts” (De Vries 2012:87). More texts can be incorporated into the community as the texts are internalised. This is just one method to consider in order helping host communities become familiar with the biblical text. Therefore, in the Toussian culture, storying is a way used to educate children and to remember important past acts. Reading the Bible as a story will be an excellent way to engage with the Bible in such a culture.

Biblical Performance Criticism and Oral Bible Translation go hand in hand. By utilising software such as Render alongside Biblical Performance Criticism, translation teams can work out various translation issues while attending to the needs of the oral community. For example, the concept of reconciliation is difficult to translate into Toussian. Instead of looking for words or expressions to render this concept, translators can use oral processes (stories, songs, sketches) to teach the community (cf. Chapter 8).

As Rhoads (2006b:171) points out:

The act of translating for oral performance itself is a discipline that leads one to notice aspects of the text often overlooked – repetition, word associations, rhyme and rhythm, historical presents, word order, verbal threads, alliteration, and so on (Rhoads 2006b:171).

Translation teams that tell the stories out loud can employ sound mapping to gather features used in the source text that may be transferred to the target language. Other features, such as honorifics, can be worked out in Biblical Performance Criticism to craft a more natural translation.

Non-verbal communication can be utilised through performance to draw out various interpretations. Non-verbal communication can help communicate compassion,

surprise, sadness, or a whole host of emotion not found in the written text. Various nonverbal cues can be used to test out what is the best way to translate and perform passages. Perhaps a translation team could even find better phrasing for a passage through the use of dramatic non-verbal communication.

In the same vein as non-verbal communication, tone and subtext can become integral parts of performance. A story performed at different times with different attitudes or tones can drastically change the performance, for example, compassion could be changed to sarcasm. Wendland (2013:189) states: "By altering such characteristics as the volume, stress, tempo, pitch, pause length and spacing, vowel color, and other paralinguistic variables, one can appreciably alter or modify the functional import and pragmatic attitude of a certain utterance". Similarly, the subtext must be taken into account as well. The subtext is "the message that the performer gives in the way a line is delivered" (Rhoads 2006b:176). As Rhoads (2006b:176) notes, "there is no way to do a performance without conveying a subtext message with each and every line, no matter how badly done or ill-informed it is". The act of performing or reading the text out loud requires that the subtext be addressed. By thinking about these aspects while translating, we may become aware of "hitherto unnoticed dimensions of the biblical texts" (Rhoads 2006b:173).

Biblical Performance Criticism in the translation process can begin with the performance of pericopes, but should move to performing entire books. Not only is this how the first Christians experienced their faith texts, but as Rhoads (2010:172) argues: "I myself do not find it possible to understand or convey the full meaning or the overall rhetorical impact of a text without performing it in its entirety". Learning the entirety of a book can bring transformation in people's lives, and the life of the host community.

One area where Biblical Performance Criticism can have immediate impact is to utilise it during the checking of texts. Larson calls this step "testing," and advocates for its use early in the process. "After the first section, episode, or chapter is completed, it should be tested" (Larson 1988:529). Testing can involve reading it aloud, recording it, and playing it to see how it sounds.

In utilising Biblical Performance Criticism, the translator will become more knowledgeable about the passage and will need to do more research before performing it again. For example, for the text of 2 Cor 5:18-21, the followings questions could be asking to get at oral features for performance: What is the reconciliation process used

here? What is the condition to be reconciled with God? Who are the actors of reconciliation?

Biblical Performance Criticism can also be used as a teaching tool. Wayne Dye's (2009) fourth condition of Scripture Engagement, namely background knowledge, feeds this need. Performing the Bible and discussing it afterward opened up a dialogue where people learned much more about the biblical text, than just silently reading to themselves. Through this method the community is able to participate in community Bible studies which will help them learn more about the text and engage more fully with the text. Therefore for the Toussian community, concerning the texts on reconciliation, I propose that these texts should be read multiple times, they must be read aloud, they must be visualised, or they must be told to someone outside the group. Time must be taken to get comfortable with the meaning of the texts and their structures.

4.2.2 Impact of Biblical Performance Criticism on Bible translation

Not only can Biblical Performance Criticism be useful in the translation process, but it can also have an impact in the host community. The people who are engaged in the translation process will have local ownership of the text. Through performance and discussion of the texts, the people will learn more about the text, offer their own community exegesis, and be transformed by the texts. Wendland (2013) summarises this idea:

A performance-based methodology can also serve another vital function, namely, to get the translation's 'host community' more actively involved in the project from the very beginning, while the first texts are being drafted, rather than at the very end, as happens all too often. Widespread public 'acceptability' (transferred then to actual use) is the ultimate goal of any translation, and the sooner that the primary client audience can become meaningfully 'engaged' in the process of evaluating and improving the team's drafts, the more effective the project will be in terms of accomplishing its communicative intentions (Wendland 2013:72-73).

Performance engages the community at large, not just the individual. Those who hear a performance are actively engaged in the storytelling. As Maxey states: "Audiences are actively participating in the performance, influencing the performer, responding to

the performer – verbally and nonverbally – at times joining in the role of performer themselves” (Maxey 2009a:136). As a majority print culture, the Western cultures are not used to this participation. “In contrast with modern readers, who read to gather information, hearers of oral performance participate in the narrative” (Horsley 2001:75). Those who are engaged in performance can eventually be transformed by it.

Shiner writes about that transformative power: “The performance of the Gospel makes Jesus powerfully present ... The Gospel event embodying the life and death of Jesus is transformative. Transformative because it lifts me out of ordinary existence. It creates a new reality” (Shiner 2003:192-193).

Biblical Performance Criticism has the potential to powerfully transform our translation efforts. People can become more fully engaged with the biblical text through Biblical Performance Criticism. Biblical Performance Criticism can be utilised as a tool for researching the original intent of a passage and for checking/testing the translation. Biblical Performance Criticism has the potential to be used as a teaching tool to increase the Biblical literacy of any group of people, majority oral or majority literate. Biblical Performance Criticism helps create local ownership over the text as people take on the performance themselves.

4.3 Biblical Performance and Toussian community engagement with the biblical text

Having presented what Biblical Performance is, and having shown its various implications in Bible translation, let us now look at how this tool in its various components can help us to develop a project to engage the Toussian community with biblical texts. I do not intend to propose a project that will cover the whole Bible, but I only want to focus on the texts related to the concept of reconciliation and more specifically on the text of 2 Cor 5:18-21 (cf. Chapter 8).

4.3.1 Rational and relevance of the project

In his article entitled "Biblical Performance Criticism: Performance as Research," Rhoads (2010:157-198) points out the reasons that should motivate us to use Biblical Performance Criticism to engage communities with the Bible. Here I will refer to the points Rhoads mentions because they often connect with the Toussian context. He states:

In order to gain an appropriate understanding of New Testament writings as oral literature, we should study them in the same oral medium in which they originated. We need to imagine originating performance events in the context of the oral cultures of first-century Christianity. To do this, we need to revise our traditional disciplines of study and develop new methodological tools of analysis. And we can use contemporary performance as a way to help bridge the media gap between the written and the oral (Rhoads 2010:197).

Early Christianity would rely on orality to engage the biblical text, for the following reasons enumerated by Rhodes (2010).

First and most obvious is the fact that the first-century world of the New Testament was predominantly, though not exclusively, oral. Orality studies are teaching us a great deal about the societies of the ancient Mediterranean world as oral cultures. It is likely that only about three to ten percent of the people—mostly wealthy elites—were able to read and/or write. In ancient societies, where there was no middle class, ninety percent or more of the people were non-literate peasants, urban dwellers, who experienced all language aurally. Everything they learned and knew, they knew by word of mouth. People had little or no direct contact with written language (Rhoads 2010:158). This is similar to Toussian society where the literacy rate does not reach 15% and cultural and ethical values are learned by word of mouth.

Secondly, in Toussian culture (and many other African cultures today), the way of life is collective and everyone is at the same level of information. The environment of NT production seems to have the similar, in the words of Rhoads:

Predominantly oral cultures tend to be collectivist cultures. There was no individualism in the first century as we know it today. The identity of individuals came as part of their collective identity. In the collectivist cultures of the first century, there was little opportunity for privacy for most people. People lived together as large nuclear or extended families. Houses were open to neighbors, and marketplaces were centers of social interaction. Life was communal life. The point is that people were with other people virtually all the time, and what one person knew everyone knew. Knowledge was commonly-held social knowledge, because everyone

in a village or a network talked with everyone else. Memory was social memory. In an oral culture, all expressions of language—information and instruction and wisdom and proverbs and stories—were embodied; that is, for almost everyone there was little or no experience of impersonal writing on a scroll unassociated with a person. Life was relational and social—face to face. Even those few who could write and/or read were steeped in orality (Rhoads 2010:158).

Finally, one of the qualities of oral societies, like the Toussian one, is the ability to retain information received orally. There is a great capacity to remember and put into practice what has been learned. The same was true for ancient society in the NT era. Rhoads writes:

In such an oral culture, people were accustomed and trained to remember what they heard. This does not mean that people recalled verbatim what they heard. Indeed, performers in some venues were expected to tell the traditions in their own distinctive way. At the same time, others, such as actors and rhetors and also some rabbis, were trained to memorize faithfully. People who had a knack for oral communication and people with “audiophonic” memories came to the fore, including non-literate peasants. Many were able to recall with unusual faithfulness lengthy compositions by hearing, even if they did not know how to read or write. In general, the capacity to recall well what one heard was an integral part of oral culture (Rhoads 2010:159).

What we have just said about the society of the NT era and the Toussian society leads us to think of other ways to promote the Bible. In order for the Toussian to be able to appropriate the Bible, especially those texts related to the concept of reconciliation, and for the Bible to change their life, it is imperative to look at the biblical text in a different way. So, there are sufficient reasons to develop a project to engage the community with the Bible.

To carry out this project, I will first define Scripture engagement and then present the different ways which might make the Biblical text more meaningful to the Toussian communities in order to change their life.

4.3.2 What is Scripture engagement?

While no definition of Scripture engagement is universally agreed upon, a helpful definition comes from Fergus Macdonald:

Scripture engagement is interaction with the biblical text in a way that provides sufficient opportunity for the text to speak for itself by the power of the Holy Spirit, enabling readers and listeners to hear the voice of God and discover for themselves the unique claim Jesus Christ is making upon them. (*Macdonald 2009:196*)

Indeed, Scripture engagement is a way of hearing and reading the Bible with an awareness that it is in the Bible that we primarily meet God. It is a marinating, mulling over, reflecting, dwelling on, pondering of the Bible, resulting in a “transformative engagement” with God. It might be helpful to realise that Scripture engagement is not exactly the same thing as studying the Bible; it is a complement to Bible study.

After this brief definition of scripture engagement, I will now present a project for a real appropriation of the Bible related to the concept of reconciliation among the Toussian.

4.3.3 Description of the Scripture engagement project in Toussian community

To implement this plan, I will develop relevant performance elements to the Toussian community, such as storying, singing the Biblical text, Scripture engagement through visual art, Scripture engagement through the public reading of the Bible, etc.

4.3.3.1 Storying

In the Toussian culture, storying is a way used to educate children and to remember important past acts. The Bible is full of stories; some Bible scholars calculate that the Bible is 70% stories or narratives. Reading the Bible as a story will be an excellent way to engage with the Biblical text in such a culture. To implement this, I am going to use the text of Genesis 37 to 50, which tells the story of Joseph.

The different steps to reach the audience with this text are the follow:

The first step is the choice of the audience. The audience in the Toussian community is the local church community. This story is relevant to them because it will

reinforce their relationship and encourage them to forgive to each other and to live reconciled.

The next step consists to learn the story well. The manner in which the story will be presented is very important. The Bible must remain open while the presenter tells the story, so that people know the story is from God's Word. The presenter's personality must shine through when he/she tells the story. One must be sure to tell the story as it is in the Bible and to save comments and interpretations until the story is over. The narration must be done without haste.

After this presentation, the story is told repetitively. This will help people learn the story. They could include as many details as they can and make any corrections from what was said either from the memorised version of the presenter or from their retelling of the story. The point here is to get the story deeper into the hearts of the listeners, correcting any minor mistakes that were made in the memorised or retelling version.

Finally, we arrive at the phase where the audience must actively participate. This stage is very important and needs time to be well done. Usually we leave about 30 minutes for everyone to answer the questions. The following types of questions can be addressed:

a. Thinking/Head questions: What new thing did you discover in the story that you did not know before? What did you like about the story? What did not you like about the story?

b. Feeling/Heart questions: What do we learn about God in the story? (This is the most critical question of all to ask.) What do we learn about people in the story? Which person is most like you in the story?

c. Action/Hand questions: How would you like your life to be different because of the story? What will you take away from this story? What will you do with what you have learned?

d. Some other possible questions: Who is in the story? Name all the characters, whether they are people, animals, or something else altogether. What is in the story? Name all objects, large and small. Where does the story take place? Describe the setting of the story. Consider things such as the environment (lake, field, cave); location (country, city/town, structure); climate, and so on. When does the story take place? Identify the time frame of the story. What is the problem? Identify any problem, obstacle,

barrier, or difficulty presented in the story. What is the resolution? Is the problem solved? Is the obstacle, barrier, or difficulty overcome? If so, how?

To conclude, each group member is challenged to share the personal significance of the story with someone outside of the group in the next few days. Prayer must close everything.

Storying is a particularly powerful means of engaging the Biblical text in an oral culture. Storying cultivates interaction among the group members as they come together to try to retell the story. It also provides an opportunity for the group to see into their hearts. As group members share what stands out to them and try to relate the biblical story to their lives, the church leaders can start to gauge where they are with the Lord.

This text so implemented in the Toussian culture filled the gap of Christians' way of living. By this performative method, scripture engagement can be reached in such an oral culture.

4.3.3.2 Singing biblical texts

Singing is another way that performance offers us to consolidate the Biblical text in people's hearts in order to change their lives.

People from all cultures take part in singing in some form and at every age. In the Toussian culture, there are different songs for every aspect of the life. Singing seems to be a God-given aspect of being human. Singing is an important way to build up a relationship with God.

One of the most powerful aspects of singing is that it connects with both our thoughts and emotions. Our relationship with God is about having the correct beliefs and thoughts about him and also about having a strong emotional connection with him, leading us to a life of obedient love. In other words, we use our "heads" (thinking), our "hearts" (emotions) and our "hands" (actions) in our relationship with God. Leaving out any one of these three aspects can lead to a shallow, unsatisfying, and potentially weak relationship with God. Singing the truths in the Bible enhances our experience with God through his Word both emotionally and cognitively.

Singing the Biblical text can deepen our thinking about God by helping us meditate on God's truth. As we sing a passage of the Bible we pray the passage. The more often we sing/pray a passage, the more we understand the passage and are changed by that understanding of God's Word. Singing helps us in our thinking about God's Word as well

as enhances our dwelling on God's truth. Many biblical texts have already been the subject of songs that have helped to build the community. These include the text of the flood, Ananias and Saphira, and a song about the apostle Paul. To elaborate on this part of the project, I will use the text of 2 Cor 5:18-21 which is my basic text (cf. Chapter 8).

To use singing in a performative way, in a culture like the Toussian's, the following tips are necessary.

First, decide what passage(s) to sing/memorise/meditate upon. You need to pick a passage that is meaningful to the spiritual growth, such as a truth you want keep in the front of your mind or will be an encouragement to the community.

This text is very relevant for the Toussian seeking to live in harmony with his society. Knowing this text will also allow him/her to grow spiritually, and is also a real encouragement for the community.

Second, choose a music resource you enjoy. The quality of the music may vary, but some level of connection to the music is necessary so you enjoy coming back to the song multiple times.

The musical resource will be made up of traditional musical instruments such as the *balafon* and the drums. The text will be divided in such a way that the main meaning of the text will constitute the refrain and the secondary meaning the verses of the song.

Third, people must spend enough time listening to the music so they actually use it to help them remember the words of the Bible. If the song is liked, people will take time to listen to it numerous times before the start to remember the words and understand what they mean.

Fourth, read the passage in the Bible that is the basis of the song. It helps seeing the singing words while they being learned. This not only helps to learn the words faster but also allows the participants to look at each passage in context and learn more about the singing passage. The more the singing passage is understood, the more impact it will have on lives. Finally, learn the song with others if at all possible.

4.3.3.3 Scripture engagement through visual art

Visual art, including stained glass, sculptures, and paintings, was incredibly important in Medieval times when most people were illiterate. The Bible was unavailable except to the very upper classes (who were more likely to be able to read), but by using the visual arts in public spaces such as churches, the biblical account was made available

to everyone. Biblical art was known as *biblia pauperum* or “the Bible of the poor.”⁶ Biblical images are not just for those who cannot read, however. Images connect with our emotions and can convey deep truths. Images can be powerful triggers to help us remember the stories and truths of the Bible. In Toussian oral society where the capacity of retention is developed, biblical images will be a very useful tool to engage with the Biblical text. Those images could be portions of films based on certain biblical passages or painting posters, sculptures and so on. One passage which can fill this gap with respect to reconciliation is the text of the prodigal son (Luk 15.11-24), especially the image of the father and the son embracing each other. This image expresses very well reconciliation and can teach people about reconciliation.

The passage of the prodigal son can be performed artistically by bringing together people with various artistic abilities. Then we can organise an exhibition of these works to the whole community who will appreciate and meditate on them. A questionnaire can be distributed to the participants of the exhibit to check the level of understanding and impact. At the end of the exhibit, the artists can be invited to explain their works to the community gathered for a worship service.

4.3.3.4 Scripture engagement through the public reading of the Bible

The Bible was meant to be read, but it was also meant to be heard. While printed copies of God’s Word are easily accessible to most in literate cultures today, for the majority of history, because of their rarity and expense, to own a personal copy of the Bible was practically unheard of. In fact, during ancient times, it was common even for those who did have opportunities for personal reading to read aloud to themselves. The silent reading that many are so used to today was virtually non-existent throughout history (Rhoads 2006a:123).

To hear someone read the Word is a different experience than to simply read silently to oneself. A well-prepared and gifted reader can bring out meaning in a text through voice inflection, rhythm, and intonation. A talented reader can present the Word of God to a group or congregation so that the listeners may experience the Bible in a rich and powerful manner.

⁶ <https://www.biblegateway.com/resources/scripture-engagement/>

In the Toussian local church, many texts have been read out aloud. It is the case of the history of creation (Gn 1-11), the book of the Acts of Apostles and the Gospel of Matthew. Such a practice must be encouraged to empower the meanings of the Biblical text in the heart of the listeners.

Dramatisation of the Bible is another way to reach people with the concepts of the Bible in a profound way. Some passages have already been dramatised in Toussian churches by the translation team. It is the case of the Good Samaritan (Luk 10.29-36), the history of Tabitha (Acts 9.36-42) and the foolish rich man (Luk 12.16-21). A text on reconciliation like the history of Jacob and Esau (Gn 27-36) can be dramatized to show the necessity of reconciliation and bring people to a life of repentance.

The performance elements developed here are not the only ones, but cover some which might be meaningful in Toussian culture. If these tools are used well, the Toussian community will be able to appropriate the word of God for true social change.

4.4 Conclusion

The discussion in this chapter deals with Biblical Performance Criticism. After surveying the broad concepts of this approach, I tried to apply it to Bible translation in general and Bible translation in the Toussian context in particular. This application has shown that Biblical performance criticism has a great impact on Bible translation and is an effective tool for Scripture engagement.

The next chapter (Chapter 5) provides a detailed analysis of the concepts of reconciliation within the Old Testament.

Chapter 5: Notions of Reconciliation in the Old Testament

5.1 Introduction

Several passages in the Old Testament allude to a return of a rebellious individual or people to God. From the very beginning of human history, we discover in the Old Testament, even if the word reconciliation does not appear in it, that God works totally in this sense, he reconciles humans with him.

The conflict between humans and God began when humans first sinned. But we can see that this conflict will eventually be resolved. It will not be eternal; it will not continue without being resolved. Of course, sin has broken the relationship between God and humans. Alienation, separation and distance have replaced friendship and communion with God. Without God's intervention, sin with its terrible effects would lead humans to eternal ruin. But thanks to the divine work, humans has been able to live again in the hope of a new and eternal life in God.

Sin has separated humans from God, but God's choice to accept to live again among humans clearly and vividly shows his willingness to restore this broken relationship and this is clearly the fundamental notion of divine reconciliation that transcends all pages of the Bible.

The Greek word for the concept “reconciliation” that is used in Classical Greek, (Liddell, Scott and Jones 1940/1978:899; Montanari 2015:1063), the Septuagint (Lust et al. 2003:318; Muraoka 2009:376) and the New Testament (Arndt and Gingrich 1958:415), *καταλλαγή*, has no equivalent in Hebrew (Abbott-Smith 1937/1973:235; Muraoka 2010:64). However, as mentioned above, it is interesting to note that the notion of divine reconciliation has its starting point in the Old Testament. It is described in its first form in several connotations where God always restores the relationship between himself and humans.

In the following sections, I will first give an overview of the occurrences of the word *καταλλαγή* and its derivatives in the Septuagint, since there is no equivalent in Hebrew. It will be illustrated that the meaning “reconciliation” as found in the New Testament is not yet fully developed in *καταλλαγή* in the Septuagint (cf. Abbott-Smith (1937/1973:235). Then, I will research the Old Testament practices which relate the notion of reconciliation. Finally, I will explore the translation of some passages into Toussian.

5.2 Overview of καταλλαγή and its derivatives in the Septuagint

The Septuagint uses these words in several places in the Old Testament (Hatch and Redpath 1998:55, 108, 116, 304, 738). The verb *αλλασσω* occurs 42 times⁷ (6 of which are found in deuterocanonical books⁸), to designate the action of changing, modifying or altering, that is “to make other than it is now” (Lust et al. 2003:27; Muraoka 2009:27). For example in Gen 35.2; Gen 41.14; 2 Sam 12.20, it is used to express the fact of “changing clothes”. According to Chamberlain (2011:7) this meaning is present in the New Testament (cf. Arndt and Gingrich 1958:38) and the Septuagint. It also has the meaning of exchanging, replacing, substituting, alternating, that is “to take or to give in exchange for another” (Lust et al. 2003:27; Muraoka 2009:27). In Lev 27.10, it is a stipulation of not exchanging the animal offered for sacrifice, because it is the property of God., and in Jer 2.11, it refers to the fact of exchanging gods. According to Chamberlain (2011:7) this meaning is also (cf. Arndt and Gingrich 1958:38) and the Septuagint. indicate that present in the New Testament (cf. Arndt and Gingrich 1958:38).

The noun *ανταλλαγμα* is used 9 times.⁹ It refers to “that which is given or taken as having equal value” (Lust et al. 2003:52; Muraoka 2009:56), that is the price, the money used to buy, the intermediary of the exchange, or the equivalent or the substitute. *Αλλαγμα* has almost the same meaning as *ανταλλαγμα* and is used 11 times.¹⁰

In the Septuagint, the verb *απαλλασσω* occurs 14 times. This term is translated by Muraoka (2009:63) as “do away with”, “keep away from”, “remove”, “to move away”. Hatch and Redpath (1998: 55, 108, 116, 304, 738) indicate that the term can be translated by “removing” as in Job 9.12, 34; 27.5; 34.5, by “concealing” as in Job 3.10, or by “taking away” as in Job 9.12.¹¹ Lust et al (2003:59) add the following meanings: “to put away from”, “to separate”, “to part from”, “to depart”, and “to be set free”.

⁷ Gen 31.7; 35.2; 41.14; 45.22; Ex 13.13; Lev 27.10, 27, 33 (twice); Jg 14.13; 2 Sam 12.20; 1 Kings 5.14; 21.25; 2 Kings 5.5, 22, 23; Esd 6.11, 12; Neh 9.26; Est 2.20; Ps 102.27; 106.20; Isa 24.5; 40.31; 41.1; Jer 2.11; 4.8; 13.23; 30.3; 52.33; Ezek 27.30; Dan 4.13, 22, 29.

⁸ Sg 4.11; 12.10; Si 7.18; 30.29; 1 Macc 1.49; 3 Macc 1.29.

⁹ Ruth 4.7; 1 Sam 20.2; Job 28.15; Ps 55.20; Ps 89.35; Jer 15.13; Si 6.15; 26.14; 44.17.

¹⁰ Lev 27.10, 33; Dt 23.18; 2 Sam 24.24; 1 Kings 10.28; 20.3; Job 28.17; Isa 43.4; Lam 5.4; Amos 5.12 and Si 2.4.

¹¹It occurs with another translation in Ex 19.22; 1 Sam 14.29; Isa 10.7; Job 7.15; 10.19; 1 S 22.1; Jer 32.31; Sg 12.2, 20; 3 Macc 6.30; 4 Macc 9.16.

The verb *διαλλασσω* appears 12 times.¹² It is translated by Hatch and Redpath (1998: 55, 108, 116, 304, 738) in Job 12.20, 24 by “removing”; in Job 5.12 by “destroying”; in Jg 19.3 by “leading” or “bringing back” and finally in 1 Sam 29.4 by “making oneself pleasant”. Muraoka (2009:153) provides the following meanings: “to alter, transform”, “to change the personal disposition and attitude of” and “to give in exchange”. Lust et al (2003:140) add “to be reconciled” as a further meaning referring to 1 Sam 29.4. Both Lust et al (2003:140) and Muraoka (2009:153) translate the noun *διαλλαγή* as « reconciliation ».

In the Septuagint, the verb *καταλλασσω* in the religious sense is found in the second book of the Maccabees.¹³ Muraoka (2009:376) has “to reconcile oneself with” as the meaning. As an additional meaning Lust et al (2003:318) has also “to become reconciled with”. It can be seen that the use of *καταλλασσω* in these verses is very special because it describes the fact that it is God who has reconciled himself with his people (Bouttier 1954:246). When apostasy aroused God's wrath, the people began to pray to God, so he reconciled himself to the people: "May God answer your prayers and be reconciled to you" [*καταλλαγειη υμιν*] (2 Macc 1.5); "If for our punishment and correction, our Lord who is alive has wrathful a moment against us, he will reconcile himself again with his servants" [...*και παλιν παλιν καταλλαγησεται τοις τοις εαυτου δουλοις ...*] (2 Macc 7.33); "They organised a common supplication asking the merciful Lord to reconcile himself entirely with his servants" [*καταλλαγηναι τοις αυτου αυτου δουλοις...*] (2 Macc 8.29). And finally, in 2 Macc 5.20, *καταλλαγη* refers to the opposite of God's wrath, namely God's attitude turning again towards humans in his grace [*ο καταλειφθεις εν εν τη του παντοκρατορος οργη δοξης παλιν καταλλαγη του του του μεγαλου δεσποτου καταλλαγη δοξης επανορθωθη*]. Both Lust et al (2003:318) and Muraoka (2009:376) translate the noun *καταλλαγη* as « reconciliation ».

In the second book of Maccabees, as mentioned above, the verb is used in a reflective sense, which shows that in the Jewish world, as already mentioned above, it is believed and strongly affirmed that it is God who reconciles himself with humans in the sense that: "God changes his dispositions towards men, following the prayers made to

¹² Jg 19.3; 1 Sam 29.4; Job 5.12; 12.20, 24; 36.28 and in Sg 15.4; 19.18; 2 Macc 6.27; 1 Esd 4.31; Si 22.22; 27.21.

¹³ 2 Macc 1.5; 5.20; 7.33; 8.29.

him” (Dupont 1953:13). But in any case, it is clear that it is because of his mercy that God changes his dispositions in this way, but it is not at all because of the influence of humans on him. In this way, Dupont points out that even if the verb is used in a reflexive sense, when we speak of God, the meaning of this verb "to be reconciled" means: "to put an end to his anger, to renounce his grievances against sinful humans and to return his benevolence to him” (Dupont 1953:13).

5.3 Reconciliation in the notion of covenant

5.3.1 The notion of covenant

The word *berit* "covenant" is first mentioned in Gen 6:18; later it occurs in the main stages of God's relationship with his people (Gen 15.18; 17.1ff.; Ex 2.24; 6.5; Isa 54.10; Jer 31.31-34; Ezek 37.26). Commentators do not entirely agree on its precise meaning.

As indicated by Martin-Achard (1968:89), Koehler and Baumgartner (2000:157) and Jacob (1955:170) it derives from the verb *barah*, "to eat" and contains an allusion to the common meal during which an agreement was reached. Others such as Loretz (1966:239-241) and Noth (1957:147) say that *berit* comes from *berittu*, an Assyrian word meaning "link", or that an Akkadian preposition *birit*, meaning "between", has evolved into a name (Martin-Achard 1968:89). What is important is to note that each of these interpretations corresponds well to the word "covenant" as used in the Old Testament, because God's covenant means precisely the establishment of humans' bond of communion with him.

Regarding its translation, Von Rad (1963:118) points out that the word 'covenant' is only a provisional translation of the Hebrew word *berit*. It can refer to the convention itself, its ceremonial, but it can also refer to the common relationship that this alliance inaugurates between two partners.

The notion of the covenant appeared very early in the Old Testament. In the third chapter of the book of Genesis, although the word is not used, we already see for the first time the embryo of this concept of covenant that gives humans the possibility of reconciliation. It is visible in the promise God made to humans in Gen 3.15-31. Thus Barth writes: "Of the announcement of the covenant of grace in the economy of the Old Testament, an announcement prefigured by the 'proto-gospel' of Gen 3.15-32". He also

insists on the fact that “the covenant of grace is the basis of the relationship between God and humans in the Old Testament” (Barth 1966:62).

In short, we already see in the book of Genesis 3 the basic concept that governs the work of divine reconciliation, which can be summarised as follows: God seeks humans and proposes to him a restoration of relationship, a covenant.

5.3.2 The divine covenants

In fact, there can be no covenant between God and humans, because covenant implies a certain equality between the two parties. But God has kindly agreed to make a covenant with humans. It is clear that the Old Testament highlights God's tirelessly repeated attempts to restore humans' relationship with him. Essentially, he shows the depth of his approaches through the successive alliances with Noah (Gen 9.8-17), Abraham (Gen 12.15,17), Moses (Ex 19-20), etc., up to the New Covenant which the New Testament reveals is fulfilled in the event of Jesus' death and which is the foundation of divine reconciliation itself.

In short, the Old Testament gives us a clear presentation that shows that God is at work to restore the relationship between humans and Him. The covenant he made with Noah, Abraham and Israel, and with others, is considered as his action, which enters into a relationship of fidelity and protection with humans and therefore, as Barth (1966:22) says: "Reconciliation is the fulfilment of the covenant between God and humans".

5.4 Concept of reconciliation in the reality of the sanctuary

With Israel, we always see this will of God who wants to live in the world of human beings. This is clearly seen in the order that God gave to Moses for the construction of the sanctuary: "They will make me a sanctuary (מִקְדָּשׁ), and I will dwell (וְשָׁכַנְתִּי) among them" (Ex 25.8; Lev 16.20).

The idea that emerges first of all from this event in the construction of the sanctuary, is that it is above all a dwelling that would represent the presence and cohabitation of God with his people. Clines (1998:455-458) indicates that the following terms have the same connotation. The sanctuary is also called a אֹהֶל "meeting tent" (Lev 16.20, 33) to express the truth that it is the place where God meets his people and reveals himself to them. The same pertains to בַּיִת "house, i.e. temple" (Ezek 45.20). The

sanctuary is also the *קֹדֶשׁ* "tent of witness", "holy place" (Lev 16.20) to remind Israel that it contains the ark of the covenant that holds the law that governs its life. Therefore, we should not see Israel as an obligation to observe God's law in order to become his people. Israel is God's people according to the covenant.

Laws are the stipulations of the alliance. The people must observe them because they have entered into a covenant with God. Then we can say that the sanctuary reveals the reality of the *רְצוֹן* "will" of God who wants to live among humans and lead humans to a life of communion with Him. The sanctuary also has another profound meaning on humans' relationship with God:

The Israelite sanctuary represented the three degrees of the sinful man's relationship with the Lord. The first, which is reconciliation by atonement and the resulting consecration, was ordinary in the court; the second, that of adoration by which the pardoned sinner glorifies his God, was represented by the holy place; and finally, the most holy place, above which God dwelt and where he communicated himself directly to the one who was to carry out his orders. This corresponded to the state of direct and personal communion with God to which man is admitted who is imbued with gratitude for God's forgiveness. From reconciliation to worship, from worship to communion (Godet 1981:540).

In short, the sanctuary reveals in a tangible way the ideas that are at the root of redemption and the concept of divine covenant. On the one hand, the teaching on the presence of God in the midst of his people is well emphasised in the reality of the sanctuary (Ex 25.8; 29.45). It is the dwelling place of God in the midst of his people in which they can approach him. On the other hand, the reality of the sanctuary shows and summarises the steps of the human process to come closer and to be reconciled with God.

5.5 Notion of reconciliation in the rites of atonement

5.5.1 Concept of atonement

According to Gerleman (1997:8354) *kpr* with the meaning "to atone" is always resultative in the OT; it is "never used to describe a current process, rather always with a

view to the result to be achieved.” The subject is usually the priest; in most cases, the preposition used with the verb points to an individual or a group to be atoned and corresponds to English “for”—if *kpr* in the Piel is rendered “to effect atonement”. For Clines (1998:455-458) the word *kapporet* refers to the propitiatory which is the massive gold cover of the Ark of the Covenant. It is derived from the same root as the Hebrew verb *kpr*, which means to cover or make atonement. So the ideas that come out of *kpr* and *kapporet* are the ideas of “covering” and “lid”. So the meaning of *kapporet* certainly includes the idea of atonement. The Septuagint renders it by *λαστηριον* (Muraoka 2010:59). According to Muraoka (2009:340) it refers to a “place where cultic rites for appeasing a divine being are performed with an appropriate building attached”. Lust et al. (2003:287) indicate that the term refers to “lid of the ark of the covenant” and “propitiation”. The noun is related to the verb *ιλασκομαι*, which means “to atone, to make propitious” (Hatch and Redpath 1998:55, 108, 116, 304, 738). Muraoka (2009:340) adds “to be forgiving” and “to be favourably disposed” as meanings. Lust et al (2003:287) have “to pardon”, “to be merciful”, “to be propitious”, “to be favorably inclined” as meanings. The noun *ιλασμος* refers to « atonement of sins », « cultic object », and « act of allowing oneself to be appeased or inclination towards such » according to Muraoka (2009 :340) and « expiation », « atonement », « propitiation », « sin-offering », « forgiveness » according to Lust et al (2003:287). Sabourin made an important statement in this regard:

The Old Testament, of course, does not conceive atonement in the same way as pagan religions. This difference in conception appears in the language of the Septuagint, compared to profane Greek literature [...] Pagans view atonement as man's action on the divinity and the Septuagint sees it as an immediate or mediate (by the priest) action of God on man. (Sabourin 1961:183-184)

Then it is God, who takes away humans' sin in the unfolding of atonement and it is his forgiveness that accompanies this liberating atonement. Thus, this notion of atonement excludes any pretension on the part of humans to influence or oblige God to become favourable to him. On the contrary, the purpose of atonement is rather to make humans agreeable to God.

In short, the idea of reconciliation is present in all sacrifices. It dominates in the sacrifices of atonement, where repentance and confession of the sinner were expressed first, then the transmission of sins to a victim offered as a substitute and accepted by God, and finally the reconciliation of the guilty with God through the shed blood. In Lev 17.11, it is stated: "The soul of the flesh is in the blood; I have given it to you on the altar, that it may be used as atonement for your souls, because it is by the soul that the blood makes atonement for you." So the purpose of the sacrifice is to atone for sin:

The propitiatory, in the ancient temple, constituted the throne (Lev 16.2; 1 Sam 4.4; Ps 80.1, 99.1) of mercy, from which the Lord spoke to Moses (Ex 25.22; Nb 7.89), and forgiven sins. It is also where the sevenfold sprinkling of blood was carried out, either in the direction of the veil, during the year (Lev 4), or on the propitiatory itself, in the great Day of Atonement (Lev 16) (Sabourin 1961:361).

5.5.2 Notion of reconciliation in the sacrificial rite

Sacrifice is the essential act of external worship. It is prayer in action, a symbolic action that makes effective the interior feelings of the offerer and the answer that God gives him/her. Through sacrificial rites, the gift to God is accepted, union with God is established, the fault of the faithful is erased. Reconciliation is complete. But it should be noted that this is not a magical efficiency: it is essential that external action expresses the true feelings of the offerer and meets God's kind dispositions.

Sacrifice is first and foremost a gift. The term *הִנְחָלָה* with the meaning of "gift" occurs 37 times (Koehler and Baumgartner 2000:601). This term *הִנְחָלָה* "gift" refers above all to a vegetable offering. It is also used to refer to all kinds of sacrifices (1 Sam 2.17; 26.19). This gift is made in a particular way, the offering being destroyed, in whole or in part -- it is burned or spread on the ground. This destruction is not the purpose of the sacrifice; it is the means by which the gift is made irrecoverable, definitive, and total. Moreover, this destruction makes the offering enter God's domain.

Offering a sacrifice in Israel is said to "bring the victim closer" or "bring him up" (Gen 22.2), thus representing his greatest wealth: blood, that is, his vital principle, is put in relation with the altar. This victim thus approached the altar, is a sign of God, a

reminder of his presence, an instrument of mediation between God and humans in order to bring about reconciliation.

קָרַב appears several times in Leviticus and Numbers more than the other books of the Old Testament. According to Koehler and Baumgartner (2000:1136-1137), it is the commonest and vaguest expression for sacrifice and means "to bring closer". Thus, sacrifices were considered both as bringing humans closer to God and God closer to humans. Sacrifice implies the search for communion, for union with God. Even though the Israelites never believed that they could physically unite with God, or that they were participating in a meal in which God was a real guest, they thought that a real union was born from sharing the same wealth, from relationships of hospitality.

Finally, sacrifice, because it is a gift of humans to God, has an expiatory value. But in the greatest cases of distress, certain blood rituals seem to be the only ones capable of restoring the compromised alliance. Then, nothing is eaten because communion will only be possible once the covenant is restored.

In the biblical context, sacrifice is fundamentally a rite that expresses the desire to see God manifest himself in such a way that he can be perceived by humans. As a consequence of a rupture in their relationship, it reflects the aspiration to re-establish communication with God (Gen 8.20ff). His function is to bring about the coming of God in order to obtain His blessing (Ex 20.24) and to respond to His presence among His people (Ex 29.38-46).

5.5.3 Notion of reconciliation in the event of the great Day of Atonement

Everything begins with the daily service in the sanctuary. Apart from the regular morning and evening service in the sanctuary, the major part of the daily service is the one performed for the benefit of individuals. The purpose of the process was to transfer the individual's sin to the sanctuary through a victim, by the imposition of hands with a confession from the offender. Then by spraying the victim's blood in the direction of the veil in the holy place by the priest, behind which was the Ark of the Covenant containing the law that the sinner had transgressed. Thus, the sin of the repentant is temporarily atoned for, but there was every year the great Day of Atonement for the purification of the sanctuary and the final remission was the result of the service performed on that Day of Atonement.

Therefore, on the great Day of Atonement, the high priest brings the blood of the goat sacrificed for sin within the veil, and actually sprays it on the propitiatory and in front of the propitiatory. In fact, it is not a question of making God favorable, nor of appeasing him, but the blood on the propitiatory shows that the atonement for sin has been made and that it has been answered to God's justice, which means sin and sinners are judged through a victim, who is their substitute. When he left the sanctuary, the high priest confessed the sins of the people, while he laid his hands on another goat that was destined to Azazel. This meant that the sins had returned to their first author; they were now forgiven and destroyed, which means that the sins were removed from the presence of God and the presence of the people. The great Day of Atonement therefore symbolically and prophetically expressed God's great amnesty in Jesus for all men, as Paul says: "It is he whom God has proposed to constitute in *ἱλαστηριον*, by means of faith, by his blood..." (Rom 3.25). John also states: "He himself is a *ἱλαστηριον* for our sins, not only for our own, but also for those of the whole world" (1 Jn 2.2).

We see that the atonement of the Old Testament could not definitively cover the sins of the people. Conversely, atonement in Jesus Christ perfectly covers sins and is valid for everyone, but only those who appropriate it by faith benefit. Sabourin points out that: "The veil of the temple, at the death of Jesus, has been torn, and the new propitiatory, which is Christ, in whom God dwells corporeally (Col 2.9), is now exposed to the sight of all, and it is in him, sprayed with his own blood, that God destroys sin and reconciles the earth to heaven" (Sabourin 1961:183).

It can therefore be said that the whole rite of atonement, the ceremonies of the great Day of Atonement, the jubilee and the other festivals in Israel, were aimed only at the reconciliation of humans with God, in the sense that debts, faults and impurities were cancelled and sins were covered and destroyed. Therefore, there was nothing left to prevent men from having access to God.

5.5.4 Notion of reconciliation in the presence of God « God with us »

We should also note that we find this expression "God with us" later in Isaiah's writings, which further reiterates the idea of God's presence among his people and still expresses the will of divine reconciliation. The context is that when King Ahaz was disturbed by the Syrian invasion, he fled. God sent the prophet Isaiah and his son Shearjashub (which means "the rest will convert") to encourage him, but Ahaz was still

very sceptical. Then God offered to give him a sign; however, he refused. But in his love, God has always given him a sign: "...the girl is pregnant, she will give birth to a son and will call him Immanuel ('God is with us')" (Isa 7.14). So, this is a young girl who was probably well known to Ahaz. She will be pregnant and the child she will give birth to will be a sign that guarantees the promise. The expression "God with us" affirms a covenant between God and his people, which recalls a promise of protection. Thus, this expression had its own meaning in the time of Ahaz as we have seen above, but it also has its future application in the New Testament through the birth of Jesus, who is the sign by excellence of the divine covenant with all humanity.

5.6 Translating terms with the notion of reconciliation in the Old Testament

As we have seen in the points above, the term "reconciliation" itself has no precise equivalent in Hebrew. The uses we found in the Septuagint do not have a religious meaning. However, there are other concepts in the Old Testament such as בְּרִית (berit); כַּפָּר (kaphar) and רָצָה (ratsa) that contain the notion of reconciliation. How can these concepts be translated into Toussian in order to always keep this notion of reconciliation?

To carry out this task, we will first perform a semantic analysis of these concepts and then propose a translation into Toussian.

5.6.1 Semantic analysis of the concepts of בְּרִית (berit); כַּפָּר (kaphar) and רָצָה (ratsa)

5.6.1.1 בְּרִית (berit)

In the *Theological Wordbook of the Old Testament*, Smick (1980:128-130) defines בְּרִית as a covenant between nations: a treaty, alliance of friendship; between individuals: a pledge or agreement; with obligation between monarch and subjects: a constitution. Between God and humans, it is a covenant accompanied by signs, sacrifices, and a solemn oath that sealed the relationship with promises of blessing for keeping the covenant and curses for breaking it.

According to Smick (1980:128), the etymology of the word is uncertain. It may be related to the Akkadian word *burru* which means "to establish a legal situation by testimony with an oath". It could also be connected to the Akkadian word *birtu* "a fetter"

which is a derivative of the word meaning "between." Koehler and Baumgartner (2000: 157) claim the word was related to the root *brh* which has to do with the food and eating involved in the covenant meal. The root is nowhere used as a verb in the Old Testament nor is any other derivative of this root used, but the action involving covenant making employs the idiom "to cut a covenant" (e.g. Gen 15.18), that is, making a bloody sacrifice as part of the covenant ritual, then the animal would have eaten in the covenant meal. One of the usages of the term *berit* refers to a covenant with a sacrificial meal and salt, the מלח as in Lev 2.13, 2 Ch 13.5, 21.7) (Brown, Driver and Briggs 1906:136-137).

The covenant as a treaty or agreement between nations or individuals should be understood on the basis of whether the parties are equal or one is superior to the other.

It was common practice to set up a stone as a sign that a treaty had been established between two households or nations. Both sides make an appeal to the deity as a witness showing that the covenant is unalterable. Other signs which sealed such a treaty were used, such as a marriage between two royal houses. But the greatest tool for covenant making came to be the written document on which the words of the covenant, its terms in the form of promises and stipulations, were spelled out, witnessed to, signed and sealed.

Apart from blood ties the covenant was the way people of the ancient world formed wider relationships with each other (McCarthy1963:175). McCarthy warns that the covenant concept in the Old Testament presents a very rich and complex tradition and that the covenant is not primarily legalistic or moralistic but cultic, that is, tied to religious practice.

5.6.1.2 כפר (kaphar)

כפר means "to ransom, atone, expiate, propitiate" (Clines 1998: 455-458). It has an initial secular and non-theological range quite parallel to *padah* but in addition, כפר became a technical term in Israel's sacrificial rituals. On its most basic level of meaning, כפר denotes a material transaction or "ransom" (Clines 1998: 455-458).

Sometimes humans are the subject of כפר (2 Sam 21.3, Ex 32.30, Isa 27.9, Num 25.13). God is often the subject of the verb in this general sense, too (2 Chr 30.18, Dt

32.43, Ps 65.3; 78.38; and Dan 9.24). In Jer 18.23 and Ps 79.9 the word means "to purge" sin.

Most often כפר is used in connection with specific rites, and the immediate subject is a priest. All types of ritual sacrifice are explained in terms of כפר (Ex 29.36-37; Lev 4.20,31; 10.17; Num 28.22; 29.5; Neh 10.33).

Making "atonement" (כפר "kaphar") is also part of the purpose of the "burnt offering" (Lev 1.4; Num 15.25). In 1 Chr 6.49 the concept is used for the priestly ministry in general. The connection of all of the rituals with כפר "kaphar" peaks in the complex ceremony of the annual day of Atonement (Yom Kippur), as described in detail above.

Most English versions prefer to render כפר "kaphar" with the more neutral term "atone" or even "ransom." But various translations use "expiate" or "propitiate" as well. The terms are partly synonymous. In any sacrifice, the action is directed both toward God (propitiation) and toward the offense (expiation). "Expiate," "atone," and even "forgive" (if related to sacrifice) all have God as their primary subject, while "propitiation" addresses God as object.

All the sacrifices in the world would not satisfy God's righteousness. Hence God alone can provide an atonement or expiation for sin, by which His wrath is assuaged. The righteous God is neither implacable nor capricious, but provides Himself the "ransom" or substitute sacrifice that would satisfy Him. The priest at the altar represents God Himself, bringing the requisite offering before God; sacrifice is not essentially humans' action, but God's own act of pardoning mercy. This is the exact image of reconciliation in the New Testament.

5.6.1.3 רצה (ratsah)

According to the *Vine's Expository Dictionary of Biblical Words*, רצה "ratsah" means "to be pleased, be pleased with, accept favorably, satisfy." Found approximately 60 times in the text of the Old Testament, one of its first appearances is in Gen 33.10. For Koehler and Baumgartner (2000:958), רצה means "to soothe", "propitiate". "to conduct oneself in a friendly manner".

When רצה "ratsah" expresses God's being pleased with someone, the English versions often translate it as "be delighted," which seems to reflect a sense of greater

pleasure (Isa 42.1; Ps 44.3). This nuance is reflected also in Pr 3.12, where רצה "ratsah" is paralleled with אהב "to love". On the other hand, when one must meet a certain requirement to merit רצה "ratsah", it seems more logical to translate it with "to please" or "to accept" (e.g. Mic 6.7; Amos 5.22).

5.6.2 Translation of the Old Testament terms with the notion of reconciliation into Toussian

The semantic study of the words בְּרִית « berit »; כַּפַּר « kapar » and רצה « ratsah » shows that these words are highly polysemic and have a variety of different meanings that are dependent upon the context. So to translate them, we will focus on the connotation they contain with great consideration for the context.

We will use Joos' theory in Romerowski (2011:195-196) which says that "it is better to privilege the most common or usual meaning of the word. Because if words often do not have a fundamental meaning that would be found everywhere, they have a more common or more usual meaning. When this meaning is appropriate to the context, it must be adopted".

5.6.2.1 Translation of בְּרִית (berit) into Toussian

בְּרִית "berit" appears 284 times with the meaning of covenant in the Old Testament. It is this meaning that we will try to translate into Toussian.

The expression *Yégbékè kwrɔ mɔ* (establish an agreement) is composed of *Yégbékè* (agreement, union, unity) and *kwrɔ mɔ* (put together, mix). Literally it could be translated as "mixing the union" (uniting, getting along). This expression is used in wedding rings. During the wedding, the couple are blessed by saying *Liyel ye Yégbékè pi núkulɛ* (May God make your agreement-union-unity be one).

The same expression is used in the case of agreements that the Toussian negotiates with his deities. Indeed, the Toussian considers that divine protection is purely supernatural. Then he must always do everything in his power to remain in harmony with the deities or risk being punished. He therefore needs to consult the gods regularly to ensure that he is in harmony, in accordance with their will. Thus he can benefit from their protection.

Finally, after the settlement of a conflict between individuals, groups or tribes, when reconciliation is consumed, and when both parties commit themselves to ending the enmity, the expression *Yégbékè kwrɔ mɔɔ* is used to express this commitment.

Let us now look at some biblical passages where בְּרִית "berit" can be translated by *Yégbékè kwrɔ mɔɔ* into Toussian. We chose passages without criteria to see if the Toussian expression *Yégbékè kwrɔ mɔɔ* can fulfill all the semantic functions of בְּרִית "berit". Since the translation of the Old Testament has not yet begun, we just want to limit the examine a few examples.

Genesis 17.2

וְאֶתְנָהּ בְּרִיתִי בֵּינִי וּבֵינֶיךָ וְאָרְבָּה אוֹתְךָ בְּמֵאֹד מְאֹד:

I will establish my covenant between me and you, and I will multiply you infinitely.

Toussian:

« Mé kɪ yégbékè kwrɔ mɔ álɛ, té kɪ ñ kɔ
 I FUT covenant together put with you and FUT you give

náh tãh náhnáhɛ»
 descendants too much

I will put a covenant together with you and I will give to you too many descendants

Genesis 17.11

וְנִמְלֹתֶם אֶת בְּשַׁר עֲרֻלְתְּכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינֵיכֶם:

You will circumcise the flesh of your foreskin and it shall be the sign of the covenant between me and you.

Toussian:

Yépi kòkè kɪ pi yégbékè kwrɔnmɔɔ
 Poss 2nd Pers circumcision FUT make covenant put together

pókónmɔɔɛ, nê-á mɛ ímɔ ànê yépi wró.
 Sign which is me and you between

Your circumcision will be the sign of the covenant between me and you.

Exodus 24.8:

וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרַק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל-הַדְּבָרִים
 הָאֵלֶּה:

And Moses took the blood and poured it out on the people, and said, "This is the blood of the covenant that the LORD has made with you by all these things.

Toussian:

| | | | | | | | | |
|----------|-------|----------|---------|-----------|------------|--------|-------|--------|
| Moyisi | tó | mε | tɔkɔ | te | ke | mir | mɔ kɔ | pé yō, |
| Moses | blood | FOC | take | and | it | threw | on | them |
| té | yo | pé | tyí | ne nké, | TÈ ÑGBÈ | Liyel- | á | |
| and | say | them | to | saying | Lord | God | Pass | |
| yégbékè | nê | kwrɔ | mɔ | péle | welo | nópi | | |
| Covenant | that | together | put | with them | speeches | these | | |
| Pól | tyí | ɔkɔ, | képah | tó- | á yò. | | | |
| All | about | | that is | | blood this | | | |

Then Moses took the blood and threw it on them and said to them: "This is the blood of covenant that God the Lord put together with you according to all speeches."

5.6.2.2 Translation of כפר (kaphar) in Toussian

כפר « kaphar » appears 102 times in the Old Testament with a number of different connotations. Still according to Joos' theory, the frequent meaning of "atonement" will be translated into Toussian.

The Toussian expression, which can translate this meaning "to atone" is *gblǎy ye* which means "to let oneself be, to accept". In this expression we have *gblǎy* (oneself) and *ye* (to give up, to abandon). This expression is used to appease someone who is offended and who could act to punish his or her offender. In the situation where the Toussian would have offended his god, he can offer sacrifices to appease him. Thus the sacrifices will cover his fault in order to restore harmony between him and his god. The expression is used only to appease a superior: an elder, a deity, a fetish. It is in this context that we will translate כפר « kaphar » by *gblǎy ye*.

Exodus 32.30

וַיְהִי מִמָּחָרֶת וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַתֶּם חָטֵאתֶם חֲטָאָה גְדוֹלָה וַעֲתָה אֶעֱלֶה אֶל־יְהוָה אוּלַי אֶכַּפֵּר בְּעַד חַטֹּאתֵיכֶם:

Then the next day Moses said to the people, "You have committed a great sin. Now I will go up to the Lord; perhaps I can make atonement for your sin."

Toussian

| | | | | | | | |
|---------------|--------|-----|-----|----------|--------|-----|------|
| Ké dīndalle | Moyisi | mε | yo | Yisrayel | no | tyi | ne : |
| The day after | Moses | Acc | say | Israel | people | to | that |

Ye tipeke ngebè pi. Núkúnúkú me ki dɔkɔ yuku Tɛ Ngbè
 You sin big do now I Inacc up go Lord
 tyɪ ntékàh à ki n gblɔy ye ye tipeke mɛ
 to perhaps He Inacc himself leave up your sin this
 tyɪ sɔkɔ
 about

The day after Moses said to the people of Israel: You have done a big sin. Now I will go up to the Lord perhaps He will leave up by himself your sin.

Numbers 15.28

וְכַפֵּר הַכֹּהֵן עַל־הַנֶּפֶשׁ הַשֹּׁגְגָה בְּחַטָּאתָהּ בְּשֹׁגְגָה לִפְנֵי יְהוָה לְכַפֵּר עָלָיו וְנִסְלַח לוֹ:

The priest shall make atonement before the Lord for the person who commits an error when he sins unintentionally, making atonement for him so that he may be forgiven.

Toussian

Nevi nɛ-à pilki tɛ tipeke pi ñpì-ñkɛ̃
 Person who commits error and sin do without knowing
 sɔkɔ, sárká syínwìlki-ò ke gblɔy ye yah kɔ̃ Tɛ Ngbè
 in Priest Inacc himself leave up ask Lord
 tyɪ, kepah à pi, tɛ tipeke ke yɔ̃ mɔ̃ à kɔ̃
 to if this Acc do his sin Inacc give up him to

The person who commits an error and sins without knowing, the priest will ask to the Lord to leave up himself, if this is done, the sin of this person will be give up.

5.6.2.3 Translation of רצה (ratsah) into Toussian

The translation of רצה « ratsah » will follow the same rule as the one we followed to translate בְּרִית « berit » and כַּפָּר « kapar ». Indeed, by staying within the limits of meaning that we have found above, because this term has other meanings (Koehler & Baumgartner 2000:157-159); we will use the term Toussian *vi* which means "to calm, to satisfy". The corresponding noun is *nivìnì*. This name is composed of *ni* which means "heart" and *vuvu* which means "appeasement, contentment".

The term *vi* has a wide use in Toussian. When a conflict ends, we say *tyah vi* (time is appeased); when a conflict situation is settled amicably between two people, two clans

or two villages, it is this term that is used to describe this state of affairs. Also, when peace settles in a person's heart after a conflict situation, it is also said that his *ni* (heart) is *vi* (appeased).

In the divine realm, it becomes an anthropomorphism where we speak of appeasing the "heart" of God or the divinities. This is done with sacrifices of all kinds, incantations or any other form of worship. We speak in a general way of the "satisfaction of the deities". It can be through blood, water, or food.

It is in this context that we will translate some occurrences of רצה « ratsah » in the Old Testament.

Genesis 33.10

וַיֹּאמֶר יַעֲקֹב אֶל-נָא אִם-נָא מְצָאתִי חֵן בְּעֵינֶיךָ וְלִקְחָתָּ מִנְּחֻתַי מִיָּדַי כִּי עַל-כֵּן רָאִיתִי פְּנֵיךָ כְּרֹאֵת פְּנֵי אֱלֹהִים וַתִּרְצָנִי:

Jacob replied, "No, please, if now I have found favour in your sight, then accept my gift from my hand, for I see your face as if I had seen the face of God, and you have received me favorably.

Toussian:

| | | | | | | | | | |
|---------------------|-------|---------|--------|------|----------|-----------|--------|------------|------|
| Nsyakɔbi Jacobus | mɛ | nɛ: | «ŋɔ̃, | á | gblɔ̃y | yɛ, | tɛ | wáh | |
| | said | then | no | you | yourself | leave up | and | you | |
| ki | mɛ | lékàhle | ńmɔ̃lɛ | n | kɔ̃ | -ńkễnɛ | ńtɔ̃, | máh | |
| FUT | be | wrong | me | INAC | give | NEG | again | me | |
| kwáh | nễnɛ | | n | yĩ | áɛ | n | kɔ̃, | kè | syi. |
| Thing | DEMO | | INAC | gift | to you | | INAC | give | this |
| | | | | | | | | take | |
| Máh | | ń | yohnɪ, | kè | mɛ | á ki nɛ | Liyel | sɔ̃ | mé |
| When I | | you | meet | | this | be if | | God | as |
| | | | | | | | | | I |
| yohnɪ; | á | yɛ | ń | kah | tɛ̃ | plɛ | nìvìnì | sɔ̃kɔ̃. | |
| meet | | you | ACC | me | enough | take care | well | cool heart | in |

Then Jacobus said: "No, leave up yourself (be appeased) if you did not give any wrong to me, do accept the gift I give to you. When I meet you it is as I met God himself; you receive favorably with cool heart".

Amos 5.22

כִּי אִם-תַּעֲלוּ-לִי עֹלוֹת וּמִנְחֹתֵיכֶם לֹא אֶרְצֶה וְשִׁלְמֵם מְרִיאֵיכֶם לֹא אֶבִּיט:

Even though you offer Me your burnt offerings and your grain offerings, I will not accept them. And I will not even look at the peace offerings of your fattened animals.

Toussian

| | | | | | |
|-----|-------|-----------|------------|-----|---------|
| Yáh | sukɛ | n kɔ̃ kɔ̃ | sárká, | ànê | sèmukɔ̃ |
| you | burnt | offerings | sacrifices | and | grain |

| | | | | | | | |
|------------|--------------|-----------|--------|------|-------|---------|-----------|
| sárká | nónónε | n | wilki | ńmɔ | yah | sɔkɔ, | |
| sacrifices | FOCUSFUT | give | me | face | in | | |
| ńmɔ | nì | náh | mε | vi | sé | sɔkɔ | yó ńtēnε. |
| My | heart | did not | be | cold | them | with | none of |
| Yáh | yé | náhgbîl | nónónε | n | ko | n | pi |
| You | POSS | fat cow | these | INAC | kill | INAC | do |
| yégbékè | kwrónmɔnɔ | sárkále | ńmɔ | tyí, | | | |
| covenant | put together | sacrifice | me | to | | | |
| sé | sɔkɔ | yó ńtē | náh | ńmɔ | nì | de. | |
| them | with | none | not | my | heart | satisfy | |

Your burnt offerings and your grain offerings you give to me; my heart did not satisfy with none of them. Your fatter cows that you kill as sacrifice of covenant for me, none of them did not satisfy my heart.

The translation of these terms of the Old Testament into Toussian has shown that beyond the words or expressions that may contain the notion of reconciliation, there are also events that are filled with the concept of reconciliation. These passages must be translated with this in mind when choosing the vocabulary of the target language.

5.7 Conclusion

In this chapter, I have highlighted the notions of reconciliation in the Old Testament, although there is not strictly speaking a Hebrew term that corresponds to the Greek term for the notion of reconciliation. Vertical reconciliation and horizontal reconciliation both exist in the Old Testament. Reconciliation as advocated by Paul in the New Testament is based on the scenes of reconciliation between Yahweh and his people. These scenes are animated, on the one hand, by the rites that the people accomplish in order to please God and, on the other hand, by the decisions that God takes to end enmity through unconditional alliances with the people. The Toussian Bible translator, for whom the term reconciliation is absent in his culture, must be very aware of all these aspects when he undertakes to translate such concepts. What about the notion of reconciliation in the New Testament?

Chapter 6: Analysis of the Concepts of Reconciliation within the New Testament

6.1 Introduction

This chapter will be dedicated to the survey of the terms that express the idea of reconciliation in the New Testament. It is very important to understand the significance and the impacts of these terms. And it imposes itself naturally with regard to particularly a survey of Paul's writings as Allo noticed it:

In spite of the wealth of his vocabulary, Paul's Greek is not always easy to render with the exact nuance, because he often uses only one word to render various ideas (Allo 1937:36).

Indeed, studying the sense that the words had in the author's mind is very important at two levels: first, it allows having the good understanding of the studied text, and secondly, it avoids making a misinterpretation in relation to what the author would like to say. It is for this reason Hugede sustains that:

One cannot entirely understand the thoughts of an author like Paul without examining with care each of the words that he uses, and one cannot yield to these words the value that the apostle assigned to them, without replacing them in their historic and linguistic contexts (Hugede 1966:171).

Therefore, this chapter will (1) examine the linguistic and cultural development of the concept of reconciliation in both the Greco-Roman and Jewish world; (2) given Paul's dynamic and creative appropriation and adaptation of this concept, showing his new insight in the understanding of reconciliation (3) investigate the meaning of reconciliation in the New Testament by looking at the different usages according to the context; (4) articulate an exegetical analysis of the concept of reconciliation within the New Testament; and (5) outline some theological implications of this concept of reconciliation for us.

To achieve this objective, this study will employ the diachronic and synchronic method of investigation in order to search for the origin, development, and meaning of reconciliation for Paul and his epoch. The diachronic method provides information with regard to possible social, cultural, political, religious, historical, and literary influences on

Paul's concept of reconciliation, while the synchronic approach examines Paul's personal appropriation of the term in some of his writings. The aim is to discover the interconnectedness of the vertical and horizontal aspects of reconciliation in Paul's thought.

6.2 Cultural and linguistic background of reconciliation

It has been argued that:

any specific personal religious life, with its experiences and inner conviction, always clothes itself in the thought forms and language of a particular age. Every religious individual finds himself in a strong stream of tradition which in turn supports and enriches him.... (Knopf 1914:498).

The question that arises from this presupposition is what the traditions behind Paul's understanding of reconciliation are. In what ways do the religious, cultural and socio-political realities of Paul's time shape his perspective on reconciliation?

6.2.1 Greco-Roman and Jewish background of the concept of reconciliation

6.2.1.1 Greco-Roman concept of reconciliation

The English word "reconciliation" comes from the Latin word *reconciliare*, which means "to bring together."¹⁴ Implicit in this meaning "is the movement of two parties previously at a (metaphorical) distance from one another, so that they are now close to one another again" (Paul 2015:24). The Latin word consists of *con* ("together") and *calo/Calare* ("to call or summon"), and the *re* prefix means "again." *Reconciliare* is used in the sense of calling together or bringing together again in order to restore the good relationship they had before. Spicq (1994:262) defines reconciliation as "the action of reestablishing friendship between two persons who are on bad terms, to re-place hostility with peaceful relations". Louw and Nida (1988:502-504) describe within the semantic field "reconciliation and forgiveness" the meanings of the terms *καταλλάσσω* *καταλλαγή*, *ἀποκαταλλάσσω* as follows: "to reestablish proper friendly interpersonal

¹⁴ *Latin Dictionary and Grammar Aid, University of Notre Dame*, last modified, Sept 17, 2018, <http://www.nd.edu/~archives/latgramm.htm>.

relations after these have been disrupted or broken (the componential features of this series of meanings involve (1) disruption of friendly relations because of (2) presumed or real provocation, (3) overt behavior designed to remove hostility, and (4) restoration of original friendly relations) - 'to reconcile, to make things right with one another, reconciliation'" (Louw and Nida 1988:502).

The meaning of the term διαλλάσσω is defined by Louw and Nida (1988:502) as "to be reconciled to someone - to be reconciled, to make peace with". The καταλλαγή-καταλλάσσω word group is a compound form of ἀλλάσσω, which means "to change," "to alter," "to renew" (Büchsel 1987:251). Ἀλλάσσω is derived from ἄλλος, meaning the "other." It carries the sense of making otherwise, to change/exchange for goods or things. However, this sense of exchange was metaphorically extended to include the exchange of relations. This included the exchange of enmity or hostility for friendship, whether involving persons or larger political entities (Porter 2011:173). Greeks used καταλλαγή in two senses. First, it denotes an exchange of goods or things — what is paid in exchange, in the settlement of a disagreement between parties. "Parties are reconciled with each other by paying to the other a stipulated sum: the καταλλαγή (the balance)" (Shedd 1980:119). Second, it denotes the elimination of hostility and the creation of friendship, exchanging enmity for friendship, an "adjustment of a difference, reconciliation" (Porter 1994:13). This word group describes a change from anger, enmity, hostility, or estrangement to love and friendship.

In some contexts, materials are exchanged, such as in trade or exchange of money. In other contexts, the change involves the transformation of relations between individuals, people, or nations; that is, a change from enmity, hostility, and alienation, to love and friendship, such as in the socio-political sphere.

Classical Greek texts highlight the interpersonal aspects of these concepts. For instance, Herodotus, the Greek historian, uses the term to describe how regional disputes were settled. He narrates the story of Periander, who reconciled the Mytileneans and Athenians, two warring groups. The clauses of this reconciliation "were that each party should keep what it had". In this example, a third party initiates reconciliation between two conflicting parties. Plato wrote of a tyrant who found peace with some of his enemies through being reconciled. "As soon as he has relieved himself of his exiled enemies, by becoming reconciled (καταλλαγή) to some and by destroying others...." (Dionysius of Halicarnassus 1953:206). The tyrant offered reconciliation through diplomatic

measures, but destroyed those who rejected his diplomacy. In his *Roman Antiquities*, Dionysius of Halicarnassus tells the story of Mettius Fufetius, an Alban general who took the initiative of bringing about reconciliation (*καταλλαγάς*) between the Albans and the Romans (Dionysius of Halicarnassus 1953). Fufetius first called for the laying aside of their mutual enmity to enable a true reconciliation to occur. The important things in this narrative are the laying aside of mutual enmity and the agreement of terms of reconciliation between the two cities.

Besides the above political contexts, Greek marriage records use *ἀπαλλάσσεσθαι* to denote the separation of married couples, while *καταλλάσσεσθαι* is used for their “reconciliation” (Büchsel 1987:255). Josephus narrates the story of a couple who separated because of constant quarreling. But the husband took the initiative to reconcile with his wife because of his love for her (Josephus 2005:137).

Reconciliation in the Greco-Roman world occurs at the interpersonal level, that is, in the political, social, familial, and/or moral sphere of life. It is rarely found in the religious sphere. One instance in which *καταλλάσσω* appeared in a religious context in a classical Greek text is in *Ajax*, a play of Sophocle (1922). Following the unjust events of the Trojan War, Ajax was very angry and, realizing that he had been deceived into killing Greek sheep and cattle, he leaves the stage to reconcile with the gods. What is important in the text is the reference to *καταλλάσσω* in a relationship between gods and humans. Another instance of reconciliation language in the religious sphere is found in Plato’s *Symposium*, where Aristophanes argues: “...if we make friends with the god and are reconciled (*διαλλάσσω*), we shall have the fortune that falls a few in our day, of discovering our proper favorites...” (Breytenbach 2010:176).

These two examples demonstrate that even though reconciliation in the Greco-Roman world was primarily used for interpersonal relationships, and also within the context of political military peace treaties, the idea of reconciliation with God was not foreign; it was just not fully developed.

Considering the above findings, I agree with John T. Fitzgerald that *καταλλάσσω* in the Greco-Roman world exhibits the following characteristics: (1) it presupposes wrongdoing of one or more parties which created the conflict; (2) the offending party usually initiates reconciliation, seeking to appease the offended party; (3) reconciliation may take the form of an appeal; (4) reparations are necessary in order to pacify the

estranged party; and (5) reconciliation involves benefits and responsibilities: fulfilling one's tasks in full confidence of a restored relationship and living in light of a renewed concord with one another (Fitzgerald 2001:231-232; Constantineanu 2006:90-91).

The significance of this review is to help us to see that Paul worked within the intellectual, cultural, and social context of his days in which language was developed and used.

6.2.1.2 Jewish concept of reconciliation

Greco-Roman culture was not the only major influence on Paul's concept of reconciliation. Paul's Jewish background was another major influence. His self-professed "zeal" as a Jew brought him great familiarity not only with the Hebrew and Greek (Septuagint [LXX]) texts of the Jewish Canon and Apocrypha, but also with their theology and spirituality. As a Pharisee, Paul was committed to the Jewish Scriptures. This high value placed on Scripture presupposes that Paul had their precepts ingrained in his mind as he wrote about their embodiment in Christ. This section will examine the Jewish understanding of reconciliation in the Hebrew canon and the LXX, as well as its influence on the Pauline concept of reconciliation.

Semantically, the Hebrew Scriptures lack an equivalent term for *καταλλάσσω*, but conceptually, the notion of reconciliation is evident in Hebrew texts (cf. Chapter 5). Inferring from Louw and Nida's premise that "meanings involving reconciliation have a presuppositional component of opposition and hostility, and the process of reconciliation reverses the presuppositional factors" (Louw and Nida 1988:502; Turner 1989:83). One might argue that any biblical text which deals with God's benevolent means of overcoming humanity's acts of hostility, and with God's persistent offer of love and friendship to humanity, is implicitly dealing with reconciliation. In fact, the Hebrew Bible begins with an account of human rebellion against God immediately after God's creation (Gen 3-4). Subsequent to this rebellious act, the intimate bond between God and humanity, and that between human beings themselves was ruptured. Human beings became alienated from God, from one another, and even nature was wounded. Hulitt Gloer argues that "if this broken intimacy is, indeed, the fundamental problem between humanity and God, humanity and fellow human beings, and humanity and creation, then the restoration of that intimacy becomes primary, and such restoration of intimacy is best conceived in terms of reconciliation" (Gloer 1996:95).

Beginning with the “fall,” God has continually sought to reconcile humanity to Godself and has always provided ways for humanity to come back into harmonious relation with him. Recognizing that the Jews’ covenantal sacrifices were done for the ultimate purpose of reconciliation of individuals and the community with God, some scholars have proposed covenant (בריה) and atonement (כפר) as the background for Paul’s understanding of καταλλάσσω. כפר (*kippur*), translated as ἱλαστήριον in the LXX, originally means “to cover,” “to cover over” (Cf. Chapter 5, Section 5.5.1). Later it came to acquire other meanings, such as “to pacify,” “to wipe off,” “to purify,” “to propitiate” (Longenecker 2016:567; Watson 1995:55). *Kippur* is used often to denote the act of reconciliation through sacrificial ritual. On *Yom Kippur*, the Day of Atonement, the priest sprinkles the blood of an animal on the *kapporeth* to cleanse the people from their sins which have broken their relationship with God, with the intention of restoring that relationship. Lev 16.20-22 describes the work of reconciliation performed by Aaron, the high priest, on the Day of Atonement. *Kippur* is found in 2 Sam 21.3 in reference to David’s “atonement” for the massacre of the Gibeonites by Saul, which was the reason God inflicted famine on the land of Israel. Here, we see an idea of the restoration of relationship both between God and humans, and among humans themselves (the Israelites and the Gibeonites).

Inferring from Heb 9.11-10.1, we can say that early Christians used the Day of Atonement as a basis for interpreting the death of Christ. Gloer comments that

while there are no direct parallels between the two, the descriptive effects of reconciliation (peace; the non-imputation of transgressions) parallel the stated effects of the Day of Atonement in Leviticus 16:30b.... The result of Day of Atonement for Jews and of Christ’s death for Jewish Christians is the same: to siphon off the wrath of God from the entire community (Gloer 1996:96-97).

However, some scholars reject the association of reconciliation with atonement as the basis of Paul’s theology of reconciliation. Breytenbach, for instance, rejects this association based on the fact that καταλλάσσω terminology prior to Paul was essentially secular and not cultic. He argues that there is “no semantic or traditio-historical reason to link the origin of the Pauline notion of reconciliation with the Old Testament theology

of atonement” (Breytenbach 1986:3). His examination of certain vocabulary used by Paul in 2 Cor 5.20, such as to be an “ambassador” (πρεβεύω), to make a “petition” (δέομαι), and “to appeal” (παρακαλέω), led him to conclude that only the peace treaty process in the Hellenistic politico-military context was the source of Paul’s use of καταλλάσσω.

But the above argument fails when we realize that Jewish authors such as Josephus, Philo, and the author of 2 Maccabeus employed the secular/diplomatic term καταλλάσσω in a religious sense. Josephus, for instance, used the noun καταλλάκτης to describe the mediating role of Moses. In this text (Josephus, *Antiquities of the Jews* 3.315.2), the Israelites entreated Moses to procure their reconciliation with God so that God will no longer make them suffer by forcing them wander in the wilderness.

Καταλλάσσω-καταλλαγή terminology occurs in religious contexts many times in the LXX. In 2 Macc 1.5, 5.20, 7.33 and 8.29, this word group was used to describe divine – human reconciliation. For instance, 2 Macc 1.5 contains the following prayer: “may he (God) be reconciled (καταλλαγήσεται) to you.” In this text and others, reconciliation occurs in the passive voice for Yahweh. Yahweh was the object of reconciliation. In Maccabees, the necessity for reconciliation is linked to the anger of God that needs to be pacified, or the removal of sin that has caused enmity with God. Although Paul differs from this tradition by rejecting the passive role attributed to God in the act of reconciliation, the idea of Paul’s divine–human reconciliation may have come out of this tradition.

The term רָצַח (*ratsah*) is another term in the Jewish Scriptures that expresses the concept of reconciliation. The term רָצַח (*ratsah*) means “to please,” “to appease,” “to satisfy,” or “to placate” (Longenecker 2016:567; Koehler and Baumgartner 2000:1283-1284). The term appears six times in the Old Testament (Lev 8.15; 1 Sam 29.4; 2 Chr 29.24; Ezek 45.15, 45.17; Dan 9.24) in the context of a wrongdoer placating someone who has been wronged by some act of restitution or by favor; this enables reconciliation to take place. 1Sam 29.4 is an important text in this regard in the sense that it helps us to understand Paul’s idea of reconciliation. In this passage, the Philistines were unwilling that David should go to battle with them against the Israelites for fear that he might defect to the Israelites and use the heads of the Philistines to gratify Saul who was angry with him. The commander asks: “for how could this fellow reconcile (יִתְרַצֵּחַ) himself with his

lord? Would it not be with the heads of men here?" Here the Philistine commander's idea of David reconciling himself to Saul was not that David should lay aside his enmity against Saul and become his friend. Rather, the enmity was on Saul's side, and the thought of the Philistine was that David, by turning against the Philistines in battle, would gratify Saul and persuade him to lay aside his anger against David. The importance of this text is that it is David, the offended party, who is taking the initiative in reconciling Saul to himself. The passage is an illustration of a horizontal aspect of reconciliation in the Hebrew Bible. The attempt to reconcile oneself to another human being is also captured in the act of Jacob towards his brother Esau in Gen 33.1-17, and in the act of Joseph towards his brothers in Egypt in Gen 45.1-15. So the terms *kippur* and *ratsah*, taken together, give us the idea of vertical and horizontal dimensions of reconciliation in the Old Testament. In the former, God is reconciled to the people by the means of sacrifice. In the latter, the people seek to reconcile with one another for a peaceful and harmonious relationship.

In this search for the source of Paul's concept of reconciliation, some scholars have proposed the Isaianic concept of "peace" and "new creation" found in Deutero-Isaiah (Isa 40-60) as a major Pauline influence. Proponents include Beale (1994:217-247) and Lane (1982:3-29). By conceptually linking new creation and reconciliation and by establishing parallelism between Isa 40-60 and 2 Cor 5.17-21, Beale posits that "Paul understands both new creation and reconciliation in Christ (2 Cor 5.17-21) as the inaugurated fulfillment of Isaiah's prophecy of a new creation in which Israel would be restored into a peaceful relationship with God..." (Beale 1994:219). Note that the prophet Isaiah interprets Israel's exile to Babylon as an estrangement that was a consequence of her sin (e.g., Isa 50.1; 57.17, 59.1-5). The restoration from this estrangement from the prophet's perspective is a redemptive new creation (Isa 43.18-19), when God will forgive the people's transgression and free them from their bondage of sin by the sacrificial death of the suffering servant (Isa 53.4-12). It is also a time when God will restore a peaceful relationship between God and the people. According to Beale, Paul links the Isaianic promise with the work of Christ, and sees in Christ's death and resurrection the fulfillment of the promise. The significance of Beale's study lies in the connection it makes between the teaching of Paul with that of the Jewish Scriptures, thus affirming Peter Stuhlmacher's observation that "the Old Testament traditions are as a whole the linguistic presupposition for the formation of the New Testament message of revelation and reconciliation" (Stuhlmacher 1979:183). Beale's study is relevant as it has encouraged

recent scholarship on Paul to recognize the centrality of Israel's story in the formulation of his theology (Constantineanu 2006:28).

6.2.1.3 Early Christian background

Besides the Jewish Scriptures, some scholars have looked to the traditions behind the Synoptic Gospels as the inspiration for Paul's theology of reconciliation. For instance, Leonhard Goppelt's studies of the story of the prodigal son, the call of Levi, the fellowship with Zacchaeus, and Jesus' self-sacrificial demonstration of God's love for his enemies led him to conclude that "the earthly work of Jesus provides the basic influence on the Pauline concept of reconciliation (Goppelt 1968:150; Gloer 1996:102). An explicit reference to reconciliation (*διαλλάσσω*) is found in Matt 5.24, where Jesus teaches about reconciliation between brothers. Just as in the Hellenistic literature already reviewed, in Matthew *διαλλάσσω* is used for interpersonal relationships. An important insight here is that Jesus makes an intrinsic connection between vertical and horizontal reconciliation. Matthew highlights the importance of peace and reconciliation between brothers and sisters within the context of worship. Reconciliation with God entails reconciliation with one's brother or sister.

Finally, Paul's theology of reconciliation cannot be understood properly apart from his Damascus Road experience (Acts 22.6-16; 26.12-18). The Damascus Road experience is the event whereby God reconciled Paul to Godself, taught him the message of reconciliation, and then commissioned him to be the envoy of the word and ministry of reconciliation. It is an "event where the enemy and persecutor of the Church was reconciled to both God (the Lord of the Church) and the 'people of the way' (the disciples), and was then set apart for the mission of the Church as an apostle of the Gentiles who, for the Jews, were completely outside God's plan of reconciliation" (Ochola-Omolo 2008:16).

When Paul encountered the resurrected Jesus and experienced forgiveness and reconciliation with God, he knew what true reconciliation and peace meant. The strength of this proposal is its elucidation of the interconnectedness of the vertical and horizontal aspects of reconciliation. In the account of the event in Acts 9.4-5, the voice that spoke to Saul said, "I am Jesus, whom you are persecuting." What is obvious here is that Jesus identifies himself with his people. Enmity with God's people implies enmity with God, and vice versa. When Paul experienced reconciliation with God, God made reconciliation, his mission mandate.

In summary, what this brief review has shown is the multifaceted linguistic, cultural, and religious backgrounds that may have influenced Paul's concept of reconciliation. Although Paul's immediate context: The Greco-Roman world, the Jewish Scriptures, the Septuagint (LXX), Hellenistic Jewish writers, and early Christianity (reflecting early Jesus' tradition), and even Paul's religious experience played major roles in his understanding of reconciliation, none of them can fully explain his innovative way of using the metaphor of reconciliation. However, a synthesis of these elements is necessary for understanding Paul's theology of reconciliation.

6.2.1.4 Paul's perspective on reconciliation

The use of the *καταλλάσσω-καταλλαγή* terminology in the New Testament occurs only in the Pauline letters. Paul uses the verb *καταλλάσσω* six times (Rom 5.10; 1 Cor 7.11; 2 Cor 5.18, 19, 20) (Moulton and Geden 1978:535; Schmoller 2008:272). The noun *καταλλαγή* occurs four times (Rom 5.11; 11.15; 2 Cor 5.18, 19) (Moulton and Geden 1978:535; Schmoller 2008:271-272), while the verb *ἀποκαταλλάσσω* is found three times (Eph 2.16; Col 1.20, 22) (Moulton and Geden 1978:92; Schmoller 2008:55). In all these occurrences, reconciliation is used in a theological sense except for one parenthetical use in 1 Cor 7.11, which deals with a wife being reconciled to her husband. In this text, Paul exhorts a woman who has left her husband to remain unmarried or be reconciled with her husband. The text is not explicit on who was the offended party. But Porter argues that since the discussion is about a woman who takes the initiative in leaving her husband, it is to be presumed that she feels offended by him and in her indignation, separates from him (Porter 1996:121). If Porter's argument is correct, it means that it is the woman (the offended party) whom Paul asked to initiate reconciliation. She is the key person to end the conflict and bring about reconciliation between the two.

The same thought pattern is seen in Rom 5.10-11 and 2 Cor 5.18-20, but in a vertical relationship. According to Paul, it is God, the offended party, who is the one who initiates reconciliation with sinful humanity. God accomplishes this reconciliation through Christ. This is contrary to the Greco-Roman perspective where the verb *καταλλάσσω* (to reconcile) plays no essential role in the propitiatory rites of religion. For in the Greco-Roman religion, "the relation between divinity and humanity does not have this personal nearness" (Büchsel 1987:254).

Pauline reconciliation also differs from the LXX, where God needed to be reconciled to people through prayers, sacrifices, and sufferings (cf. 2 Macc 1.5; 7.33; 8.29). From the Pauline perspective, God plays an active role in the divine-human reconciliation. In fact, God is always the subject of the verb ‘reconcile.’ For Paul, human beings are not only reconciled to God, they have also become new creatures: ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ· “The old things have passed away and everything has become new” (2 Cor 5.17). The old things of enmity (ἐχθρός), moral and spiritual weakness (ἀσθενής), sinfulness (ἁμαρτωλός), and ungodliness (ἀσεβής) (Rom 5.6-10) have gone, and the new things of love, peace, hope, endurance, righteousness (Rom 5.1-5) have come to be. An important point for Paul in his theology of reconciliation is the holistic renewal and transformation of the human person (Rom 12.2) whom God has reconciled with Godself. Human beings are not just recipients of God’s reconciliation; they are active participants in this divine mission. These are radically new perspectives that Paul brings into the concept of καταλλάσσω.

In Col 1 and Eph 2, Paul employs various forms of the verb ἀποκαταλλάσσω, translated as “reconcile,” in the context of his discourse on cosmic reconciliation, and on the reconciliation between Jews and Gentiles. What is of special interest for this study in these two texts is the scope of reconciliation in Paul’s thought. It is not just vertical, it is also horizontal (Jews and Gentiles) and even cosmic: the whole creation. Christ remains God’s agent, the ambassador of peace by whose single act of self-giving the barriers and systemic structures that divide peoples and nations are broken down, thereby creating peace. In these passages, Paul retains and also transcends the basic ideas associated with reconciliation in the Greco-Roman and Jewish thought. First, Paul retains the secular idea of “exchange” and in this context, the exchange of hostility, enmity and alienation for reconciliation, peace, love and friendship in human relationships. But he applies it also to the divine-human relationship. Just as in the Greco-Roman and Jewish thought, where reconciliation presupposes a wrongdoing between parties, reconciliation in the Pauline corpus is based on the awareness that the relationship between God and humankind is broken. This disharmony in relationship between humanity and God manifests itself in the disharmony in the relationships among humans themselves and within the whole of creation. Consequently, “reconciliation in Paul’s theology refers to the way in which the love of God in Jesus Christ turns enemies into friends thereby creating peace” (De Gruchy

2002:52). It is about how human beings' alienation from God is addressed and removed by the work of Christ.

While the divine-human relationship may be said to be Paul's primary focus in his reconciliation discourse, it still has ramifications for the reconciliation of relationships between humans. Second, Paul transcends the traditional paradigm in which the guilty party seeks and takes the initiative for effecting reconciliation and makes reparation where needed. In Paul's thought, it is God, the offended party, who takes the initiative to enact reconciliation. God takes the initiative prior to and independent of human repentance (Rom 5.8, 10). Third, contrary to the traditions prior to Paul, in which it is the responsibility of the guilty party to make reparations to pacify the offended party, from Paul's perspective, God is the one who makes the reparation on behalf of the guilty party with the death of his only Son (Rom 5.10). Fourth, there is a Trinitarian dimension to Paul's understanding of reconciliation. God is always the subject, the initiator of reconciliation with the whole humanity. Godself through Christ is the agent of reconciliation. It was through the death and resurrection of Christ that God's reconciliation with humanity was accomplished, and God's Holy Spirit creates the conditions for harmonious existence within the Christian community through his gifts (Rom 8). Fifth, recent scholarship on Paul's theology of reconciliation shows that Paul's understanding of the term is not exhausted by the *καταλλάσσω-καταλλαγή* word group. Corneliu Constantineanu acknowledges that for Paul, reconciliation "describes the antithesis between hostility and peace, hate and love, separation and community, and includes such words as 'peace', 'love', 'welcome', 'unity', and 'harmony'" (Constantineanu 2006:92). It is in this sense that significant parts of Romans 5-16 are presently being studied alongside the passages in which the *καταλλάσσω-καταλλαγή* word group occurs. Finally, there are pastoral and ethical components of reconciliation in Paul's thought. This corresponds to the traditional paradigm in which the reconciled parties assume the responsibility to live their lives in the light of their achieved reconciliation. Paul acknowledges this in 2 Cor 5.17-21. The reconciled are to become ambassadors of God's reconciling love.

Reviewing the use of *καταλλάσσω-καταλλαγή* terminology in Greco-Roman world and within the broader themes of reconciliation in the Old and New Testament, we can assert that Paul's understanding of reconciliation was shaped not only by his immediate contexts, but also by his personal encounter with Jesus on the road to Damascus, by Jesus'

sacrificial death and resurrection, and by the Isaianic vision of new creation and peace. Paul maintained some continuity with the secular understanding of reconciliation that includes the replacement of enmity, alienation, hostility, with new and transformed relationships of peace and good will, at the interpersonal, socio-political levels of human relationships. However, one can agree with Porter that “Paul was a creative user of his language grammatically and conceptually” (Porter 1994:15). While Paul retained traditional meanings of reconciliation, he adapted and reinterpreted the concept to make a unique theological use of it. In this sense, Paul speaks about reconciliation as the gracious way God has overcome human hostility and reconciled humanity with Godself through the Christ event and the Spirit’s ongoing role in human reconciliation. For Paul, reconciliation with God (Rom 5.10-11) implies the reconciliation of unhealthy relationships among God’s people (Eph 2.16), and with the creation (Col 1.20). Hence the call to embrace the mission of reconciliation (2 Cor 5.18-21) which means living in peace with God and with one another, irrespective of gender, tribe, or ethnic affiliation. In this way, Paul expanded the traditional concept of reconciliation that deals with interpersonal, societal and political aspects of life with a theological dimension, and integrated these two elements into one reality (Constantineanu 2006:92). Therefore, it suffices to say that within Paul’s vertical reconciliation, there is an embedded horizontal reconciliation.

6.3 Semantic analysis of the concept of reconciliation in the New Testament

6.3.1 Statistics and general usage of the concept of reconciliation in the NT

In the New Testament the root of all words for reconciliation are formed by the verb *ἀλλάσσω*. The simple verb *ἀλλάσσω* is used six times (four of these in Paul writings) with the meanings “to change” and “to exchange” (*mutare, immutare*) (the latter only in Rom 1.23) (Moulton and Geden 1978:43; Schmoller 2008:27). Four verbal compounds appear rarely: *ἀπαλλάσσω* three times with various nuances (Luke 12.58 passive, “to be delivered from, to get rid of”; “to reach settlement”; Acts 19.12 intransitive, “to remove”; “to depart”; Heb 2.15 “to release”) (*liberare, liberari, recedere*) (Moulton and Geden 1978:83; Schmoller 2008:49); *διαλάσσομαι*, “to become reconciled” (only Matt 5.24 of human relationships) (*reconciliari*) (Moulton and Geden 1978:204; Schmoller 2008:117); *μεταλλάσσω*, “to exchange” (only Rom 1.25–26) (*commutare, immutare*)

(Moulton and Geden 1978:637; Schmoller 2008:334); and συναλλάσσω, “to bring together in association, reconcile” (only Acts 7.26, with εἰσεῖρήνην, of human relationships) (*reconciliare*) (Moulton and Geden 1978:918; Schmoller 2008:470);. The noun ἀντάλλαγμα, “what is given/taken as exchange,” is found in only one parallel context (Matt 16.26 and Mark 8.37) (*commutatio*) (Moulton and Geden 1978:43; Schmoller 2008:46); the same is true of παραλλαγή (Jas 1.17) (*transmutatio*) (Moulton and Geden 1978:759; Schmoller 2008:384).

Special significance, however, attaches to the compound καταλλάσσω and its derivatives, which occur only in the Pauline corpus (but see Acts 12.22). The apostle uses this verb six times in three passages. In one of these contexts the subject is the reconciliation of human beings with one another (1 Cor 7.11), but the other two passages, where the cognate noun καταλλαγή is also used, deal with our relationship to God (Rom 5.10–11; 2 Cor 5.18–20; the noun occurs also in Rom 11.15). In addition, the double compound ἀποκαταλλάσσω, which might be a Pauline coinage, is found three times in two other passages (Col 1.20, 22; Eph 2.16) (*reconciliare*) (Moulton and Geden 1978:92; Schmoller 2008:55).

6.3.2 The use of the verb αλλασσω in the New Testament

6.3.2.1 Αλλάσσω with the meaning of change

In the New Testament, the verb αλλασσω with the sense of “change” is used four times (Vorländer and Brown 1978:166). Acts 6 reports the events leading to the arrest of Stephen and in the verse 14, the text says, “For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us” (NIV11) και ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. Stephen is accused of having taught Jesus who, according to them, claimed to destroy their holy place and “change” the customs that Moses gave them.

In Gal 4.20, Paul wishes to be able to be with them in order to change language in the manner of speaking but not the substance of his messages. It also means “change” in 1Cor 15.51-52, which speaks of the change made by God on the living during the parousia. And finally, it also appears in Heb 1.12 where it probably refers to eschatological events.

6.3.2.2 *Ἀλλάσσω* with the meaning of exchange

Paul uses this verb in Rom 1.23 with the sense of “exchange” where a true thing is replaced by a false one. This verse can be connected with Ps 106.20 and the verse of Jer 2.11, where it is question of exchanging the glory of God incorruptible in images presenting the corruptible human, birds, quadrupeds and reptiles (Büchsel 1964:251).

Etymologically, *ανταλλαγμα* means “in place of”, so “in exchange” (Büchsel 1964:251). It is used once in Matt 16.26 (Mark 8.37). This text is linked to Ps 49.7-9, and shows the gravity of the divine judgment that can take humans’ life and therefore absolutely everything, if although any exchange is impossible. This should prompt humanity to think about its stingy desire for possession and pleasure (Carrez 1985:231).

6.3.2.3 *ἀλλάσσω* and related forms in the New Testament

6.3.2.3.1 *Απαλλάσσω*

In Heb 2.15, *απαλλάσσω* is the active voice and means by extension 'to deliver, to release' (Spicq 1994:217), that is to exchange a new situation with an ancient one. In Acts 19.12 and Luke 12.58, *απαλλάσσω* is in the middle voice and is translated as” moving away, leaving, coming off, and escaping.

6.3.2.3.2 *Διαλλάσσω*

We find this verb in the New Testament only once in Matt 5. 24, *διαλλαγηθι* (middle voice), which means ‘to be reconciled’. This verse clearly indicates the approach of reconciliation towards people against whom one has wrongs and to put oneself in good terms with them (Dupont 1953:11). This shows that building correct relationships with others and religious obligations are inseparable. So reconciliation here is about recognizing and repairing the wrongs.

6.3.2.3.3 *Μεταλλάσσω*

It is used in Rom 1.25-26 where it means 'change'. In these two verses, it is in the active aorist: *μετηλλαξαν* (they have changed) (Vorländer and Brown 1978:166). It designates the terrible corruption of men who are guilty by changing the truth of God into

a lie. Likewise, in v. 26, the terrible perversion of the natural in the sexual domain is a just punishment for the sinful perversion of religious field (Carrez 1985:231).

6.3.2.3.4 Καταλλάσσω

It is important to point out that Dupont highlights the different uses of *καταλλάσσω* (Dupont 1953:8) according to the grammatical voices of this verb. In the active voice, this verb translates the action of restoring peace between enemies, whereas in the passive voice, the determination of meaning becomes very difficult because in Greek the middle voice and the passive voice have never been clearly distinct (Dupont 1953:10). But in principle, in the passive voice it is generally translated as “to be changed” (Dupont 1953:11; Bailly 1950:1040) that means “to feel a change of situation or disposition with respect to other” (Dupont 1953:11). In the middle voice, it is translated as “to change”, that means “to change feelings, dispositions; whence to stop a war, an enmity” (Bailly 1950:1040).

Καταλλάσσω is used in 1 Cor 7.11 to express reconciliation of a separated couple. Büchsel explains that in the Greek laws that govern marriage, *απαλλασσεσθαι* is a technical term for the separation of married couples while *καταλλασσεσθαι* is used for their reconciliation (Büchsel 1964:255). As in 1 Cor 7.11, *καταλλαγηναι* designates an action on behalf of the woman separated from her husband to be reconciled with him, not just something she can get (Büchsel 1964:255). So reconciliation here is something that should be accomplished by those who have separated and not only something that would happen to them. So, by *καταλλαγηναι*, Paul urges the separated woman to reconcile with her husband in order to restore conjugal union and restore the common life.

In the New Testament, it is only Paul who uses the word *καταλλάσσω* to characterise the reestablishment of the relationship between men and God by different means namely by Christ (2 Cor 5.18; Rom 5.11); by the death of his son (Rom 5.10); by the blood of the cross (Col 1.20, Eph 2.16); in the body of his flesh (Col 1.22)) and different categories, namely humans’ state of enemies (Rom 5.10); the world of non-Jews, pagans (Rom 11.15); the world, the whole humanity (2 Cor 5.19); Jews and Gentiles all the same, every day (Eph 2.16); and all things (Col 1.20) (Bouttier 1964:146).

6.3.2.3.5 Καταλλαγή

It is only Paul who uses this term in the New Testament. He expresses the meaning of his own work by calling it the Ministry of Reconciliation (2Cor 5. 18-19). (Bailly 1950:1040) This involves bringing to men the action by which God reconnects a relation of friendship. In Rom 11.15, *καταλλαγή κοσμου* is an action of God towards the world that does not belong only to the past but continues (Bouttier 1964:146).

6.3.2.3.6 Αποκαταλλάσσω

We find this verb only in the epistles to the Colossians and Ephesians epistles (Vorländer and Brown 1978 :166). Its meaning and use are essentially the same as those of *καταλλάσσω* but with a small difference. In addition to God, Christ also appears as the subject of this verb *αποκαταλλάσσω* in Col 1.22 and Eph 2.16 while in the case of *καταλλάσσω*, God alone is the subject of the verb. However, in the case of *αποκαταλλάσσω* as well as *καταλλάσσω*, it is never God who is the object, but the object is always men. There is an idea of completion in the word *αποκαταλλάσσω* which is rendered by: to reconcile correctly, to reconcile completely.

6.3.3 Summary

In the points above, we saw that in the New Testament, with the exception of Paul's appeal to the woman who has left her husband to reconcile (*καταλλάσσω*) with him or to remain unmarried (1 Cor 7.11), the concept of reconciliation boils down on the one hand to Jesus' teaching on reconciliation before offering sacrifice and on the other hand to four Pauline occurrences where this theme of reconciliation of men to God and of men between themselves intertwines in the discourse and the teaching of the apostle. So, on one side, there is an ethical appeal and on other side, an expression of reality of salvation. We also found that *καταλλαγή* and *καταλλάσσω* are used only in Paul's epistles to describe the concept of reconciliation. In Rom 5.1-11 and 2 Cor 5.18-21, Paul speaks particularly of reconciliation between men and God. In these texts, the Pauline usage of these two terms is unique. This usage never implies that God is reconciled with men but always it suggests that God reconciles men to himself or men have been reconciled themselves to God. This highlights and distinguishes the Pauline usage of these terminologies with Jewish usage as well as Hellenist profane use.

In Ephesians and Colossians, Paul continues to talk about reconciliation using a new word: *αποκαταλλάσσω*. By this word he introduces an extension of this concept of reconciliation in two other precise dimensions: on the one hand, in Ep 2. 15-18, Paul builds on the reconciliation with God to establish peace, not only between men and God but also between men themselves, with the focus on reconciliation among Jews and Gentiles. On the other hand, in Col 1. 20-22, Paul develops the cosmic character of the work of divine reconciliation.

6.4 Exegetical analysis of the concept of reconciliation within the New Testament

After analysing the use of terms referring to the concept of reconciliation throughout the New Testament, now, we want to carry out an exegetical analysis. In the eyes of most interpreters, 2 Cor 5.18-21 contains the major Pauline usage of *καταλλάσσω*. Therefore, this exegetical analysis will be limited only to the pericope of 2 Cor 5.18-21, because we believe that the exegetical conclusions of this passage can also be used to draw theological implications that will take into account all the others uses in the New Testament. It falls beyond the purview of this study to discuss all of the major exegetical issues involved in this passage. Instead the focus will be on issues related to the use of *καταλλάσσω* and its cognates, both of which appear here. In fact, the verb appears three times (vv 18, 19 and 20) and the noun form appears twice (vv 18 and 19). To facilitate treatment of this complex passage, the analysis will be divided into two sections: (1) textual integrity of 2Co 5.18-21 within the large scope of the entire book, and (2) exegetical issues.

6.4.1 Textual integrity

Before analysing this passage in some detail, a word must be said about the nature of the text of 2 Corinthians. Even a hasty examination of any commentary will reveal that the analysis of the textual history of 2 Corinthians is a matter of serious, prolonged and continuing debate.¹⁵ There persist divisions between German and English-speaking scholarship regarding the number of letters or portions of letters which are contained within the canonical 2 Corinthians.

¹⁵ See, for example, Furnish 1984: 29-48; Martin 1986: xl-lii, both of whom posit two letters; Betz 1985: 3-36, who finds extensive partitions.

English-speaking scholarship generally finds two letters (chapters 1-9 and 10-13) (Barrett 1973:21-25), while German speaking scholarship tends to find more, often making further partitions of chapters 8-9, 2.14-7.4, 6.14-7.1 and chapters 10-13 (and various other combinations) (Porter 1994:126). However a few scholars maintain the textual integrity of the entire book (Kummel 1975:287).

Facing with all these theories, those who defend the textual integrity of the entire book, argue that there is no reference to the hypothesis of a letter composed of several parts in the textual tradition.¹⁶ The change of theme, which also includes the change of tone, is undeniable, but this must not be object to an interpolation. Chapters 10-13 do not describe the whole church, like 1-9, but formally target false apostles. Many detailed observations show that the chapters are interdependent, i.e. the last chapters of the letter imply precedents, which justify the impossibility of the inversion of the chronological order.

6.4.2 Exegetical issues

6.4.2.1 Outline of 2 Corinthians 5.18-21

Following the text closely, we can see that: verses 18 and 19 each have two parallel parts, the first parallel (18a and 19a) is interested in the implementation of reconciliation and the second (18b and 19b) is about the proclamation of this reconciliation. And at the end, in the verses 20 and 21, the text is about the proclamation of this divine reconciliation and ends with v. 21 which is the reality of this reconciliation. In short, we are talking about the work of reconciliation in the verses (18a and 19a-21) and the focus is on the spread of divine work in the verses (18b-19b-20). Here is a proposed outline:

v.18: The foundation of the work of reconciliation.

All this is from God

Who through Christ reconciled us to himself
And gave us the ministry of reconciliation

v.19: The achievement of reconciliation for us

that is

In Christ God was reconciling the world to himself
Not counting their trespasses against them
and entrusting to us the message of reconciliation.

¹⁶See, for example, Allo 1937, Käsemann 1964, Kummel 1973, Reuss 1864.

V.20-21: The realisation of reconciliation in us

So

We are ambassadors for Christ,
We beseech you on behalf of Christ, be reconciled to God
For our sakes he made him to be sin who knew no sin,
So that in him we might become the righteousness of God

6.4.2.2 Exegetical analysis

In 2 Cor 5.18-21, Paul develops the theme of reconciliation. In fact, he re-expresses what he has just said in the previous verses (14-17), using this new word. Indeed, this paragraph is nothing more than a new variation on the topic of God's work through and in Jesus Christ.

6.4.2.2.1 The foundation of the work of reconciliation

The verse 18 is fundamental because it announces the foundation of the concept of the work of divine reconciliation that Paul is beginning to develop.

God is the initiator of the work of reconciliation: τὰ δὲ πάντα ἐκ τοῦ θεοῦ

Τὰ δὲ πάντα: literally means: all things. This expression is a kind of a transition. On the one hand, it concludes the previous part to show that concerning the things that have become new mentioned in 2Cor 5.14-17 Paul insists that God alone is the source of this new creation. And on the other hand, Paul also uses this expression to say that this notion of reconciliation that he is developing in the paragraph (v.18-21) is also the work of God in its entirety. So God is the one who had the initiative and is at the origin of this work of reconciliation. He is also the one who has decided, accomplished and continues this work until its completion.

The Instrument of reconciliation: Τοῦ καταλλάξαντος ἡμᾶς: First of all, we observe that the object of reconciliation in this v.18 is referred to by the pronoun "us". The verbal time used by Paul in this v.18 is also different from the time he uses in v.19 about this notion of reconciliation. Thus, in v.18, the verb "reconcile" is used in the aorist participle: τοῦ καταλλάξαντος ἡμᾶς, which means that this reconciliation that God has made for us through Christ is in reality a fact accomplished, completed and even past, then, in this sense, this verb καταλλάξαντος in aorist can only refer to the event of Christ's death on the cross. Therefore, on the cross, God has finished once and for all, the work of reconciliation

with the death of Christ. Brunner underlines this fact by saying that: “The work of reconciliation, as presented in the New Testament, is a finished work; we must be imbued with the thought that reconciliation is already finished before the gospel is preached” (Brunner 1967:192).

Similarly, Sesboüe affirms that: “In him [God], the gift of reconciliation is absolute and the realisation of this reconciliation is already accomplished in Christ” (Sesboüe 1988:384). On the one hand, what is highlighted in this v. 18 is the objective character of divine reconciliation. It is the work of God through Christ, it is a finished work and this work is for all humanity. It was completely realized at the death of Christ. On the other hand, this v. 18 shows also the fundamental principle of this notion of reconciliation, which emphasizes that it is God who reconciles men to himself and brings them to him. God then always remains the subject and never the object of reconciliation.

Διὰ Χριστοῦ: This short expression refers to the fundamental fact of the event of Christ's death through which reconciliation was achieved. If God is the author of reconciliation, Christ is its instrument and worthy cause. God's engagement is expressed through an intervention at a specific moment in human history that changes the meaning of the history of all humanity. By this expression *διὰ Χριστοῦ*, we can also hear that God has recourse to Christ as reconciler and mediator. In this sense, Reuss made a very important remark by specifying the divine reconciling and mediating role of the Christ:

Christ's intervention was undoubtedly necessary, not to dispose God to welcome men, but only to dispose men to return to God they had abandoned, and to place themselves in a condition such as God, who had not changed to their consideration, might receive them again. That is why Christ is also called the reconciler (Reuss 1864:178).

This helps us to emphasise that Christ as reconciler of humans to God does not play the role of a third party to somehow make mutual concessions to both parties (Reuss 1864), because in divine reconciliation, God does not need to be reconciled to humans, it is only humans that God reconciles to him, through Christ.

The institution of the ministry of reconciliation

The expression *καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς* is always closely related to: *τὰ δὲ πάντα ἐκ τοῦ θεοῦ*. First, the author mentions that God is the origin of the apostle's ministry, which is clearly defined as a Ministry of Reconciliation. The establishment of

this Ministry of Reconciliation is inseparable with the work of reconciliation accomplished by God. The work and the Ministry of Reconciliation, both come from God.

The goal of this ministry is to operate and make effective reconciliation made by God. So through this ministry, the *καταλλαγή* is preached to men and they are led to appropriate it by faith.

So, we see that in the v. 18, Paul does not develop for a moment any notion, but, he is only showing and highlighting the divine origin of these two things, namely: the work of reconciliation and the Ministry of Reconciliation.

6.4.2.2.2 The realisation of Reconciliation for us

Let us first make the following remark: at first sight, verse 19 is almost a repetition of the thought of verse 18. However, there is a clear difference between these two verses. This difference lies in the fact that verse 19 is an explanation, a proof of what is said in verse 18. According to Allo (1937:169-170), the presence of: *ὡς ὅτι*, with a causal meaning, states this. In other words, v. 18 emphasizes the origin of reconciliation and the Ministry that results from it, while verse 19 develops and makes explicit the work of reconciliation: "Everything comes from God...for God was in Christ reconciling the world to himself, not counting their faults and giving us the word of reconciliation".

Before starting the analysis of this verse, we should note the following two points: Concerning the mediation: *διὰ Χριστοῦ* in verse 18 becomes *ἐν Χριστῷ* in verse 19. Concerning the object of reconciliation: from *ἡμᾶς* in verse 18 we move on to *κόσμον* in verse 19. According to Stott, the beneficiaries are different since in one case it is 'us', and in the other it is 'the world', which proves the extent of reconciliation. There is also a change of prepositions; "*διὰ*" in one of the affirmations becomes "*ἐν*" in the other. It means that God did not act far from Christ as agent, but that God was indeed present at the time of reconciliation (Stott 1988:192). We can note that there is a sort of progression and widening of the range of the divine reconciliation in the verse 19. We also see that God is actively implied in this work of reconciliation.

The work of reconciliation itself

Ὡς ὅτι: as already noted above, this conjunction is translated by "because", and it shows that what comes after is a justification, a proof of what we have said before.

Therefore, ὅτι θεὸς justifies the declaration: τὰ δὲ πάντα ἐκ τοῦ θεοῦ of verse 18; it proves that it was really God who acted in this work of reconciliation.

The expression Ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ can be understood in two ways: on the one hand, it can mean that “God was in Christ reconciling the world to him”. In this case it expresses the presence of God in Christ, what is the fullness of the divinity of Christ and the sovereign action of God. On the other hand, it can also be interpreted to mean that “God reconciled the world in the person of Jesus” (in this case “ἐν” has instrumental value as “διὰ” in v. 18). In these two cases, it is clear that Paul's concept of reconciliation differs from the theory of satisfaction of medieval scholasticism, according to which “God had to be reconciled through a universally satisfying sacrifice that only Christ could offer” (Aulen 1978:118). But, for Paul, this work of reconciliation is a divine act, which God accomplished in Christ. Therefore, God is not the one who receives reconciliation; on the contrary, God is the one who offers reconciliation to humans, he has reconciled us to him through Christ.

Let us also note that the verb καταλλάσσειν in this expression is no longer the aorist but is expressed in a peripheral tense or more precisely to the periphrastic imperfect. The nuance is clear: emphasis on the duration and continuity of the action (Wenham 1986:151). Paul no longer considers here this work of divine reconciliation in its objective aspect, already accomplished, but on the contrary he considers it as an ongoing action which is announced by the tense of the verb in the periphrastic imperfect which, instead of expressing the action of God simply shows God still in the process of action.

This expression in v.19a emphasizes that the visible intervention of God in this work of reconciliation is found in the event of the death of Christ. The death of Christ is at the centre of this divine reconciling work and is accomplished as we also see in the parallel texts (Rom 5.10; Eph 2.16; Col 1.20). God is still active doing this work of reconciliation and it is his presence in Christ or his intervention through Christ who shows his commitment role and action in this work of reconciliation.

The next portion of the verse 19 expresses the non-attribution of faults. The term Λογιζόμενος is a middle present participle where the middle form indicates a retrospective action of the subject (Wenham 1986:88). Here God's action is a continuous action that lasts and continues. However, we must avoid any misunderstanding and stress that this portion of verse does not teach universalism or universal salvation at all, but on the

contrary, it insists especially on the fact that the means is offered to all, but it is effective only for those who are in Christ, for those who have faith in Christ.

In other words, this naturally implies that faults of all those who do not believe in this work of God in Christ, will obviously be imputed to them.

Another word is *Παραπτώματα* (Büchsel 1964:255). About this word, Ladd (1985) states that Paul uses several words to describe the nature of sin, such as: *αδικία, ανομία, ασεβεία, αμαρτία, παρβασίς, παρακοή*. By *παραπτῶμα*, he specifies that: “this term refers to deficiencies and weaknesses in isolation” (Ladd 1985:564-565), in other terms, this word refers to particular and individual faults but not to sin as a hereditary power. In short, through this work of reconciliation, God does not attribute individual faults, the *παραπτῶμα* of all those who are in Christ.

The last portion is about the spreading of the gospel of reconciliation.

Θέμενος is a second middle aorist participle of the verb *τιθήμι*. It refers more particularly to the act of institution of the Ministry of Reconciliation as we already saw it in v.18b. The difference is that in v.18b the text is only about the responsibility of announcing this work of divine reconciliation, but, here in v.19b, the text goes in depth by talking about the *λόγον* itself, which is, the content of the message. God himself provided so that this *logon* of the reconciliation is announced to the world by the institution of the apostolate. We also need to pay attention to the expression *ἐν ἡμῖν*: in this expression, there is a kind of exteriorization of interior revelation that personally achieves this miracle of reconciliation of humans to God. So, the meaning of this *λόγον τῆς καταλλαγῆς* is nothing more than the expression of this experience of reconciliation to God. So, in the light of this verse, the announcement of the word of reconciliation should not be considered as a legal ministry imposed to the believers. But, this announcement must be considered as a grace that must be believed and revealed by believers.

6.4.2.2.3 The realisation of reconciliation within us (v. 20-21)

ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν: with *οὖν* that relates verse 9 to verse 20 is translated by: “so, therefore, accordingly”. The existence of this particle shows a close connection between v. 19 and v. 20: “consequently, we are into an embassy” *ὑπὲρ Χριστοῦ*. In this expression *ὑπὲρ Χριστοῦ*, *ὑπὲρ* is followed by *Χριστοῦ* ' (a genitive). According to Bailly (1950), when *υπερ* is followed by a genitive, it has three possible meanings: (1) because

of; (2) in favor of; (3) in the name of. So these three translations correspond to three possible meanings of this v. 20a: "Therefore, for Christ's sake, may we are in embassy" (Chantraine 1984:936), this is quite true, because it is because of what Christ made for us, his death and resurrection, that the Christians are really in embassy. Or, we can also translate: "Therefore, it is in favor of Christ, for the affairs of Christ that we are an embassy...» In this case, we must remember that God is always the subject in this work of reconciliation and Christ is the instrument, the object of the message of reconciliation. So, the apostles, and the believers are actually ambassadors of God for the cause of Christ. They are in charge to represent Christ, who is the central object of this divine work (Allo 1935:171). Or: "Therefore, it is in the name of Christ that we are in embassy...", The authority with which Christians are ambassadors for Christ is well highlighted here. Anyway, Paul is right to say and conceive his mission and the missions of all Christians in general as a legation for Christ (Collanges 1972:274).

Ἰν τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν the participle of the verb "παρακαλεω" is in the absolute genitive and in this case, it does not mean: "like", nor "as if", but it has the following meaning: "since, as far as" etc (Allo 1935:171). So, the meaning of this sentence is not "as if", but it is exactly, God (not Christ) who sends the apostles and who expresses himself through the mouth of his ambassador. So, thanks to this office of ambassadors, it is God himself who exhorts through the apostles. It is God who has accomplished reconciliation by Christ, and now it is also God who proclaims it "by us" in verse 20a. The ministry of reconciliation is a work of God with the participation of humans. However, it must be said that humans do not act in their own name, and what he announces does not come from him; he represents Christ. He is in the service of God and when he is speaking, it is God himself we hear (see v 20a).

Above, we have just seen that through the apostles, God exhorts (20a), and now a slightly stronger verb is used: *δεομαι*. The apostles beg their interlocutors, the Corinthians and more generally all humans commissioned by God: "Be reconciled with God". Here the verb *καταλασσω* is a passive imperative aorist.

According to Bieringer, from the perspective of the grammar, this imperative can be interpreted in three ways: (1) Imperative passive with God as implied primary agent (divine passive): *be reconciled/let yourselves be reconciled to God [by God]*. (2) Imperative passive meaning with "us apostles" as implied primary agent: *be*

reconciled/let yourselves be reconciled to God [by us apostles]. (3) imperative passive with a middle reflexive meaning: *reconcile yourselves to God* (Bieringer 2008:29).

The interpretation of 5.20b as a passive is the common opinion in modern research and in the great majority of modern versions.

Wenham explains: " If the imperative present is linear and marks a general order, the imperative aorist is punctual and marks a particular order" (Wenham 1986:93). So, taking into account this, we can see that this message of the apostles is addressed to all men, but the decision to reconcile to God is an individual one. Concerning this passive voice, Von Allmen (1972) specifies that the true agent of this passive action is always God, he therefore declares that this expression: *καταλλάγητε τῷ θεῷ* means exactly: "Let yourself reconcile to God" (Von Allmen 1972:350). In other words, humans are called to accept what God offers to him. This is absolutely correct, because humans do not know and cannot be reconciled to God by himself, but he can only be reconciled to God by grasping by faith the divinely operated reconciliation. So, this imperative passive aorist presupposes an accomplished divine work, in which humans are called to enter. And the work of divine reconciliation comes to an end, when everyone has made their decision in response to this call for reconciliation to God.

Verse 21 holds a very important place in the pericope of 2Cor 5.18-21 because it exposes in a very clear way the act which was the means by which God realized reconciliation and at the same time, it expresses the supreme goal towards which the divine act converges. In fact, this v. 21 summarizes the main content of the message of the work of reconciliation whose propagators are the apostles.

In the first part of verse 21, Paul uses the word '*ἁμαρτία*' to refer to sin, rather than '*παράπτωμα*' as in v. 19. *ἁμαρτία* has a more general meaning to designate sin. Sabatier defines it as "the power and the principle of particular transgressions" (Sabatier 1912:375). However, the meaning of this word is clearer if we read it as the opposition of the word justice occurring in the same verse (v. 21). So, it can be said that in this sense it is the guilt of which men are accused in the court of God. As for the use of the verb *γινώσκω*, it is here, like the meaning of the Hebrew word "yâdha", practical knowledge or personal interior experience (Pirot and Clamer 1949:342). So, this expression *τὸν μὴ γνόντα ἁμαρτίαν* underlines the state and Christ's condition in which he did not experience sin, he is sinless, he has never had anything in common with sin.

The expression ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν (he made him sin for us) is meaningful. First, in the New Testament, two prepositions ὑπὲρ and ἀντι are used to express the link between the death of Christ and the salvation of humanity: he died for us (Rom 5.8); death for our sins (1 Cor 15.3); etc... We have already seen that ὑπὲρ means: 'because of; for, in favour of; instead of' and ἀντι means "instead of". However, theologians do not agree on the use of these two prepositions. On the one hand, there are those who maintain that ὑπὲρ in the New Testament is generally synonymous of ἀντι (Feuillet 1973:143). On the other hand, there are some who see, on the contrary, that Paul uses ὑπὲρ instead of ἀντι to exclude the idea of substitution. For them, the preposition ἀντι is more appropriate to describe this concept of substitution than ὑπὲρ (Prat 1949:235-236). However, we can see that these two prepositions express the idea of substitution, but the nuance is well highlighted by the fact that ἀντι excludes the idea of benefit or advantage but only specifies the idea of substitution, while ὑπὲρ covers both. It means that God's work in Christ is done both for and in place of humans. Thiessen (1987) highlights this by saying that:

What is the meaning of the preposition ὑπὲρ? Although this preposition often means 'in favour of' or 'for the benefit of', it can also mean 'instead of'. This is the case in 1 Cor 15:3; 2 Cor 5:14; Gal 1:4, where the idea of substitution cannot be denied. Christ died both for the benefit and in the place of the sinner. Both ideas are contained in the preposition ὑπὲρ, while ἀντι makes particular reference to substitution (Thiessen 1987:265).

In short, I can say that Paul wants to suggest and characterise the idea of substitution in God's work in Jesus for sinners by using the preposition ὑπὲρ instead of ἀντι. After this remark, let me continue my analysis of this v. 21a: "Him, who has not known sin, he made sin for us..." "The common explanations we find in many commentaries rely on the Hebrew use of the word sin as a "sacrifice for sin" (Pirot and Clamer 1947:342). But whatever the explanation given to this expression, it is always linked to the fact that Christ bore the consequences of our sins.

In fact, we see in this verse the idea of an exchange, an inversion of positions in our favor. Christ identifies himself with us by putting himself in our shoes, he changes our situation.

In the last portion of verse 21, I noted that *γενώμεθα* is in subjunctive aorist and is translated as: "so that we may become justice of God in him". As an aorist this action of becoming righteousness is punctual and is proclaimed at the same time that God imputed the sins of humanity in Christ. At that time, humans are declared righteous in the eyes of God by right. But, this only becomes reality when they personally accept this gift of God through faith.

So, *δικαιοσύνη θεου* means here God's justice in the sense of justice that comes from God by which he makes men acceptable to his eyes. This imputation of justice underlines the legal and declarative meaning of God's justification. In other words, this is a question of an imputation and not of a declaration of justice. So, this v. 21 gives us answers to two very important questions: the first is: In what extent was Christ made sin? And the second is: How can we become righteous in the eyes of God?

In general, this verse describes the contrast between sin and justice and at the same time shows the reversal of roles of states through an exchange between Christ and sinners. On the one hand, Christ was made sin, because he substituted himself to us in order to be found guilty in our place, not because of his own sins but because of the sins of men, since he himself was without sin. On the other hand, if we are God's righteousness in Christ, it is not because we have satisfied God's judgment through our own works but because we are judged on the basis of the righteousness of Christ that we have been clothed by faith.

In short, on the one hand, there is the imputation of sin to Christ and on the other hand, there is the imputation of justice to sinners. So, according to the v. 21, the exchange is the event that occurred in Christ. And it is from this event that Paul affirms, in v. 19, that Christ is the reconciliation of the world to God. We also see in this v. 21 the equivalence between justification and reconciliation in which reconciliation is linked to the non-attribution of sin and the attribution of the righteousness of God.

To summarize my analysis of the above passages, I must say that God is the active subject of reconciliation; humans are the object, the beneficiary. Everything comes back to God's initiative in this work of reconciliation.

I also noted two essential aspects in this work of the divine reconciliation. On the one hand, reconciliation is an accomplished and definitive work. It is an act of God for us. On the other hand, this reconciliation is also what God continues to do for humans in the sense that He acts again by calling humans to be reconciled to Him, to accept by faith and

receive this reconciliation accomplished in Christ which He offers to each one through His ambassadors. This second aspect shows the work of reconciliation of God in us.

Christ is God's instrument in this work of reconciliation. God did not want to take men's faults into account. Therefore, the one who has not known sin, he made him sin in our favor and in our place so that we could become justice of God in Christ (v. 21). In short, God, having constituted his Son as an atonement sacrifice, forgets the faults of mankind: "God has made Christ in solidarity with humanity sinner in order to make men in solidarity with his obedience and his justice"(Carrez 1985:41). Therefore, Jesus or more precisely the event of his death and his resurrection is essential in this work of divine reconciliation, but Jesus does not attribute anything to himself: it is God who gives the act of Christ a salutary meaning" (Carrez 1985:41). In truth, everything belongs to God, who acted through his love for us, and Paul himself declares that: "When we were enemies, we were reconciled with God through the death of his Son..." (Rom 5.10).

The apostles are the agents of reconciliation, like ambassadors responsible for proclaiming the message of peace, reconciliation to all men. The ministry of reconciliation itself was instituted by God. The act of God's reconciliation through Christ and the mission that announces it and makes it effective are inseparable. On the human side, there is a condition to be fulfilled for effective reconciliation to take place. God allows everyone to decide to accept reconciliation through repentance and faith. It is by the proclamation of the Gospel and its reception by faith that the content of the Gospel produces salvation in humans. Faith is therefore considered as appropriation of reconciliation objectively achieved by God.

6.5 Theological implications of the concept of reconciliation

I will begin this section dedicated to the study of the theological implications of the theme of reconciliation with the problem of sin; because it has disrupted the relationship between humanity and God. However, we do not have enough space in this thesis to define all aspects of the doctrine of sin. I will acknowledge the damage that sin has done in the relationship between humans and God, and draw the consequences. Then I will establish the need for reconciliation.

6.5.1 The significance of reconciliation in relation to God

6.5.1.1 The problem of sin

There is a difference between sin in the singular and sin in the plural.

Generally, the sinful nature in us is called sin (singular), while the evil actions, words or thoughts that are the results of this corrupted nature are called sins (plural). The apostle John highlights these notions in 1Jn 1.8-9.

Sin appears as a state of the human race that has been opposed to God since the fall. The wrath of God manifests itself against this state of sin (Rom 1.18). There as by sins we mean acts of sin, punctual acts by which this state of sin is manifested. Humans are therefore in open opposition to God. In other words, sin by linking humans to Satan separates him from God. Although God forgives the sins of the believer, he never forgives sin. In his justice, he always condemns it.

To understand the challenge of reconciliation, it is necessary to understand the whole drama of the distance, separation, and rupture of the relationship between humans and God. Paul states in Col 1.21 that reconciliation is indeed opposed to the fact that we were strangers and enemies of God. On the one hand, humans was afraid of God and therefore he was running away from him. On the other hand, the Holy God could no longer bear human in his presence because of sin. This is how sin broke the relationship between God and humans. Arnaud makes this clear by saying: "Sin is the interruption of a relationship between God and us" (Arnaud 1890:316).

Some texts (Rom 1.28; Rom 3.11; Rom 5.10; Rom 8.7) highlight the damage caused by sin in the relationship between God and human. Sin has cut the bridge between man and God. It is the source of enmity between humans and God and also among humans themselves. Sin is therefore a state of distance between humans and God. It is also the breaking of the covenant between God and humans (Zähringer 1970:32).

The Bible presents in a clear and constant manner a God who acts in an incessant way against all forms of evil. The expression "the wrath of God" is an anthropomorphism in which this word as also anger and fury is connected to animosity and resentment. However, God's wrath should not be understood as human wrath. Steveny defines God's wrath as "his sane reaction to evil, his inability to remain indifferent [...]. This anger is a face of love. It is the Lord's ultimate response to the problem of evil" (Steveny 1999:170). Also for Sesboüe, "Yahweh's anger is therefore not merely anthropomorphism: it

expresses the warmth of his feelings towards humans. It is neither an uncontrolled reaction of violence nor the need for revenge” (Sesboüe 1988:298). In other words, God's wrath does not refer to an emotion felt by God, but to the manner he acts with regard to sin and sinners.

Similarly, Reynier (1995) expresses it as follows: “God is righteous and his anger is none other than a reaction to the wound of sin that reaches him in his love” (Reynier 1995:124). Lemonon (1996) also shows that the wrath of God “expresses the tragedy of God's love when humans refuse his mercy” (Lemonon 1996:26).

Therefore, we see that God's wrath has nothing to do with human wrath; it can only be a holy indignation absolutely free of passion, which does not exclude mercy for the sinner. So the wrath of God and his love coexist (Ex 32. 7-14; Ex 34. 6).

So, what must be emphasized above all in this concept of God's wrath is that only sin is the source. Because of sin, humans are an object of both the love of God and his wrath. God, offended by sin, does not withdraw his love for humans. Love and anger are two essential attributes of God. According to Dupont: “Paul does not see God's wrath as a feeling that would incite God against the sinner, but as a subsisting entity from which God takes the sinner away by reconciling him to himself” (Dupont 1953:27). In this sense, reconciliation is seen as the action of God who wrenches humans from their anger and promises him salvation.

In short, we see the continuous existence of God's love in time, while his anger only occurs when sin appears, so that it may come to an end. But for reconciliation to take place, it is obviously necessary that the source of this divine anger disappears. And it is above all here that the death of Christ occurs as the foundation of divine reconciliation.

6.5.1.2 The problematic of the concept of reconciliation

The question we will seek to answer in this paragraph is the following: in the process of his work of reconciliation, does God change his anger into love?

According to what is said above, the rupture is total between the sinner and God. However, even if humans become "the enemy" of God, God has been working since the fall to restore his relationship with humans. The term reconciliation is used to characterise humans' new relationship with God. But, according to the question we asked above, how should this notion of reconciliation be understood?

This notion of reconciliation implies two things: either hatred existed on both sides or it existed on only one side. Does reconciliation imply a change in the dispositions of God and humans?

On this question, theologians and exegetes have mixed opinions. Some argue that reconciliation is unilateral; it is humans who must be reconciled to God. Others, on the contrary, believe that reconciliation is bilateral and that God must also be reconciled to humans.

The first consider that Scriptures never speak of God's reconciliation with humans. Rather, Scriptures speak of the reconciliation of the world or humans with God. Also for them, the character of God's perfections is immutable (Jas 1:17). They affirm that God's love for humans has never been interrupted by sin. For them, God never changed his love into hatred to regain friendship with humans after reconciliation.

The second group believes that reconciliation is bilateral. They base their arguments on the notion of God's wrath. For them, the words: enemy, enmity and hostility contain in themselves the idea of reciprocity. They are based on the Scriptures which, in their opinion, testify to the reality of God's hostility towards humans because of sin. In particular, Rom 5.9-10 is quoted in this regard. According to them, this concept of divine anger is a strong point that justifies the need for this idea of bilateral reconciliation.

As far as I am concerned, I affirm that this reconciling work is essentially unilateral. It is humans who must be reconciled to God; there is a need for change in humans, as Bouvier points out: "The obstacle was in us and on our side. It is not God who is far from man, but man is far from God" (Bouvier 1903:197). One of the classical reasons that Thomas D'Aquin (1851) proposes to establish this concept of divine immutability, as the following: "God being infinite and including in himself all the fullness of total perfection, he can acquire nothing. He cannot become something else than he was before. The movement cannot, in any way be compatible with his nature" (D'Aquin 1851:73).

Steveny (1989) also says that "God's immutability is more especially related to fidelity and longsuffering" (Steveny 1989:158). Finally, in the restoration of humans' relationship with God, all real and effective change comes from the human side. Then, reconciliation is not a change in God's disposition caused by Jesus, but it is an action that God performs, through Jesus, in sinful humanity. God's role in this process is to reconcile us with him through Christ; he is the author of reconciliation. So, contrarily to human reconciliation, divine reconciliation is not bilateral or reciprocal; the only real change it

produces is in humans who leave their sinful state to become justified (2Cor 5.21). Weber (1954) confirms this by saying that: "Sin is not enough powerful to lead God to act [...] Reconciliation, is the whole contrary to an accidental action, caused by sin: it is the work of the just God and corresponds to his positive will" (Weber 1954:193). Likewise, Dupont says that "Reconciliation does not take place at the level of feelings and dispositions but at another level. Through a precise action, God changes the situation of humans; He establishes a new relationship between humans and himself" (Dupont 1953:7).

Indeed, since the event of Christ, there has been a new relationship established between humans and God. In Christ, God has taken humans out of their sin.

6.5.1.3 Reconciliation and the death of Jesus

We are not going to make a detailed theological study about the death of Jesus, but only highlight what interests us to show the place and relationship of this death in the concept of reconciliation.

According to what Paul wrote in 2Cor 5.18, we can say without hesitation that the origin of reconciliation lies in the love of God (Rom 5.8), and the death of Christ for us is the manifestation of this love (Rom 5.8; 8.32). Thus, the death of Jesus is the proof, the visible expression of this love that God has for men. We must quickly warn that it is not the death of Jesus that calms God and changes his anger into love. But on the contrary, it is God's love that is the cause of Jesus' gift of his life for us.

For his part, Bouttier affirms that "God's love has therefore found in the cross not only expression but also fulfillment. God's gesture is not only revealing his love, but it constitutes this love" (Bouttier 1964:68). Therefore, God does not only demonstrate his love by the event of the cross, but above all he manifests that he himself is love.

The event of Jesus' death is the unique foundation of the divine reconciling work. It is an event whose source is in God and which for eternity transformed human destiny. So, on God's side, reconciliation is objectively achieved with regard to humankind as a whole. The situation of humans become completely new in the eyes of God, due to the death of Jesus. God has done this once and for all for humans. It is in the death of Christ that the essence of reconciliation takes place in the individual. This is where our situation has actually changed. In this death, reconciliation acquires all its value; it is acquired once and for all as Dupont describes it: "Man is reconciled when he sees his situation changing in the eyes of God. The change was accomplished at the death of Christ. It predates any

change in man's personal dispositions. Once and for all, Christ made peace. From now on, the world is in peace with God" (Dupont 1953:18).

God operated his reconciling work while humans were still in a totally hostile situation to God. It is interesting to note that this objective aspect of the work of reconciliation is well highlighted in Paul's thinking. For him, God completed his reconciliation even before the message of reconciliation was preached. It is therefore necessary to announce the work already accomplished by God for humans. This work that humans are implored to receive.

Reconciliation is a perfect and absolute work of God in Christ. God has done what is necessary to ensure that reconciliation is done once and for all people. Now, a divine work must be accomplished in each person to make reconciliation effective. It must be subjectively appropriated by a movement of free acceptance which comes from God.

It should also be pointed out that it is not a question of reconciling oneself to God. This is quite impossible for humans. The work of reconciliation is perfectly accomplished, and what God expects from humans is that he should be the beneficiary by trusting in the good news of reconciliation. Then the ministry of reconciliation will become effective for men. Thus, to the objective work of God in Christ must necessarily correspond a propagation of this reconciliation in the world. Reconciliation must be achieved in each individual with his or her personal acceptance. So, on the human side, the work of reconciliation is what God continues to do for men through his messengers.

It must be said that the acceptance of humans and their personal faith play an important role in this reconciliation to God. However, it is not faith that operates reconciliation, but it is God who realizes it objectively and subjectively. But humans must be actively submitted to the work that comes to him from God. This submission is not a work, but a total and confident self-giving to God. Thus, reconciliation of the world as a whole will become effective in each individual.

After all, reconciliation is made by God for the benefit of all people, but everyone has the freedom to accept or reject it. It is also essential not to forget that the subjective realisation of reconciliation objectively accomplished in Jesus for each individual is first and foremost the work of the Holy Spirit.

6.5.1.4 The significance of reconciliation in relation to humanity

Justification has introduced humans into a new paradigm. Now he obtains his salvation by pure grace. It conducts to reconciliation that restores the relationship between humans and God. Reuss states that:

Through reconciliation accomplished, man finds himself in a new relationship with God. This state, in contrast to the previous one, is called peace. Peace is represented sometimes as the consequence of justification, sometimes as the consequence of the communication of the Spirit; but there is no real difference, all these facts are simultaneous and intimately linked to each other (Reuss 1864:178).

Then, from the reconciling work accomplished by God in Christ, results a new situation for humans. He is no longer under the wrath of God. Reconciliation has brought peace between man and God. This peace with God is the fact that now God can contemplate the sinner without having the feeling of disapproval that the sight of sin brings to him, and the sinful humans can contemplate God without feeling the object of his displeasure and judgment. So, the notion of peace is one of the major consequences of the reconciliation restored between humans and God in Christ (Col 1.20).

In short, through God's reconciling work, not only the access to God is now possible, but also we are in peace with God. Humans no longer lives under the wrath of God but in a new state characterised by the relationship of peace with God, he becomes a new creation.

2Cor 5.11-21 shows that there is a close relationship between reconciliation and the new creation. Reconciliation is bringing all things in harmony with God. This is only possible through a new creation that draws everything from God in Christ. If reconciliation is God's work for us, the new creation is God's work in us. Then, men should no longer devote their lives to satisfying their own desires, but to obey the one who died and rose again for them (2Cor 5.14-15). The love that Jesus showed by offering himself as a sacrifice to God must be imitated by a life of reciprocal love (Eph 5.2).

The new creation should not be seen as an improvement of the old life, but as Paul says, old things disappear and give way to new things that are entirely from God. In this notion of God's new creation appears the idea of definitive rupture. This rupture

destroyed sin and accomplished reconciliation for humans. Therefore, in this new creation, all things have become new, and the new existence of humans in Christ leads to new relationships. What about reconciliation between humans?

Sin has broken both the relationship between God and humans and also the relationship between humans themselves. Consequently, hatred, hostility and separation have characterised the relationship among humans.

But reconciliation offered by God in Christ also restores a new relationship between men. So, in addition to the vertical dimension of reconciliation, it is also experienced horizontally. Paul underlines this second dimension of reconciliation in Eph 2.11-22. But Ladd proposes that “hatred between Jews and pagans can be taken as a typical example of all the obstacles that break the harmony between men” (Ladd 1985:632). Reconciliation with God implies peace with him, but at the same time, it must also imply peace and unity among men.

In other words, “being reconciled with God at the objective and subjective levels, puts an end to hostilities that create obstacles between men; it allows us to live in peace with each other” (Ladd 1985:631).

Reconciliation restores humans’ communion with God and also the relationship between humans themselves. After being reconciled to God, humans are in charge of the ministry of reconciliation.

The ministry of reconciliation plays a very important role in the divine reconciling work. It is instituted by God himself, with a view to proclaiming God's objective work in Christ for humans.

Essentially, it is a proclamation that God is now favorable to sinners. Indeed, God entrusted to the apostles the ministry of reconciliation, which therefore consists in announcing the gift of God, which is the word of reconciliation. This is what Paul also calls the Gospel of peace (Eph 6.15). So, God is the one who makes peace to humans and He is also the one who addresses humans by messengers constituted as embassies, who announce, exhort and even supplicate in the name of Christ. These messengers are minister of reconciliation.

The minister of reconciliation is the ambassador whom God himself accredits to announce the good news of reconciliation. To realize in humankind what He has established in Christ, God uses ambassadors, who speak in his name and call men to enter into his peace. God's ambassadors are sent to the world with a very specific ministry: that

of the ministry of reconciliation. The mission is universal, because all men must be called to receive the grace of reconciliation. But God accomplishes this work through men whom the Holy Spirit makes usable. On the other hand, it is God who reconciles, but he entrusts his messengers with the message of reconciliation and men are supplicated to accept it.

God's messengers should overflow with love for men and make every sacrifice to bring them to Christ. So we can see that from the biblical perspective, the ministry of reconciliation is synonymous with evangelization.

God's ministers who proclaim the word of reconciliation have a clear message: "Let yourselves be reconciled with God" (5.20). Von Allmen emphasizes that the expression "let yourself be reconciled with God" is a theological translation of the traditional "repent yourself" (Von Allmen 1972:350). So the message of reconciliation is also a call to repentance. Thus, the call to reconciliation and the call to repentance are synonymous.

In this way, the ministry of reconciliation fits well with the idea that Green has put forward about the aim of all efforts of Christian evangelization: "Evangelization consists in proclaiming the good news of salvation to men by having as a project their conversion to Christ and their corporation to his Church" (Green 1980:5).

6.6 Conclusion

During this research, we have studied the theme of reconciliation according to Pauline thought (2Cor 5. 18-21).

In the first point, we examined the terminology of the concept of reconciliation and discovered the following:

First, we have seen that in the ancient Greek world, the word *καταλλαγή* and the related words expresses the fundamental idea of change, exchange or transformation. But we have seen that on a religious level, the concept of reconciliation does not appear in the relationship between divinity and humans in the ancient Greek world.

Second, in the Septuagint, in the second book of the Maccabees and according to Josephus we have seen that this concept of reconciliation between the divinity and humans is well found in the milieu of Hellenistic Judaism, but with a particularity where the passive form is applied to God and the active form to humans.

Finally, in the New Testament, the use of terms to describe humans' reconciliation to God is found only in the Pauline thought. Contrary to what is found in Judaism, Paul never uses them to say that God is reconciled with humans, but only to express the idea that God reconciles humans to Himself.

The second point led us to the exegesis of 2Cor 5. 18-21. We have seen that two main points are intertwined in this paragraph: reconciliation and apostolic ministry.

In the last point, we considered the theological implications of this concept of reconciliation. This study therefore allowed us to identify the following considerations:

1. God is the only source of the work of reconciliation. The initiative and decisive action in this work of reconciliation belongs to God alone.

2. It is not God who needs to be reconciled with humans, but humans need to be reconciled to God.

3. The work of reconciliation has not changed anything in God either before or after its realisation. God's feelings towards humans have invariably been the same from all eternity. But what has changed is the way God acts towards humans.

4. The work of divine reconciliation is definitely completed and perfect. It is accomplished once and for all by the death of Jesus Christ. But it is only efficient when humans appropriates it by faith.

5. The death of Christ is central to the work of divine reconciliation. It is its foundation. Through this work of divine reconciliation, humans are no longer under the wrath of God.

6. Human's relationship with God is now characterised by God's peace.

7. The work of God's reconciliation is both objective and subjective.

8. The ministry of reconciliation instituted by God is inseparable from the actual work of reconciliation accomplished by God in Jesus for all humans. Through this ministry, God continues his work of reconciliation until the parousia by operating it and making it effective in everyone's life through its ambassadors who announce this work of God under the guidance of the Spirit.

In short, we can say that the work of God's reconciliation in Jesus for humans is necessary, because humans are not able to save himself from sin by himself. Reconciliation is also universal, because it is for the benefit of the whole world. However, it is conditional, as it is only effective for those who accept and welcome it by faith. In

other words, by right we are reconciled to God. But, in fact, we are only reconciled to God at our conversion, which will be completed and consumed at the time of the parousia.

In the next chapter, I will focus on strategies for translating the terms relating to the concept of reconciliation into Toussian.

Chapter 7: Strategies for Translating Terms Relating to Reconciliation in Toussian

7.1 Introduction

In the previous chapters, I examined the meaning of the concept of reconciliation in the New Testament and also presented aspects of Toussian culture in order to find terms or expressions that can translate the concept of reconciliation.

Now, I will focus on the different uses of this concept in the New Testament and on the Toussian expressions that can translate them. Thus, this chapter will be organised according to the following plan:

First, I will present the translation work done by the Toussian translators.

Then, I will outline some translation strategies that will guide me in a theoretical way towards solving some translation problems in the existing translation.

Finally, I will analyse the Toussian expressions and the occurrences where the concept of reconciliation is present, to arrive at new option for translating them.

7.2 Bible translation done by Toussian translators

Bible translation work in the Toussian area was very active right from the beginning of missionary activities. Portions of the New Testament and several Christian books/ booklets were written to strengthen the church. At the request of the local Assemblée de Dieu [Assemblies of God] church, the national Bible translation agency ANTBA (Association Nationale pour la Traduction de la Bible et l'Alphabétisation [National Association for Bible Translation and Literacy]) put in place a team led by the author of this thesis to complete the translation of the New Testament into Toussian. The team leader together with three other persons (two men and a woman) officially pursued the translation work since October 2011. To date the translation of the New Testament is finished and the dedication is expected in the coming months.

The Toussian team working on the New Testament translation project operated between French and Toussian. They are native speakers of Toussian and had their education in French. One of them has a primary school level and the others reached A level. In their translation work, they used *La Bible du Semeur* and *Français Courant* as the basis for their translation into Toussian. They also made use of available resource

materials such as Bible dictionaries, commentaries, and translation handbooks. They do not have a working knowledge of Greek to handle a discussion of the Greek text. The translation team is an ecumenical one so the work is done both with Catholics and Protestants.

I will focus now on the translation of the concept of reconciliation into Toussian. For the translated texts, I propose to re-examine them in light of the work done in this study. I will then provide a new translation as necessary.

7.2.1 Analysis of the terms used to translate the concept of reconciliation in the Toussian New Testament

In this part of the work, I will present the translation of the occurrences where the concept of reconciliation is found in the existing translation. To achieve this, I will present the Greek text with a translation from Good News version. Then comes the translation into Toussian with a free translation so that the reader can fully understand what is being said.

The classification of the occurrences of the concept of reconciliation will be done according to the categories found in chapter six of this thesis: the non-theological and theological occurrences.

7.2.1.1 Actual translation of the horizontal usage

Horizontal reconciliation is the reconciliation that takes place only between human beings. The following examples will show how the Toussian translators have translated this concept.

- (1) Matt 5.24: ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον **διαλλάγηθι** τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

*Leave your gift there in front of the altar, go at once and **make peace with your brother**, and then come back and offer your gift to God.*

Translation into Toussian

Matt 5.24: á yĩ n kō kō kwâh sah nénpó, ò té n kyí á **wró tō n sah** á ní-ò mène, ò té n pyě n pō kéle Liyel kō.

*You must leave your gift there, and **arrange between you and your neighbour** before coming to give your gift to God.*

(2) 1Cor 7.11: ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ **καταλλαγήτω**, – καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

*but if she does, she must remain single or else **be reconciled** to her husband*

Translation into Toussian

1Cor 7.11 Wàh se mó yal ò pe tyí, à náh tṣ yīne à de pe káhkí yó tyí, à yīne à ò syi yuku ò pe tyí, pè kyí ke **yah wah**.

*If she has to leave her husband, she should not go with another man. She has to return to her husband **to fix the problem***

The idea contained in the concept of reconciliation in these verses is an arranged agreement between two persons or more. The same terms are not used to express this reality, but it is the same reality. The Toussian translation sometimes uses *wró tṣ n sah* (arrange between you) or *yah wah* (fix something) or *syi mɔ* (separate two fighting persons) to express this idea.

The generic term is *wró tṣ n sah* (arrange between you). In this expression there is the idea of a mutual agreement without necessarily the intervention of a third person. In the Toussian culture, in the event of a minor conflict or misunderstanding either between the woman and her husband, or between friends or between people who do business together, the protagonists can arrange between themselves without alerting society and making it a public affair. In this case, this expression can be used to translate this type of arrangement.

I think that this translation of the horizontal usages is good because it renders the concept according to its context and has chosen the appropriate Toussian terms or expressions to translate the horizontal concept.

Now let us have a look on the translation of the vertical usage of reconciliation.

7.2.1.2 Actual translation of the vertical usage

Vertical reconciliation is the reconciliation that takes place only between human beings and God. The following examples will show how the Toussian translators have translated this concept.

(1) *2 Corinthians 5.18-20*

v18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ **καταλλάξαντος** ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς **καταλλαγῆς**,

All this is done by God, who through Christ changed us from enemies into his friends and gave us the task of making others his friends also.

Translation into Toussian

v18 Liyel tò vyāh ye sépi pólle, ñmɔ nê-á ápi **wró kwrɔ mɔ** ñne Krista gbò yō, té me **wró kwrónmɔnɔ** tò dahbi ápi gbò.

All this is the work of God who united us to himself through Christ and entrusted us with the work of union

v19 ὡς ὅτι θεὸς ἦνγ ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

Our message is that God was making the whole human race his friends through Christ. God did not keep an account of their sins, and he has given us the message which tells how he makes them his friends.

Translation into Toussian

v19 Yé náh we di, Liyel náh kèkōyó névyé tyípèl mɔ kō, à syō Krista tyí à pé **wró kwrɔ mɔ** ñne, té me **wró kwrónmɔnɔ** tyí yónó dahbi ápi gbò ne, á névyé **wróle n kwrɔ n mɔ** péwɔle.

See, God did not consider the sin of the people of the world, he went through Christ to unit us to himself and gave us the word of union so that we could unit people to him.

v20 ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

Here we are, then, speaking for Christ, as though God himself were making his appeal through us. We plead on Christ behalf: let God change you from enemies into his friends.

Translation into Toussian

Krista yīn yō ye ápi me n weki. Kè me á ki ne Liyel sǒ n yo n mɔ névyé tyí ápi gbò yō. Képah ye á kéle n yah n kō yé tyí Krista yīn yō ne, yé yé **wró kwrɔ n mɔ** Liyelle.

It is in the name of Christ that we speak. It is as if God himself is saying it through us. That is why we beg you in the name of Christ to unit yourself with God.

(2) Romans 5.10-11

v10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

We were God's enemies, but he made us his friends through the death of his Son. Now that we are friends, how much more will we be saved by Christ's life.

Translation into Toussian

Áyáh lésō me Liyel sépébúle, à á **wró tǒ sah** ñne ñ Pídí kúnó gbò yō. Té ñ Pídí tè-á fyò me min sɔkɔ, à se ki pyě n ye n pi á pwáhnmɔnɔle?

When we were enemies of God, he arranged between us with himself through the death of his son. But since his son is alive, he will save us, won't he?

v11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

But that is not all; we rejoice because of what God has done through our Lord Jesus Christ, who has now made us God's friends.

Translation into Toussian

Té kè náh yīn kápah ó tyí dé, kè t̄s me yō ȳn̄n̄le á tyí Liyel yah s̄k̄w Tè ñgb̄ē Yesu Krista yīnne, ñm̄w nê-á á wr̄ó t̄s sah Liyelle.

But it is not limited to that alone. It is a pride for us before God through the Lord Jesus Christ, who arranged between us with God

(3) Colossians 1.20 and 22

v20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἶτε τὰ ἐπὶ τῆς γῆς εἶτε τὰ ἐν τοῖς οὐρανοῖς.

Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son's blood on the cross and so brought back to himself all things, both on earth and in heaven

Translation into Toussian

Té me ké tyí ne pé névyé ànê yíyìn pól wr̄ó t̄s sah péw̄w Liyelle, Krista gb̄ò yō.
And would like everything to be arranged between him and them through Christ.

v. 22 νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,

But now, by means of the physical death of his Son, God has made you his friends, in order to bring you, holy, pure, and faultless, into his presence.

Translation into Toussian

Ñte núkúnúkú, ñ Pídí-á wil gb̄énsê s̄k̄w k̄u nê ku, kápah gb̄ò yō ye Liyel yé wr̄ó kwr̄w m̄w ñ gbl̄õyne, ne yé p̄w yīn péw̄w yah s̄k̄w yályál pèkè kéne, ànê wényo-ñsah kéne yé tyí.

But now, through the death that his Son suffered in his human body, God has united you with him, in order to make you appear before him holy, flawless and blameless.

(4) Ephesians 2.16

Καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.

By his death on the cross Christ destroyed their enmity; by means of the cross he united both races into one body and brought them back to God.

Translation into Toussian

À Nsyifun̄w ànê nónó náh p̄i Nsyifun̄le pé pól kwr̄w m̄w p̄i wil gb̄énsê núkúle ñ kúnó gb̄ò yō dahn̄i yō, té pé wr̄ó kwr̄w m̄w p̄i núkúle Liyelle. À dyóyókì t̄w tyí yuki ñ syínó gb̄ò yō dahn̄i yō.

By dying on the cross, he united Jews and non-Jews into one body, and united them with God. By the cross, he destroyed hatred.

7.2.2. Summary of the findings

The expressions *wrɔ́ kwrɔ́ mɔ́* (to unite) or *wrɔ́ kwrɔ́nmɔ́nɔ́* (union) are used to translate the concept of reconciliation.

At first sight, one may think that this expression, sometimes verbal, sometimes nominal, is the appropriate expression to render this concept. Only a thorough analysis of this expression can prove the contrary.

Indeed, the expression *wrɔ́ kwrɔ́ mɔ́* (to unite) or *wrɔ́ kwrɔ́nmɔ́nɔ́* (union) is attested in several semantic fields and contexts that seem to validate its use for the translation of the concept of reconciliation.

This expression is the association of two verbs *kwrɔ́* "assemble" and *mɔ́* "put" preceded by *wrɔ́*, which marks reciprocity. It means "to unite", "to assemble", "to associate", "to agree", "to adhere". It is an expression that, in a general way, refers to the links that can exist between humans, on the one hand, and between humans and their religious and cultural practices, on the other. Here we are dealing with a stable situation and not a conflict situation.

The expression expresses the idea of change from the external and internal points of view, as well as from the individual and collective points of view, and can be considered as a conversion. When we are *kwrɔ́ mɔ́* "united", "assembled", "associated", "agreed", "adhered", we belong to the same sphere of understanding and action. Transformation thus reaches our deep identity and changes our relationship with reality and the world.

Moreover, this set of verbs also refers to the alliance into which persons enter for the purpose of settling a conflict, in the case of marriage, friendship or protection. Thus, after the links have been completely sealed between allies, the expression *kwrɔ́ mɔ́* (to unite) or *wrɔ́ kwrɔ́nmɔ́nɔ́* (union) is used to describe this pact.

Another connotation of the expression *kwrɔ́ mɔ́*, is belonging. Once you are *kwrɔ́mɔ́* "united", "assembled", "associated", "associated", "agreed", "joined" with a group, you enter a sphere to which the others who preceded you belong. In Toussian, belonging to a particular group is synonymous with abandoning the previous group to join the new one. This is why we have the circle of *gbénsobɪ* or hunters, the circle of *sáhpú* or charlatans, the circle of *sènpitām* or seers or the circle of *klótān* or sorcerers.

These different connotations led the Toussian translator choosing this expression to translate the concept of reconciliation.

But after this analysis we realised that the expression is weak or only partially reflects the notion of reconciliation in the New Testament. In no way does the idea of reconciliation between God and humans emerge. Rather, if there is an idea of reconciliation, it is a purely horizontal one.

The kind of reconciliation in question does not only concern individual situations; more often than not, it concerns the whole of society, or even all of humanity. Moreover, the horizon of reconciliation is not based on a situation of sin in the sense of an act involving personal or collective accountability. Another specialised use of the notion of reconciliation must be reconsidered, namely its use as an alternative or complementary model of justice.

God is the initiator of reconciliation between Himself and humans. An individual is, in a way, a "victim" of God's reconciliation. The terms used in the translation into Toussian suggest a sort of human participation. The word *wro* "between" means equal responsibility in the reconciliation process.

We know that in the Toussian culture, humans do not reconcile with the deities. They negotiate a certain favour with them by submitting to certain rituals or sacrifices. Using these expressions as they are in the Toussian translation would put God and humans on an equal level in this process of reconciliation.

Another related specialised use is that of "restorative justice", developed particularly in the West, which seeks to propose complements, even alternatives, to the criminal justice system. These two currents are entirely in line with reconciliation, but a full conception of reconciliation is not based on these circumstantial experiences. Instead, I propose a broader horizon that is not first embraced in a reflection on justice in the criminal sense. David Hollenbach (2009) proposes the following definition of reconciliation:

Reconciliation, analyzed from a theological point of view, is the renewal of the broken relationships between God and the people. God initiates this process and humans respond to God's initiative through faith; the result is the reconstitution of the human community as a new creation. For Christians, the hope of reconciliation is therefore strictly linked to faith in Christ's redemptive action among us. (Hollenbach 2009:96)

This definition immediately places the work of reconciliation within the framework of a relationship between God and his people. The collective dimension of reconciliation is doubly underlined by the teleological aim of a new creation. The other essential element that this definition highlights is the centrality of the relationship in the reconciliation process; the work of "restoring" is at the heart of the work of reconciliation.

It is with this definition of reconciliation in mind that we must find terms or expressions in Toussian to (re)translate the concept of reconciliation. What strategies will be used?

7.3 Theoretical considerations of translation strategies

The word *strategy* is used in many contexts. In translation studies, many theorists have used the term translation strategies widely but with some considerable differences in the meaning and the perspective from which they look at it.

According to Krings (1986:263-275) and Lörscher (1991:76-81), among others, translation strategies are usually defined as the procedures leading to the optimal solution of a translation problem. The procedures or strategies based on comparative stylistics (Vinay and Darbelnet 1977, Katan 1999, Malblanc 1963, Intravaia and Scavée 1979), also used by other scholars (Newmark 1988), or the techniques suggested by Bible translators (Nida 1964, Nida and Taber 1969/1974, Nida and DeWaard 1986, Margot 1979), intended to propose a metalanguage and to catalogue possible solutions in the task of translation.

One of the leading taxonomies, and certainly the best known, is that of Vinay and Dalbernet (1977). The seven basic translation procedures are, according to them, adaptation, calque, equivalence, modulation, borrowing, literal translation and transposition; although they also refer to compensation, expansion and contraction. Other authors have reformulated and added new procedures, or broken down the aforementioned ones into distinct subcategories. Among the well-known reformulations, we should mention the one proposed by Vázquez Ayora (1977:251-383), for example, who distinguishes between (i) oblique translation procedures (adaptation, amplification, compensation, equivalence, explicitation, modulation, omission and transposition) and (ii) direct methods (calque, loan and literal translation). Hurtado (1999:36-37) expands the list with strategies that account for solutions of textual nature: extension,

amplification, compression, discursive creation, description, generalisation, particularisation, reduction, paralinguistic or linguistic substitution, and variation.

It is also worth mentioning that some studies focus only on specific translation procedures that should be used when dealing with cultural elements. This is the case with Graedler (2010:3), who cites four: (i) making up a new word, (ii) explaining the meaning of the source language expression in lieu of translating it, (iii) preserving the source language term intact, and (iv) replacing it using any term in the target language that has the same “relevance” as the source language term. Harvey (2000:2-6) also proposes four ways: (i) functional equivalence, using a term with the same “function”, (ii) formal or linguistic equivalence, or word for word translation, (iii) transcription or borrowing, which may include notes, and (iv) descriptive or self-explanatory translation. Mur Duenas (2003:74-79) labeled her translation procedures as (i) target language cultural cognate; (ii) source language cultural and linguistic borrowing; (iii) source language cultural borrowing plus explanation; (iv) replacement of source language cultural referent by explanation; (v) target language cultural referent suppression; and (vi) literal translation of target language cultural referent. Finally, Marco Borillo (2004:138), considering the intervention of the translator and his approach to the target culture as a continuum, proposes the following six procedures: (i) pure or naturalised loan, (ii) literal translation, (iii) neutralisation (description, generalisation or particularisation), (iv) amplification or compression, (v) intercultural adaptation, and (vi) intracultural adaptation.

This theoretical tour of the translation strategies allowed me to see the multitude of theories and their perspectives on translation strategies. All these strategies will not serve me to translate the concept of reconciliation, but they help me to have the opportunity to negotiate an adequate translation of this concept.

Translating the concept of reconciliation into Toussian will be purely contextual. The complex use of the concept of reconciliation that we have found in the above passages requires us to look for contextual equivalents in the target language to convey the concept in all its depth.

To achieve this goal, I will use the strategy or method of adaptation. Adaptation is used in those cases in which the type of situation being referred to by the source language message is unknown in the target culture and translators create a new situation that can be described as situational equivalence Vinay and Darbelnet (1977:52-53). Thus, it can

be understood as what other authors have called cultural, dynamic or functional equivalence. It actually refers to a source language cultural element that is replaced by another term in the target culture.

The basic goal of the translator when trying to 'adapt' the translation is to have a similar effect on the target language readers, 'domesticating', in a way, the cultural terms.

7.4 Analysis and new translation of the terms of reconciliation in the NT

In his article titled "Difficult Words and Phrases" (Nida 1950), Nida gives substantive examples by studying some difficult words or phrases. Before translating a word or a phrase, Nida argues that one must pay attention to the different meanings. The terms or expressions must be studied to bring out the similitudes and differences. Loba-Mkole confirms this idea while presenting Nida's functional equivalence theory:

For reproducing the message, one must make the necessary grammatical and lexical adjustments.... Such adjustment derives from a careful rendering of the most suitable synonym in the semantic domain and the literary context of the text concerned (Loba-Mkole 2019b:158).

In this way the semantic orientations appear and the translation becomes clear and comprehensible.

The examples elaborated by Nida (1950) are very relevant. First of all, Nida's examples are words that seem to explain each other he says:

Expressions for "repentance" and "conversion" are very closely related, and the choice of one term requires a careful consideration of what one is to employ for the other. For the most part, "repentance" is regarded as a type of first step and "conversion" as the second. A term for "conversion" is usually indicative of a more complete change and identifies more the conduct of the individual than the feelings of the individual (Nida 1950:16-17).

All the expressions used by Nida (repentance, conversion, offense and grace), contain the idea of change, also the concept of reconciliation has the connotation of change. I could say that repentance, conversion, offence and grace are on the road to reconciliation.

Nida's method (problem-solution) is a strategy that could help in translating the concept of reconciliation into the Toussian language.

7.4.1 Analysis and translation of the concept of reconciliation in vertical usage

In this section, I will analyse the passages and provide new translations for each usage of the term for reconciliation.

2 Corinthians 5.18-21

v 18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,

All this is done by God, who through Christ changed us from enemies into his friends and gave us the task of making others his friends also.

Paul begins by affirming that God is the source of all things. He then declares God to be the subject of two acts: (1) his action by which he "reconciled us to himself through Christ," and (2) his gift to "us" of "the ministry of reconciliation."

v 19 ὡς ὅτι θεὸς ἦν ἐν Χριστῷ ὁ κόσμος καταλλάσσειν ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

Our message is that God is making the whole human race his friends through Christ. God did not keep an account of their sins, and he has given us the message which tells how he makes them his friends.

Paul now replays in essence what he asserted in v. 18. The sentence thus has the effect of reinforcing and explicating the ministry of reconciliation both Christ's and Paul's that was set forth there. Once again God is the subject and source of two acts that, with important differences, correspond to the previous verse: (1) God *is reconciling* the world to himself, *not counting* their trespasses to them, and (2) God has *entrusted* to us the *word (logos)* of reconciliation. To the question "How is the divine action of reconciliation in Christ realised?" Generally, the answer is: "in his death"; and this answer is fully justified by verse 21, where the apostle clearly explained it, as well as by the whole New Testament, which attributes the forgiveness of sins and reconciliation to the sacrifice at the cross. But for this idea to be true and complete, we must see even more in the words of the apostle: the reconciliation of humans with God, of God with humans, took place first of all in the very person of Christ, who is both man and God: God was in Christ reconciling the world. And only in this way the death of Jesus, the leader and representative of our humanity, had its full effect of reconciliation between God and humans.

The above mentioned two divine acts are not coordinated, but the second is subordinated to the first:

First, the divine act by which reconciliation is achieved, on the side of God who gives all his love to the "children of wrath" (Eph 2.3), without imputing to them their trespasses and on the side of man gained, attracted by forgiveness and love.

And having committed unto us (the apostles) the word of reconciliation (verse 18, the ministry, or "service" of reconciliation), which means that God himself has made, through the institution of the apostolate, that this reconciliation be announced to the world. It should also be noted that what God has reconciled in Christ is the whole of humanity. This is the purpose of divine mercy. Paul does not say here how it becomes reality for some people, while others make it useless for them.

ν20 ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

Here we are, then, speaking for Christ, as though God himself were making his appeal through us. We plead on Christ's behalf: let God change you from enemies into his friends!

Paul is Christ's envoy, God's spokesperson. Paul's assertion is based not only on the two previous verses, however, but on the entire passage about the apostolic office. In the two previous verses he wrote of (1) God's gift to him of the ministry of reconciliation (v. 18b), and (2) of God's entrusting to him of the message of reconciliation (v. 19c). Based on this authority to address them, Paul now begins a passage in which he challenges the Christians to be, in reality, what they profess to be, the new covenant people of God. Specifically, he calls on them (1) to be reconciled to God, (2) to widen their hearts to him and (3) to withdraw from idols.

As it unfolds, the verse is in three parts: (1) Paul's assertion of apostolicity ("we are Christ's ambassadors"), (2) his claim that God speaks through him ("as though God were making his appeal through us"), and (3) his appeal to the Christians, the "word of reconciliation" ("We implore you, on Christ's behalf, 'Be reconciled to God'").

ν 21 τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ

Christ was without sin, but for our sake God made him share our sin in order that in union with him we might share the righteousness of God.

This verse makes powerful assertions about Christ and his life and death. It points first to the sinlessness of his incarnate life and then to his sin-laden death. It is to be

inferred that the efficacy of his death arises from the sinlessness of his life. Because in his death God “made *this* sinless man sin for us, those who are “in him” by faith commitment “became the righteousness of God” (Fryer 1981:52) In other words, Christ is before God what we are, identified with sin; and we become what Christ is, identified with the perfect righteousness of God. Through this teaching of the apostle, we see that reconciliation is an act of God.

Romans 5.10-11

ν 10 εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶν μᾶλλον καταλλαγέμεθα ἐν τῇ ζωῇ αὐτοῦ·

We were God’s enemies, but he made us his friends through the death of his Son. Now that we are God’s friends, how much more will we be saved by Christ’s life!

The parallelism between this verse and v. 9 renders the differences between them all the more significant. Perhaps the most interesting is the substitution of “reconciled” for “justified.” Justification language is legal, law-court language, picturing the believer being declared innocent by the judge. Reconciliation language, on the other hand, comes from the world of personal relationships. “To reconcile” means to bring together, or make peace between, two estranged or hostile parties (cf. 1 Cor. 7:11). The language of reconciliation is seldom used in other religions because the relationship between human beings and the deity is not conceived there in the personal categories for which the language is appropriate (Büchsel 1964:254). Reconciliation in Paul has two aspects, or “moments”: the accomplishment of reconciliation through Christ on the cross (cf. 2 Cor. 5:19: “in Christ God was reconciling the world to himself”) (Fryer 1981:56, Morris 1959:198–99; Ladd 1993:450–456) and the acceptance of that completed work by the believer (cf. 2 Cor. 5:20b: “We beseech you on behalf of Christ, be reconciled to God”). Naturally, while the focus can be on one of these moments or the other, the reconciling activity of God is ultimately one act; and in the present verse the complete process is in view. Paul makes explicit the hostile relationship implicit in the language of reconciliation: it was “while we were enemies” that we were reconciled to God. Paul may mean by this simply that we, rebellious sinners, are hostile toward God; violating his laws, putting other gods in his place (Käsemann 1972: 232). But, as Paul has repeatedly affirmed in this letter (cf. 1:18; 3:25), God is also “hostile” toward us—our sins have justly incurred his wrath, which stands as a sentence over us (1:19–32), to be climactically carried out on the day of judgment (2:5). Probably, then, the “enmity” to which Paul refers here includes God’s hostility toward human beings as well as human beings’ hostility

toward God. Outside of Christ, people are in a situation of “enmity” with God; and in reconciliation, it is that status, or relationship, that changes: we go from being God’s “enemies” to being his “children” (cf. Rom. 8:14–17).

ν 11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι’ οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

But that is not all; we rejoice because of what God has done through our Lord Jesus Christ, who has now made us God’s friends.

Paul brings out the further riches of the Christian life and reinforces his opening with *but also*. As in verses 2 and 3, his thought is of “boasting” or “exulting”, this time exulting in God through whom the reconciliation comes. That we exult in God reminds us of the central place of God in Christian living, and the qualification *through our Lord Jesus Christ* of the significance of the work of our Savior. It is only on account of what he has done that we can exult in God. The expression brings out something of the spontaneous exuberance of the Christian life. The final words are important: *through whom we have now received reconciliation*. Denney points out that the Greek term for reconciliation differs from its English and German equivalents, for they both imply that peace with God has actually been achieved, whereas “the work of reconciliation, in the sense of the New Testament, is a work which is *finished*, and which we must conceive to be finished, *before the gospel is preached*” (Denney 1979:227).

Colossians 1.20 --22

Καὶ δι’ αὐτοῦ ἀποκαταλλάξει τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, [δι’ αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son’s blood on the cross and so brought back to himself all things, both on earth and in heaven.

The opening words of the paragraph assert that all things the various heavenly bodies, thrones, lordships, principalities, powers and so on were created in Christ, through him and for him. He is their Lord in creation. What is not spelled out, however, is what has happened to all things *since* creation (Barrett 1962:86). Although there has been no previous mention of it, the presupposition is that the unity and harmony of the cosmos have suffered a considerable dislocation, even a rupture, thus requiring reconciliation (O’Brien 1982:53)

Col 1.22 νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,

But now, by means of the physical death of his Son, God has made you his friends, in order to bring you, holy, pure, and faultless, into his presence.

At first sight, the aorist tense pointing to Christ's death (*ἀποκατήλλαξεν*) is rather surprising, for this would suggest, if the timeframe is pressed, that the Colossians were reconciled to God long before they were historically at enmity with him, or even born! The issue, however, is to be understood in the light of Paul's eschatology, particularly his and the rest of the New Testament's teaching on the two ages. Like the dying and rising with Christ motif, the verb in the indicative is used to denote the decisive transfer of the believers from the old aeon to the new which has taken place in the death of Christ (Tannehill 1967:74). The focus of attention here (as well as in the other "once ... now" passages) is not simply on what took place in the historical experience of Christ, but also on what happened in the actual life experience of these believers (see especially the discussion of Gaffin 1978:41–44). But clearly the death of Christ is the basis, the decisive event by which they are reconciled (O'Brien 1982:67)

Ephesians 2.16

Καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ.

By his death on the cross Christ destroyed their enmity; by means of the cross he united both races into one body and brought them back to God.

The reconciliation of former Jews and Gentiles "in one body" is the result of their reconciliation to God. The instrument of this twofold reconciliation is the cross of Christ. In Col. 1.20 Christ is said to have "made peace through the blood of his cross" in the sense of reconciling an estranged creation to God; here it is through that same cross that those who have by its means been reconciled to God are reconciled one to another. Human hostility to God has to be overcome "while we were enemies we were reconciled to God by the death of his Son" (Rom. 5.10)—and hostility within the human family (and within creation as a whole) must similarly be overcome. Both forms of hostility have been "put to death" by Christ through his own death on the cross. This is no doubt an ideal not yet fully realised in experience; but the insistence of this epistle is that the ideal will one day be seen as a worldwide reality, thanks to the completeness of Christ's reconciling sacrifice (Bruce 1984:300).

7.4.2 Findings

From the analysis of these occurrences, it appears that:

1. God is the initiator of reconciliation with fallen humanity,
2. and was himself in Christ to achieve his goal of reconciliation,
3. the role of humans is to accept this reconciliation as a free gift,
4. The reconciliation that God offers humans is not a treaty between equal

partners, but it is God who sets the conditions and the process because of the love he feels for fallen humanity.

5. Reconciliation is the end of enmity between God and humans undertaken by God, and includes restored peace between humans.

Thus understood, what are the terms or expressions that can convey this concept of reconciliation?

7.4.3 New translation of the concept of reconciliation

According to Nida, when specialised terms do not exist, one is often obliged to employ descriptive expressions which are built up on native models (Nida 1950:118).

The expression that can render this concept of reconciliation into Toussian is « Sépéri tyénó » (end of enmity). This expression is composed of « Sépe » which means (enemy) and the suffix « rí » which is a suffix of nominalisation. The whole word « Sépéri » means enmity and « tyénó » expresses the end.

Indeed, this expression is attested in several semantic fields and contexts that seem to validate its use for the translation of the New Testament concept of reconciliation and its derivatives in certain contexts. It is an expression which, in a general way, refers to the end of a conflictual situation: on the one hand between humans, and on the other hand between humans and their divinities.

The expression also includes the idea of forgiveness. As the conflict has created a situation of disintegration between the parties, the use of the expression « Sépéri tyε » indicates that the parties in conflict can talk to each other and work together again. But this idea goes beyond simple forgiveness to have the connotation of a new situation. When we say « Sépéri tyε » we mean that all resentment, discontent, frustration, anger is really over and we start a new life.

Finally, there is the idea of friendship or love in this expression. After the end of the enmity has been declared, the feeling that replaces the anger that once existed is the feeling of love.

All in all, according to Vincent (2008) the expression “end of enmity” may be used either in an active sense, hating God, or passively, hated by God. The context favors the latter sense; however, not with the conventional meaning of hated, denoting the revengeful, passionate feeling of human enmity, but simply the essential antagonism of the divine nature to sin. Neither the active nor the passive meaning needs to be pressed. The term represents the mutual estrangement and opposition which accompanies sin on the part of humans, and which requires reconciliation.

The different connotations of this expression allow us to use it to translate the concept of reconciliation as used in the following passages:

2 Corinthians 5.18-20

| | | | | | | | | | | | | |
|--------|--------|------|------|-------|--------|---------------|--------------|------|---------------|------------|-------|----|
| v. 18: | Liyel | tò | vyāh | ye | sépi | pólle, | ̀̀mɔ | nê-á | sépérí | tye | ápile | |
| | God | work | FOC | | things | all | him | who | enmity | | end | us |
| | Krista | gbò | yò, | té | mε | sépérí | tyénó | | tò | | | |
| | Christ | by | and | INACC | | enmity | endingwork | | | | | |
| | dahbı | ápi | gbò | | | | | | | | | |
| | put | in | us | hands | | | | | | | | |

All those things are God's work, whom ended enmity with us by Christ and put in our hands the work of enmity ending.

| | | | | | | | | | |
|-------|----------|-------|---------|---------------|-----------------|------------|--------|--------|---------------|
| v.19: | Yé | náh | wε | di, | Liyel | náh | kèkõyõ | névye | |
| | you | not | see | QUEST | God | not | world | people | |
| | tyípêl | mɔ | kõ, | à | syõ | Krista | tyí | à | sépérí |
| | sins | take | account | he | go through | Christ | by | to | enmity end |
| | péle, | té | mε | Sépérí | tyénó | tyí | yónó | dahbı | |
| | them | and | INACC | enmity | endingby | announce | put in | | |
| | ápi | gbò | nε, | á | sépérıle | tye | névye | wró | |
| | our | hands | so that | enmity | end | people | among | | |
| | péwɔle | | | | | | | | |
| | with him | | | | | | | | |

See, God did not take into account the sin of the people of the world, he goes through Christ to end enmity with them and put in our hands the announce of enmity ending so that we end enmity among people and him.

| | | | | | | | | |
|-------|--------|-------|----|-----|-----|-------|-------|-------|
| v.20: | Krista | yĩn | yõ | ye | ápi | mε | n | wεki. |
| | Christ | name | on | FOC | we | INACC | speak | |
| | Kè | mε | á | ki | nε | Liyel | só | n |
| | This | be | if | | | God | as | INACC |
| | mɔ | névye | | tyí | ápi | gbò | yõ. | Képah |
| | | | | | | | | ye |
| | | | | | | | | á |
| | | | | | | | | kéle |

| | | | | | | | | |
|-------|-------------------|----------|------|--------|--------|-------|----|------|
| to | people | to | us | by | why | it is | we | this |
| n | yah n | kō | yé | tyí | Krista | yĩn | yō | ne, |
| INACC | beg | you | to | Christ | name | on | so | that |
| yé | sépéri tye | Liyelle. | | | | | | |
| You | enmity | end | with | God | | | | |

It is in the name of Christ we are speaking. It is as if God is speaking to the people by us. This is why we beg you in the name of Christ so that you end enmity with God.

This introduces another concept, that of the restoration of relationships, to explain the purpose and consequences of Christ's death. As Cilliers Breytenbach (1990) and others have demonstrated, the *καταλλάσσω/διαλλάσσω* word group was commonly used to describe the cessation of enmity between parties.

This first portion of the passage is unusual (the fact that God decides to reconcile the world with himself). There is God's dissatisfaction because of the misconduct of his creature and it is still God who takes the initiative to end the enmity. This is unthinkable in the Toussian culture. In the Toussian context, the one who offended or broke the relationship has the responsibility of initiating the restoration of the relationship and ending the enmity. Once the relationship is restored, the reconciled parties are to live in concord, in peace. It is this way of perceiving the concept of reconciliation that explains several of the traditional sacrifices that are made to the divinities to appease them.

But in these verses the paradigm is radically turned upside down, changing the direction of reconciliation. God, as the offended party, initiates the reconciliation, "*not counting their trespasses against them*" (2 Cor 5.19), even though humanity continued in sin and remained hostile to God. The death of Christ is a reparation within the standard paradigm, but it is God who makes the reparation. This is well illustrated by Fitzgerald (2001):

Envoys usually were sent by those who were in difficult and desperate circumstances, and who thus were anxious to end the conflict and resume friendly relations. Therefore, according to the normal paradigm, Paul would have been humanity's envoy to God, anxious to avert the wrath of an angry Deity. But Paul appears here instead as an ambassador for Christ, having been sent by God to proclaim the good news of God's act and offer of reconciliation (Fitzgerald 2001:244).

The term *sépérí tyε* « end enmity » used to translate the concept of reconciliation in these verses is the appropriate term in Toussian. These words express the end of a serious conflict through the ultimate sacrifice of death. For the Toussian, the more serious the fault is, the more important and difficult will be the sacrifice to repair it.

Romans 5.10-11

| | | | | | | | | | |
|-------|---------|---------------|------------|---------|------|-------|-----------|-------|----------------|
| v. 10 | Áyáh | | lésō | | mε | Liyel | sépébíle, | | |
| | When we | | PASS | | be | God | enemies | | |
| | à | sépérí | tyε | ále | | ̀n | Pídí | kúnó | gbò yō. |
| | he | enmity | end | with us | | his | son | death | by on |
| | Té | ̀n | Pídí | tè-á | fyò | mε | min | sòkò, | |
| | but | his | son | in | FOC | be | life | in | |
| | à | se | kí | pyě | n | ye | n pi | á | pwáhn̄m̄n̄ɔ̄le |
| | he | FOC | FUT | FOC | INAC | let | INAC | we | salvation |

When we were God's enemies, He ended enmity with us by the death of his son. But now that his son is in life, he will surely save us.

| | | | | | | | | | | |
|-------|--------|-----|-------------------|---------|-------------|---------|-------|--------|--------|----------|
| v. 11 | Té | kè | náh | yĩn | képah ó | tyí | dé, | kè | tō | mε |
| | and | it | Not | stop | to this | FOC | to | FOC | it | again be |
| yō | yǒnóle | á | tyí | Liyel | yah sòkò | Tè ñgbě | Yesu | Krista | yĩnne, | |
| head | raise | us | to | God | in front of | Lord | Jesus | Christ | name | |
| ̀nm̄ | nê-á | ápi | sépérí tyε | Liyelle | | | | | | |
| him | who | our | enmity | end | with God | | | | | |

And it did not stop with this only, we are proud in front of God in the name of our Lord Jesus Christ he who ended our enmity with God.

In these verses the expression *sépérí tyε* « end enmity » has the connotation of exchange: to change the relation of hostile parties into a relation of peace. It is used for both mutual and one-sided enmity. In the Christian sense, the change in the relation of God and humans was made through Christ. This involves several aspects.

First, there is a movement of God toward humans in view to break down humans hostility, to transfer God's love and holiness to humans, and to convince humans of the enormity and the consequence of sin. It is God who initiates this movement in the person and work of Jesus Christ.

Second, there is a corresponding movement on humanity's part toward God; yielding to the appeal of Christ's self-sacrificing love, laying aside enmity, renouncing sin, and turning to God in faith and obedience.

Third, there is a consequent change of character in the individual; the forgiving, cleansing of sin; a thorough revolution in all the person's dispositions and principles.

Fourth, there is a corresponding change of relation on God's part, which alone rendered him hostile to humans, is removed so that God can now receive the individual into fellowship and let loose upon that person all his fatherly love and grace. Thus there is complete reconciliation.

Colossians 1.20 and 22

| | | | | | | | | |
|-------|----------|------------|-----|--------|------|------|----------|--|
| v. 20 | Té | mε | ké | tyí | nε | pé | névye | |
| | and | be | it | to | that | him | people | |
| | ànê | yíyìn | pól | sépérí | tyε | péwɔ | | |
| | and | everything | | enmity | | end | with him | |
| | Liyelle, | Krista | gbò | yõ. | | | | |
| | With God | Christ | by | on | | | | |

and he wants that people and everything end enmity with Godself by Christ

The idea of propitiation and satisfaction is seen here in the expression *sépérí tyε* (end enmity). To perform real reconciliation with his creation, the death of Christ was necessary as the payment of the penalty before them could be pardoned, granted liberty to become sons, or be resurrected.

His blood became the basis for the forgiveness of sins, made peace for us, opened up the way to reconciliation, and transferred us from the domain of sentenced culprits, back to sonship in the family of God.

yíyìn pól sépérí tyε (end enmity with all thing). God has entrusted all to Christ to set right, as if to say, "Now you attend to this whole matter, putting down all insurrection wherever it is; see that no rebellion is left; bring everything into subjection, so that there will be peace and order throughout my entire domain." Jesus is appointed to establish peace and righteousness throughout the universe.

| | | | | | | | | |
|-------|------------|-----------|-------|-------|------|-------------|--------|----------------|
| v. 22 | Ñte | núkúnúkú, | ̀ | Pídí- | á | wil gbénsê | sɔkɔ | |
| | But | now | his | son | in | flesh | in | |
| kū | nê | ku, | képah | gbò | yõ | ye | Liyel | sépérí tyε |
| death | which | died | this | | by | on | FOC | God enmity end |
| yéle, | nε | yé | pɔ | yĩn | péwɔ | yah sɔkɔ | yályál | pèkè |
| you | to | you | come | stand | him | in front of | saint | sin without |
| ànê | wényo-ńsah | kéne | yé | tyí. | | | | |
| and | critics | without | you | to | | | | |

But now his son died in flesh, and by this death God ended enmity with you so that you come and stand in front of him, saint without sin and without critics to you.

The more important part of this verse in relation with *sépéri tyε* (end enmity), is the way God ended enmity with us: *wil gbénsê sɔkɔ kũ nê ku* (In the body of his flesh through death). The death of his body, or his death in making atonement, has been the means of producing this reconciliation:

(1) It removed the obstacles to reconciliation on the part of God: vindicating his truth and justice, and maintaining the principles of his government as much as if the sinner had himself suffered the penalty of the law, thus rendering it consistent for God to indulge the benevolence of his nature in pardoning sinners;

(2) and it was the means of bringing the sinner himself to a willingness to be reconciled by furnishing the strongest possible appeal to him, leading him to reflect on the love of his Creator and showing him his own guilt and danger. No means ever used to produce reconciliation between two alienated parties has shown so much tenderness and power as those which God has adopted in the plan of salvation; and if the love of the dying Son of God fails to lead the sinner back to God, everything else will fail. The phrase "the body of his flesh" means, the human body he took in order to suffer and make the atonement. The reconciliation could not have been effected except by his assuming such a body, for his divine nature could not suffer to make atonement for sins.

Ephesians 2.16

| | | | | | | | | | |
|---------|----------|-------------------|--------|-------|------------|------------|----------|---------------|------------|
| | Nsyifunɔ | ànê | nónó | náh | ɸi | Nsyifunɔle | | | |
| | Jews | and | those | not | do | Jews | | | |
| à | pé | sépéri tyε | pé | ɸi | wil gbénsê | núkúle | | | |
| he | them | enmity | end | them | do | flesh | one | | |
| ̀n | kúnó | gbò | yõ | dahnɪ | yõ, | té | pé | sépéri | tyε |
| his | death | by | on | cross | on | and | them | enmity | end |
| à | pé | ɸi | núkúle | | Liyelle. | À | dyóyókì | tɔ | tyí |
| he | them | do | one | | with God | He | jealousy | too | to |
| yɪkɪ | ̀n | syínó | gbò | yõ | dahnɪ | yõ | | | |
| destroy | his | nailingby | on | cross | on | | | | |

Jews and those who are not Jews, he ends their enmity to make them one flesh by his death on the cross and end their enmity and make them one with God. Much more, he destroyed jealousy through being nailed.

The sentence *pé sépéri tyε pé ɸi núkúle Liyelle* (and end their enmity and make them one with God) is another of the effects of the work of redemption, and indeed the main effect. It was not merely to make them harmonious, but it was that those who had been alienated from God, should be reconciled to him. This was a different effect from that of producing peace between themselves, though the peace between the peoples grew

out of the peace with God. They who are reconciled to God will be at peace with each other. They will feel that they are of the same family and are all brethren.

7.5 Conclusion

In this chapter, I presented the translation done by the Toussian team by highlighting the main points and the necessity of providing a new translation. I also identified and discussed some translation strategies which can help in solving translation problems. After a deep analysis of the context, I proposed new terms for translating the concept of reconciliation. Each analysis is followed by a translation into Toussian with brief comments. In doing so I have discovered a new paradigm: The idea that God could be ending enmity with humankind is unknown in Toussian culture. This led to the translation of the term “reconciliation” in view of perceiving God as the actor. There is no word in Toussian to express “reconciliation”. The word for *unite with* (*wrɔ kwrɔ mɔ*), used in human contexts, gives the meaning of *to be together*. Being together in Toussian will be literally expressed as to ‘*meet*’ (*kwrɔ mɔ*). There, it is the context of this expression that gives the meaning of *reconciliation*. But in the context of God being the actor of reconciliation, there needs to be another translation: God ends the enmity that existed before.

Two main recommendations transpired from this section:

- 1) It is important to bring awareness of the cognitive aspects in translation;
- 2) There is a critical need to train translators in the field of cultural knowledge both in their own culture and in the Bible culture.

Chapter 8: Implementation of Reconciliation within Toussian Culture

8.1 Introduction

At the beginning of my study, I investigated Toussian terms and strategies to translate the biblical concept of reconciliation. Generally, the absence of equivalent terms in the target language poses certain problems for the translator. I have tried to solve these problems by negotiating a translation of this concept of reconciliation.

In this chapter, I want to suggest a model of reconciliation made up of elements developed from traditional Toussian practices, renewed and adapted, and then correlated with the concept of reconciliation in the Bible. The Toussian community will thus be able to appropriate these practices and draw inspiration from these essential elements to bring about real change.

To implement this practical reconciliation model for Toussian, I will proceed in two steps. First, I will present the concrete proposal of the model, constituted in its various elements susceptible to contribute to the success of the process. Then, I will examine the modalities of its implementation in society.

By correlating the essential elements found in the process, I will determine what each of the two environments, the Toussian tradition and the Bible, can bring to the biblical model of reconciliation. In the same way, I will also establish and identify the various difficulties and practices that frequently compromise the success of reconciliation in Toussian society, in particular, and in contemporary African society, in general.

8.2 A biblical model of reconciliation within Toussian society

In order to achieve one of the objectives of this research, which was to implement a biblical model of reconciliation, we have gathered traditional reconciliation practices and elements selected following the analysis of the concept of reconciliation in traditional Toussian society (chapter 3), in the New Testament (chapter 5), and in the Old Testament (chapter 6) and its Christian appropriation. In this way, we can propose a biblical model of reconciliation that is particularly relevant to Toussian society and, more broadly, to contemporary African society.

This approach therefore requires knowledge of the social context and a better understanding of the problems of the Toussian people and communities in which

traditional culture still has a major influence because of the interdependence of family members, the solidarity between them, the proximity in which they live, the heritage of their common collective history, etc. This model therefore presupposes a choice of elements with discernment to avoid a pure and simple return to tradition; rather, it seeks to select practices compatible with the Gospel in a contextualisation process.

In Loba-Mkole's words, we must perform an "intercultural translation" of the reconciliation as a practice using reconciliation biblical texts. He states: "An intercultural translation refers to a constructive narrative involving the creation of a contemporary target text from a source culture text, as understood in its own original cultures, its intermediate cultures and in the current target cultures" (Loba-Mkole 2019b: 170).

8.2.1 Particularity of the model

The proposed model of reconciliation is a guide that provides an orientation for dealing with different types and levels of conflict. It takes into account the elements of the Toussian tradition and those of the Bible. It eliminates any superstitious aspect or perspective of the practices in Toussian culture and makes it possible to respond to particular conflict situations based on biblical concepts. This requires flexibility in the model and the possibility of adaptation in space and time, in accordance with the type and level of hostilities in a given social community.

The model of reconciliation we propose here should be accessible to all African societies to facilitate the respect and observance of agreements. It thus meets the criteria set out by Meiring (2005). According to him, to be valid, a model of reconciliation must be clear and simple, meaningful to the community, and in line with its conception of transcendence and vision of the world; the model must also be capable of bringing about change and stimulating reflection on sincere reconciliation (Meiring 2005:67-130). In addition to its attention to important aspects of Toussian tradition, the model proposed here is also shaped by a biblical perspective; that is why it does not retain certain complex, occult or esoteric presuppositions as we have mentioned above. As opposed to the traditional model, it does not involve blood sacrifices, but rather relies on the sacrifice of reconciliation already made in Christ.

8.2.2 Building a biblical model of reconciliation within Toussian society

The elements of the model are the result of a critical selection of traditional practices adapted in the light of the Bible after translation work. As a consequence of Bible translation, there is a double movement: the target culture is renewed in contact with the Gospel, while Christianity leads in this incarnation to new practices of reconciliation.

The components of the model can be grouped into three parts: (1) the preliminaries, (2) the reconciliation process itself, (3) the sanction and celebration of reconciliation.

The order in which the steps of the process are performed is not compulsory. Depending on the circumstances, some may be combined or omitted if they are not considered necessary. Particular emphasis will be laid on those that contribute to the development of the process.

8.2.2.1 Preliminaries

The preliminary steps in the process are preparations. In this stage, we become aware of the conflict and want to commit ourselves explicitly to its resolution. At this level, it becomes urgent to prepare the mediators who will implement the process.

a. Mediation and separation of the protagonists

Mediation is an intervention of third parties who initiate preliminary contacts and act as emissaries to opponents. Often the presence of mediators reassures the parties because it allows them to benefit from the support of others and to negotiate before family members or community representatives who are considered as witnesses before God and before the community. Even if mediation is not obligatory, it is still necessary in cases where the parties in conflict are unable to agree by themselves and to conduct peaceful negotiations.

The role of mediators has many aspects. They contribute to the separation of the protagonists, a very important operation to prevent the worst. Mediators must work to identify the real protagonists and their real motivations, otherwise the process may be short-circuited. Their intervention takes into account the victim as well as the offender, the strong and the weak because both parties must feel secure. If possible, it is also the

mediators who monitor the implementation of the agreements reached during the reconciliation process.

The quality of mediation is a prerequisite for successful negotiations and the durability of reconciliation. Mediation is generally carried out by people who inspire trust (experienced people) and who are impartial in conflicts.

This means that people who seek to separate the protagonists must find a good way to proceed, and avoid inciting them to go further in the conflict.

The example of South Africa, with the Truth and Reconciliation Commission, is a good illustration of the need for the mediator to be totally impartial, as Desmond Tutu confirms: "I have been designated because I am morally neutral" (Barbara and Olivier 2004:123).

b. Reconciliation initiative

A reconciliation initiative is born out of a concern to seek peace and maintain social cohesion. It can be undertaken by one of the protagonists, when he becomes aware of the exacerbation of the conflict. Most often, in a Toussian family, the initiative is taken by a third person, usually the person in authority, who is therefore the father or older brother. In a village, the responsibility lies with the village chief or his notables who initiate the process. They act as mediators if one of their members complains about the aggression of a rival or if neutral observers see the risk of conflict.

Turning to the Bible, we see in the account of Genesis 32-33, it was Jacob, the offender, who took the courageous initiative to contact his "enemy brother" who had promised to take revenge on him. But it also sometimes happens that it is the victim who initiates the reconciliation process. Jesus teaches that this behaviour needs to precede religious acts such as making an offering to God (Matt 5.23). For Paul, reconciliation between humans and between humanity and God comes from God's initiative (2 Cor 5.18).

Today, Christians are particularly invited to take the initiative for reconciliation, as God himself has done for humanity. In Burkina Faso, religious leaders are usually recognised as having spiritual authority that enables them to mediate within their Christian community or in society as a whole. However, Christians, in their role as ambassadors of reconciliation, must also enlist the support of partners, wise people or elders in society, especially neutral people recognised as endowed with wisdom in the

community and inspired by God. They must neutralise negative interference and pressures to adopt biased perspectives that would compromise conflict resolution.

c. Spiritual dimension of reconciliation

The spiritual dimension is present in both traditional culture and the Bible. In both cases, it implies the effective intervention of God in the reconciliation process. In Toussian tradition, the spirits of the ancestors play an important role in the process. However, from a biblical perspective, the relationship between God and humans does not involve the intervention of the dead, but reconciliation through his Son. Moreover, traditional reconciliation between brothers and sisters in the family must be overcome in a Christian way and involve the enemy in the process. This strength to reconcile is thus developed according to the Christian perspective concerning the love of brothers and enemies. God initiates a reconciliation of all humanity without any particular preference for individuals.

The spiritual dimension leads to life transformation and attitude change. In this dimension, Jesus denounces the feelings of anger and hatred that are at the root of conflicts. He invites opponents to show love and to get along by transforming their attitudes towards each other (Matt 5.22).

Christian spirituality is already present in all ethnic groups in Burkina Faso where Christians serve as ambassadors of reconciliation. The Church is invited to continue this spiritual journey of the process already begun by God in Christ. However, Christians must not change their religion but also adapt to Christian life in social relationships and go beyond the limits of love reserved only for family, clan or ethnic group members.

d. Openness to dialogue and reconciliation

Openness to dialogue is a prerequisite for the success of the reconciliation. Openness implies being prepared to address in all honesty each of the elements that will lead to the resolution of a conflict.

In Matt 5.23, Jesus calls the man who wants to bring an offering to open up and win a face-to-face agreement with his brother who has a grievance against him. Christians should reach out to humans and initiate a productive dialogue. In most approaches, failure comes from the fact that the opposing parties close in on themselves and prevent the process from progressing.

e. Willingness of opponents to reconcile

The desire for reconciliation is manifested in effective involvement in the reconciliation process and in respect for the conclusions reached. Openness alone is not enough to achieve reconciliation: it is also important to be committed to the process and to be determined to respect the implementation of the conclusions.

This desire for reconciliation is strong in the Toussian society because it responds to their need for social cohesion. The obvious lack of willingness between opponents is the cause of the failure of some reconciliation processes. In each social community, the desire to reconcile is motivated and enriched by all social and religious dimensions.

The Church is one of the privileged places where the will to be reconciled with others is lived. Every Christian has a social duty to harmonise his relationships with others and a spiritual obligation to respond to God's instructions. Theologically, it is necessary to go beyond the social will of reconciliation with one's brother, and also to develop harmoniously relations with the enemy, as well as with God.

8.2.2.2 The reconciliation process itself

Once the preconditions are met, the reconciliation process itself can begin. It involves planning the essential elements that need to be implemented to ensure that it runs smoothly. The organisation of the various stages avoids mistakes and prevents the process from being conducted empirically. Some organisations, such as the Church, already have experience in planning approaches within her community that can be applied to other social groups as well. On the basis of the critical correlation between the elements observed in traditional Toussian culture and in the biblical tradition, we have gathered here the main components that we believe are essential for the success of this approach.

a. Planning reconciliation efforts

The first crucial step for initiators and mediators is planning. They develop a coherent schedule of meetings and specify what could be considered as the essential tasks to be performed during the process. Planning also makes it possible to identify real protagonists, the nature and level of conflict, the choice of meeting place, as well as the time frame. The organizers will ensure that the process involves reconciliation of individuals, families, clans or large sociological groups or different ethnic groups.

During the planning process, mediators will agree on the nature of the conflict to be addressed (land inheritance, power, etc.). They will also assess the time required to achieve attainable objectives in the short or medium term and avoid improvisations and hurried and ambiguous solutions. In addition, planning should not be dictated by external forces. It should take into account as a priority the social and political realities in which the conflict is taking place. However, there are no preconceived solutions, mediators must develop an inventive and creative vision in planning reconciliation approaches.

Reconciliation processes require a space for negotiation and mediation. A neutral location is preferred, but in an environment accessible to all parties. The holding of reconciliation meetings in the environment affected by the conflict allows the participation of different social representatives in such a way as to satisfy the principle of inclusiveness of the participants.

b. Inclusive nature of the process

The principle of inclusiveness is based on the need for social cohesion in the family, or clan, or a larger group. The participation of all in the reconciliation process shows their willingness to get involved for the success of the process.

In this model, I include offenders and victims, so the main characters are implicated in the reconciliation process, in the presence of their relatives and the social community. At the family and clan level, the majority of members are included; but at the regional level and within the Church, people are selected according to their authority, competence, wisdom and representativeness.

In an adaptation of the meeting under the “palaver tree”, it is essential that the parties speak to each other “face-to-face”. The principle of inclusivity means that all the protagonists must be present or at least be represented. It is sometimes difficult for organisers to determine the modalities of social representativeness, but they can rely on each social milieu or organization, which usually has a mechanism for choosing their participants in the reconciliation process.

c. Identification of the reasons of conflict

Identifying the reasons of a conflict helps to determine who are the real actors involved and what is the level of involvement of everyone in the conflict. During this step, the problem is exposed and the facts are clarified. This step is to be considered as a description of the initial situation where the necessary information is provided.

Like the reconciliation process under the “palaver tree”, the opposing parties are the first to explain the motivations of the hostilities and to give their views in all honesty on the main causes of the conflict; they are then immediately confronted by the witnesses and observers if anything that they have said is not true. The objective is to reach a consensus on the real causes of the conflict. With this information, it is then possible to begin the process of healing and achieving effective reconciliation.

Failure to correctly identify the major causes of a conflict sometimes leads to the prioritisation of elements that are secondary or less urgent.

The Church has a major role in correctly identifying the causes of conflicts. Christian teaching asks for awareness to examine what deteriorates relationships with the brother; it then invites the followers to determine the causes of the conflict face-to-face with the brother and to acknowledge their wrongs, if any. Since the objective of the process is to restore relationships, everyone will help to identify their own mistakes and admit them in order to regain the trust of others.

d. Establishing responsibilities

After the proper identification of the causes and following the rectified truth told by the opponents, it also becomes possible to establish individual or collective responsibilities. The perpetrators of the conflict have to accept and acknowledge their guilt, which allowed the process to progress.

The main objective of establishing responsibilities in a conflict is to encourage their recognition in order to ensure social cohesion and avoid future confrontations; the approaches are aimed at promoting the social integration of the parties. The verdict is often rendered by mediators by virtue of their recognised authority in society.

In his teaching on reconciliation in the Gospel of John (8.3-4), Jesus does not establish the responsibilities of each person, but he asks the opponents to recognise it themselves and to do so with love and respect for the other without excessive humiliation. In a Pauline viewpoint, the sinner must acknowledge his guilt, he will be forgiven and so reconciled with the other children of God's family.

The humiliation and demonisation of one of the parties may cause the failure of the reconciliation process. Considering the other as the only guilty party and therefore a "scapegoat" does not favour an opening of one to the other. In general, there are wrongs on both sides.

e. Acknowledgement and confession of wrongdoing

Following the establishment of responsibilities, the reconciliation process leads the parties to confess wrongdoing and the voluntary confession of wrongdoing, as a sign of a change in attitude.

In this step, the offender is ready to accept and acknowledge the wrongs he/she has done to the other as proof of a desire for reconciliation. The victim himself must acknowledge that he/she has done certain wrongs.

Among the Toussian, the person who confesses must be listened to, since in a conflict "everyone is generally right and wrong". Confession and admission always end with words that take humans, living and dead, and God as their witness. Recognition and confession bring relief to victims and give offenders hope of being forgiven and accepted in the social community.

The state of mind depends on culture and circumstances. Admission, acknowledgement of guilt and confession thus calm the tension of the opponents and allow for effective forgiveness. Admission and confession must be adapted within a Christian context and manifest the willingness to change one's life.

Following Jesus who calls everyone to acknowledge and regret their wrongs, the Church has the mission to encourage its members to admit their wrongs in a Christian attitude. In admission and confession, there is a social dimension of reconciliation that is part of the theological logic whose purpose is the search for salvation. God takes the initiative, the individual accepts it and acknowledges their sins and inadequacies, repents and changes their attitude through conversion. In this process, the transformed person makes an effort to tell the truth before humans and before God.

f. Forgiveness and forgetting wrongs

After the revelation of truth, admission and confession, the offender is ready to ask for forgiveness. He or she has the initiative of the request, which is approved by the victim wanting to restore relationships. The acknowledgement of the facts and their sincere confession by the offenders opens up the spirit of forgiveness of the victims. In traditional culture we also forgive in the hope that one day we will be forgiven if necessary. Forgiveness requires many efforts and personal sacrifices on the part of both the offender and the victim. It is free and does not depend on any influence: it cannot be bought and cannot be obtained by force.

As for forgetting wrongs, this is not a major concern of the reconciliation process. It is useful and often preferable to forget bitter memories in order to restore relationships. However, if the memory comes back, we can also renew the act of forgiveness and urge the achievement of durable reconciliation.

g. Place of dialogue in the process

Dialogue is a form of conversation, interview, discussion, debate and deliberation for peace. It allows a face-to-face meeting that eliminates the fear of "walking together" among opponents and gives them the opportunity to discover the other, his or her demands and concerns. It is also a way to share with others and in return, to receive from them. "Conflict often divides and creates limits and suspicions; but dialogue clarifies everyone's assumptions and world view" (Brodeur 2013:23).

Viewed from the perspective of the reconciliation process under the "palaver tree", dialogue is a debate and discussion. The parties in conflict, assisted by their family members, as well as observers participate, take the floor and express their views. For the Toussian, as the traditional proverb says, "the one who does not speak hides something serious". A reconciliation process without dialogue would dispel many truths. So it is time for everyone to express what comes from the bottom of their heart. Thus it is said that dialogue clarifies differences, presuppositions, but does not necessarily aim to convince or change the other person's opinion; the compromise is not easily achieved and is never found in advance.

However, dialogue makes it possible to accept the other as he is and reduces distance, eliminates fear and suspicion and brings opponents closer together. Dialogue approaches also take into account the climate and circumstances in which the meeting takes place; it measures the attitude of the protagonists when tensions are still perceptible.

The Church is the place of the experience of dialogue between brothers and sisters of all social and cultural backgrounds. Dialogue should be selected as an essential element of a reconciliation process, with adaptation to the circumstances or environment in which it is conducted; depending on the case, it may have a social, religious, political or other purpose.

h. Commitment to compliance with agreements

Commitment is a voluntary act that ensures that the conclusions of reconciliation are respected. In the traditional model, in their engagement, individuals obey a world

view where the common reference to the Supreme Being reinforces social cohesion and reconciliation.

In the Bible, God initiates reconciliation and asks humans to sincerely commit themselves to agreements before Him and the community. The act by which one commits oneself can be verbal or gestural.

Everyone freely promises to observe the agreements reached. Traditionally, agreements are respected for fear of reprisals from ancestors and spirits, but from a Christian point of view, the commitment calls for rigorous respect of agreements based on another motivation, through Jesus' invitation to love the brother and the enemy under the gaze of God, the Father of all.

In these steps, the Church is called to teach human beings the "fear" of the Lord: this attitude will be translated into a great respect for God who forgives and initiates reconciliation with sinners through his Son. Through love of neighbour and enemy, men observe the Law and the agreements made between humans, but also between them and God.

i. Reparation and compensation of victims

Reparation is a kind of compensation that ensures material or moral justice for victims or their relatives. Following the acknowledgement of the facts and the request for forgiveness, Toussian wisdom assumes that reparation and compensation brings moral comfort.

Compensation, as a symbolic sign, is far from being sufficient for victims or their relatives. However, it ensures the social reintegration of offenders and victims. Traditional wisdom has a reservation in relation to material compensation because it can lead to an overbid. Without neglecting the effects of reparation on victims, it is desirable to assess each case in accordance with the shocks and after-effects felt by victims of the various tragedies.

In this model, reparation should be granted with a Christian adaptation. Jesus invites man to go back to making reparation with his brother who has something against him; he does not put importance on the material benefit. He wants to make sure that the believers have harmonised their relationships with others to be worthy to offer their offering and serve God. The Church should adapt reparation as a sign of love and justice for victims.

One of the main objectives of reparation is the restoration of the human dignity of victims, who need spiritual, moral and psychological support. For those who have difficulty coping with what they have suffered, material assistance is needed, as was the case with "reparation and rehabilitation" under the spirit of South African *ubuntu* (Barbara and Olivier 2004:348-349).

8.2.2.3 Sanctioning reconciliation

a. Post-reconciliation management

The development of future relations beyond the reconciliation process ensures the sustainability of agreements between the parties. In this approach, the interests of the other are taken into account and the causes that were at the roots of the conflict need to be removed.

The separation of the reconciled parties is an element that can be integrated into the post-reconciliation process, with cultural adaptation. The traditional Toussian culture encourages social cohesion, while the Church constitutes a permanent community of brothers and sisters. But separation is sometimes necessary, with cultural or contemporary adaptation, given the particular situation that is at the roots of the conflict. Traditional culture protects ethnic entities and separation restores the right of each social community.

It is also necessary to consider how coexistence with the neighbours, political power sharing and economic issues will be managed. It is important to have framework measures to support the democratic process, to reflect on the major contemporary issues related to religions and cultures, to put an end to violence, to seek justice and peace and to fight poverty. The Church can deepen these questions by conducting rigorous studies and taking the most appropriate actions what will lead to a real contextualization of the Gospel.

b. Celebration of reconciliation

A ritual celebration marks the end of a successful reconciliation process. All the stages of this process already contribute to the appeasing of the emotions and feelings of the opponents and to the restoring of social cohesion. But, in the Toussian tradition, the final festive meal, which brings together a large part of the community, takes place in an atmosphere of joyful reunion that further strengthens the solidarity among its reconciled

members. Psychologically, this celebration contributes to the respect and implementation of the conclusions reached.

In the Bible, in the chapter five of the Gospel of Matthew, the offering made by the faithful in the Temple can be understood as an act of sharing and communion with God and with his brothers and sisters. In Pauline writings, reconciliation with God is also signified by sharing Holy Communion.

Reading Rom 14:19 interculturally, Loba-Mkole affirms that peace-building and mutual edification are closely interrelated (Loba-Mkole 2019a:1). For him, after reconciliation is sealed, the Christians parties have the duty to undertake actions which can consolidate peace among them. He states: "It is equally important to cultivate things that promote peace and mutual edification, such as love, reign of God and service to Christ" (Loba-Mkole 2019a:7-8). He corroborates these ideas by quoting St Augustine in these terms: "it is a greater glory to slay war with a word than men with sword and to gain and maintain peace by means of peace, not by means of war" (Loba-Mkole 2019a:7-8).

The traditional ritual of reconciliation must be adapted in a Christian and contemporary way. Ritualisation practices should not be superstitious. At this stage, the Church has a duty to teach and avoid syncretism that may challenge the role of the Gospel and the effectiveness of contextualisation. The blood of the animal, traditionally sacrificed on this occasion, can no longer be used to deliver evil or to grant forgiveness for the wrongs done to others. However, the animals offered for the occasion will be used for the festive meal in the community celebration for the restoration of long broken relationships.

The Church can also change the ritual elements and their meaning depending on the environment, level and type of conflict. Proof of the harmonisation of relationships can be found by shaking hands, washing hands in the same basin, or spitting on the floor. In an ecclesial context, the festive meal organised on the occasion of reconciliation could be preceded or closed by Holy Communion that emphasises the symbolic dimension of the community meal in the presence of all the members gathered around Jesus. The participation of the whole family goes beyond simple traditional social fraternisation. It concretises the theological meaning of the Passover meal. In addition, traditional ritual words can also be accompanied by Christian confessions and oaths, and evangelical preaching.

In a contemporary adaptation other elements can also be modified: For example, the forest, a quiet place of traditional ritual, will be replaced by a place where safety is better ensured. Reconciliation brings joy not only to former adversaries, but also to members of their respective groups. Community rejoicing extends to regional and national joy in front of the brother, as well as the former enemy with whom we must "walk together". The contextualisation of this ritual needs to be developed in an original creation of contemporary practices that can symbolise and strengthen peace and sustainable reconciliation.

8.2.2.4 Performance and liturgy

In the Toussian society there are times when communities gather to remember important events that have happened. The purpose of this gathering is twofold: they come together to educate the younger generation on certain aspects of social life, they also come together to perpetuate certain customs. In this model of contextual reconciliation, these ceremonies can be used to operationalise biblical texts or extra-biblical texts related to reconciliation. To achieve this, I will use liturgical performance. Indeed, performance is the appropriate tool which characteristics are listed by Naudé, Naudé-Miller and Makutoane as follows:

- 1) It places a great value on memory, that is, it connects memory through story.
- 2) It not only involves storytelling, but it creates the story through performance.
- 3) The audience not only hears the story, but they experience it, therefore, the audience is not passive, but active.
- 4) Biblical performance criticism understands that performance itself is translation. The translation takes places through sound, silence, gestures and interaction with the audience. These aspects are not just the add-ons, but are part of the one integrated act of delivery, that is performance (Naudé, Naudé-Miller and Makutoane 2017: 169).

The liturgy is the set of rites and ceremonies linked to the worship of God: it therefore covers very diverse realities, from the decoration of the altar to the songs and readings, not forgetting the gestures of the officiants, their clothing or the objects linked to the worship. It is also much more than a set of gestures or tradition. It is a manifestation of the Lord's presence in our lives. The liturgy is an active prayer in which Christians in community express their worship and thanksgiving to God. It is recorded in official texts

(lectionaries, rituals) which allow us to interpret the tradition of prayer of the People of God in the present day.

I will present two texts. The first one is an adaptation of the text "Make me a man of reconciliation"¹⁷. Which relates the prayer of someone who, after having been reconciled with God, demands that God transform him in order to make him a person of reconciliation. The second text is 2 Cor 5.18-20 which is the basic text of this study. These texts are appropriate in the model of reconciliation that I am trying to implement for the Toussian community. So after all the steps have been completed, reconciliation will be sanctioned by liturgical prayers to teach the people to go beyond reconciliation and become reconcilers or ambassadors of reconciliation. In the first text, the Pastor tries to portray the evils that undermine our society and the believers call upon God to enable them to be these reconcilers. The text is as follows:

Presenter: Lord, you who said, "If your brother has something against you, don't wait for him to make the first step, but first go and be reconciled with him",

Listen to my prayer: When I am scandalised by the division of Christians,

Crowd: give me the honesty to inquire about the richness of the Christian traditions of the other brothers.

Presenter: When I am scandalised by the fanaticism, exclusions and anathemas of believers and unbelievers alike.

Crowd: give me to build bridges between different groups.

Presenter: When I am outraged by contempt, racism and terrorism,

Crowd: Give me the courage to invite the stranger into my home.

Presenter: When I complain about my neighbours' individualism where everyone stays locked up at home, where there's no community life,

Crowd: give me to encourage encounters between neighbours.

Presenter: When I no longer understand the behaviour of these young people and teenagers who break everything, prostitute themselves and are addicted to drugs,

Crowd: give me time to listen to them.

Presenter: When I am suffering, the situation of divorced brothers and sisters,

Crowd: Allow me to never judge them, to respect them. And to open my door and the community's door to them.

Presenter: When I am revolted by so many innocent people unjustly imprisoned and tortured

Crowd: give me to engage with those who fight for their freedom.

¹⁷ <https://portstnicolas.org/article941>

Presenter: When I am overwhelmed by so many exploited and hungry men,

Crowd: give me the courage to risk new ways of living in society.

Everyone: Then, Lord, you will light a small spark in my life that will, from generation to generation, be able to spread the great fire of universal reconciliation.

This text will be translated into Toussian and recorded in the community lectionary. The concept of reconciliation present in this text will be translated into Toussian, taking into account the context that gives rise to it. If it is simply an agreement between two protagonists, it will be translated as " to agree " but if the context reflects a more intense conflictual situation, then it will be translated as " to make peace, to put an end to enmity ".

As for the second text (2 Cor 5.18-20), a performative translation will be used as a song. The translation of the concept of reconciliation in Toussian will follow the new translation proposed in chapter 7. This song is sung at the end of the processes to make sure that everyone has understood the meaning of reconciliation and the sense of responsibility that everyone must have in consolidating and perpetuating the new born reconciliation. The song will be accompanied by traditional musical instruments. The Toussian text is as follows:

Chorus: Yé náh wε di

See!

Refrain: *Liyel sépéρί tyε ápile Krista gbò yõ;*

God ended enmity between us and him through Christ,

Chorus: Á náh kèkõyõ névye tyípêl mɔ kō

He did not consider the sins of the people of the world,

Refrain: *Liyel sépéρί tyε ápile Krista gbò yõ,*

God ended enmity between us and him through Christ.

Chorus: à syõ Krista tyí à sépéρί tyε ápile

He went through Christ to end enmity with us...

Refrain: *Liyel sépéρί tyε ápile Krista gbò yõ,*

God ended enmity between us and him through Christ.

Chorus: té mε Sépéρί tyénó tyí yónó dahbi ápi gbò

and he instructed us to announce the word of enmity ending.

Refrain: *Liyel sépéρί tyε ápile Krista gbò yõ,*

God ended enmity between us and him through Christ.

Chorus: nɛ, á sɛpɛ́rɪ tɥɛ névye wró péwɔlɛ
which puts an end to enmity between the people and him

Refrain: Liyel sɛpɛ́rɪ tɥɛ ápile Krista gbò yõ,
God ended enmity between us and him through Christ.

Chorus: Yé náh wɛ di, Krista yĩn yõ ye ápi mɛ n wɛkɪ
See! we speak in the name of Christ.

Refrain: Liyel sɛpɛ́rɪ tɥɛ ápile Krista gbò yõ,
God ended enmity between us and him through Christ.

Chorus: Liyel tò vyāh ye sépi pólle
All this is the work of God

Refrain: Liyel sɛpɛ́rɪ tɥɛ ápile Krista gbò yõ,
God ended enmity between us and him through Christ.

Chorus: Képah ye á kéle n yah n kō yé tyí Krista yĩn yõ nɛ,
yé sɛpɛ́rɪ tɥɛ Liyelle.
so we beg you in the name of Christ to end enmity with God...

Refrain: Liyel sɛpɛ́rɪ tɥɛ ápile Krista gbò yõ,
God ended enmity between us and him through Christ.

These texts will be recited and sung on occasions of large gatherings to remind the community to always keep a living mind on reconciliation. It can also serve as a teaching for future generations so that the concept of reconciliation becomes more alive in the community.

Another biblical text, Genesis 37-50, can be translated into Toussian in the form of a story by following the procedures mentioned in chapter four of this thesis. This story will therefore be told according to the conventions of the art of traditional oratory in order to edify communities. Traditional conventions are that the story is told by age group. The story cannot be told to the parents and to the children at the same time. It must be done separately so that the moral of the story is relevant to each group. In addition, the story must be told by a custodian of the tradition because it is he who knows the tips to make the story relevant to the group. If there is not such a person in the Church, it is necessary to involve a non-Christian to teach the Christian community.

8.3 Obstacles to the implementation of the model

Following conflicts of various kinds, reconciliation efforts are made, but there can be obstacles that do not allow the objectives of the reconciliation process to be achieved.

To ensure the success of the model, it is prudent to identify the obstacles to be overcome in the process. In general, if the scale of conflicts, the geographical dimension and the socio-political organisation of the region are not sufficiently taken into account in the reconciliation process, this may become an obstacle even if appropriate responses can be provided.

Opposition to contextualisation is also an obstacle to the model. Some individuals are opposed to the use of cultural elements that they consider to be too old to resolve current conflicts. On the other hand, others believe that instead of contextualising these practices, they should all be brought back into the dynamics of African traditional values and considered as such. But it must be recognised that African ethnic groups are not traditional societies isolated from the rest of the world. They are in contact with modernity, participate in evolution and are also strongly Christianised nowadays. It is necessary to adapt, with discernment, to update practices, renew tradition and make it active today.

In this implementation, the Christian model addresses the issue of conflict and reconciliation mainly at the local level. It also legitimately applies to conflicts on a regional or national scale. The preliminary steps identify the level and typology of conflicts before organising appropriate mediation. As local conflicts often fuel regional and national conflicts, their resolution at the grassroots level will effectively respond to any scale in accordance with the dynamics of reconciliation under the “palaver tree”. However, it is important to involve the population concerned in the reconciliation process so that the solutions achieved can be applied at all levels of the social community.

The diversity of ethnic groups also raises problems for the implementation of the reconciliation process. If the choices between different peace mechanisms and between mediators are not addressed in a clear way, these are also barriers to the peaceful conduct of the process.

In addition, it is necessary to consider the influence of the general climate with neighbours. This situation requires that reconciliation be effective with all neighbouring regions. In addition, other obstacles stem from long-standing causes: history retains the memory of the hostilities that still raise concerns, fears and threats.

The success of the model and the great challenge of reconciliation is to transcend the boundaries between individuals and communities, in equality of opportunity and love for each other to the point of giving one's life if necessary. Is the offender willing to

acknowledge his/her wrongs, confess them and make the necessary reparation? Is the victim willing to forgive rather than seek revenge? Can a politician who has committed abuses take responsibility and sacrifice his career or power without looking for a scapegoat? Will a rich man accept to sacrifice part of his possessions to improve the lives of the poor? We believe, once again, that the success of the model and the reconciliation process requires a change in attitude and a transformation of life to remove obstacles and mark the way to true peace.

8.4 Conclusion

This chapter allowed me to present my proposition of a Christian model of reconciliation process enculturated in the Toussian context and in the Burkinabe society. I set out the principles for its elaboration and explained the role of each of the constituent elements. I have also considered the modalities of its implementation, and the possibilities of its extension to various ethnic groups and levels, and identified the major obstacles that could prevent its application.

Because of its authority and its mission of reconciliation in the world, the Church, together with its partners, must lead the process of reconciliation within its Christian community as well as to the whole Toussian society and the Burkinabe population in general. Because the Church is already experiencing the "living together" of various social groups, it will be able to extend the model to other ethnic communities; and because of the interweaving of conflicts, the model will also function at other levels of hostilities with the intervention of the organizations and institutions of the State.

To complete my thesis, I will provide an overview of the approach, the achievements of the research and the extensions that could be made in the following chapter.

Chapter 9: General Conclusions

This chapter is divided into two parts. The first part summarises the study and the second part describes areas for future research.

9.1 Summary of the study

This study focused on the research of terms of reconciliation in Toussian to translate the biblical concept of reconciliation and to implement a sustainable reconciliation in the Toussian society. The analysis confirm that the Toussian lacks a word to render the biblical concept of reconciliation. The translators then used expressions which have only a connotation of union, whereas the idea of a change of the situation which underlies in the concept of reconciliation is totally absent. This study has established that the meaning of *καταλλαγή* is to be taken contextually, and refers to the idea that God could be ending enmity with humankind, which is unknown in Toussian culture. The translation of such new concepts must appeal new terms according to the context. This can contribute to bring about social change through reconciliation that takes into account not only the Toussian cultural elements, but also and above all biblical connotations.

In the second chapter, five elements were discussed successively from a sociological point of view. I began by first looking at the socio-historical impact of Bible translation on Toussian culture. The second discussion dealt with structuration theory, discussed in two points. In the first point, I presented the main concepts of structuration theory which are social systems, and social structure. The second point presented the application of structuration theory to the Toussian Bible translation. In this point, I noticed that structuration theory helps me look at the translation process in a more realistic way. I also discovered that the social and the individual are in constant interaction. The importance of the translator's role in a Bible translation team is more visible. The third discussion outlines some sociological aspects of religion by first giving the substantive and functional definition of religion, and then an analysis of the role of religion is brought in order to finally present some religious impact on the Toussian society. In the fourth discussion, I presented an overview of the development of sociology

of translation studies, analysed the social context in which the Toussian translation occurs, and described the role of the translator as an active agent of social change.

The third chapter, shows a survey of the Toussian society. This survey sheds light on the different components of this society showing the role of each part in conflict resolution. The organisation of this society is structured in such a way that people should always live in harmony. But if a conflict arises, everything is in place to resolve it. It is perhaps this structuring of society that makes the Toussian lack the terminology to translate the concept of reconciliation. But they have different terms to describe it according to its meaning in various contexts.

Chapter four dealt with Biblical Performance Criticism. After surveying the broad aspects of this approach, I applied it to Bible translation. This application has shown that Biblical performance criticism has a great impact on Bible translation and is a powerful tool for Scripture engagement.

In chapter 5, I highlighted the notion of reconciliation in the Old Testament, although there is not strictly speaking a Hebrew term that corresponds to the Greek term for the notion of reconciliation. From this study, I can make three observations: (1) Vertical reconciliation and horizontal reconciliation both exist in the Old Testament. (2) Paul's concept of reconciliation in the NT is based on the scenes of reconciliation between Yahweh and his people. These scenes are animated, on the one hand, by the rites that the people perform in order to please God and, on the other, hand by the decisions that God takes to end enmity through unconditional alliances with the people. (3) The Toussian translator, for whom the term reconciliation is absent in his culture, must pay attention to all these aspects when translating such concepts.

The next chapter (chapter 6) provides a detailed analysis of the concepts of reconciliation within the New Testament. During this research, I studied the concept of reconciliation according to Pauline thought as found in 2 Cor 5: 18-21. In the first point, I examined the terminology of the concept of reconciliation and discovered the following: First, in the ancient Greek world, the word *καταλλαγή* and its derivatives express the fundamental idea of change, exchange or transformation. But on a religious level, the concept of reconciliation does not appear in the relationship between divinity and humans in the ancient Greek world. Second, the Septuagint demonstrates, in the second book of the Maccabees and according to Josephus, that this concept of reconciliation between the divinity and humans is well attested in the milieu of Hellenistic Judaism, but

with a particularity where the passive form is applied to God and the active form to the humans. Finally, in the New Testament, the use of terms to describe human's reconciliation to God is found only in Pauline thought. Contrary to what is found in Judaism, Paul never uses them to say that God is reconciled with humans, but only to express the idea that God reconciles humans to himself. This led me to see in 2 Cor 5: 18-21. Two main points are intertwined in this paragraph: reconciliation and apostolic ministry. In the last point, I considered the theological implications of this concept of reconciliation. This study therefore allowed me to identify the following insights:

1. God is the only source of the work of reconciliation. The initiative and decisive action in this work of reconciliation belongs to God alone.

2. It is not God who needs to be reconciled with humans, but it is humans who need to be reconciled to God.

3. The work of reconciliation has not changed anything in God either before or after its realisation. God's feelings towards humanity have invariably been the same from all eternity. But what has changed is the way God acts towards humanity

4. The work of divine reconciliation is definitely completed and perfect. It is made once and for all by the death of Jesus Christ. But it is only efficient when it is appropriated by faith.

5. The death of Christ as the foundation, is central to the work of divine reconciliation and achieves as result that man is no longer under the wrath of God.

6. Man's relationship with God is now characterised by perfect peace between man and God.

7. The work of God's reconciliation is both objective and subjective.

8. The Actual work of reconciliation is accomplished by God in Jesus for all men. The ministry of reconciliation instituted by God is entrusted to all who benefitted from this reconciliation through this ministry, God continues his work of reconciliation until the parousia by operating it and making it effective in everyone's life through its ambassadors who announce this work of God under the guidance of the Spirit.

The work of God's reconciliation in Jesus for humans is necessary, because man is not able to save himself from sin. Reconciliation is also universal, because it is for the benefit of the whole world. It is unconditional as God offers it to all men without any exception. However, it is conditional, in the sense that it is only effective for those who accept it and welcome it by faith. In other words, by right we are reconciled to God. But,

in fact, we are only reconciled to God through our conversion, which will be completed at the time of the Parousia.

In the next chapter (7), I focused on strategies for translating the terms relating to the concept of reconciliation into Toussian. In this section, I presented the translation work done by the Toussian team of the passages studied in this thesis by highlighting the main points and the necessity of providing a new translation. I also identified and discussed some translation strategies which can help solving translation problems. Then I proposed new terms for translating the concept of reconciliation after a deep analysis of the context. Each analysis is followed by a translation into Toussian with a few comments. In doing so I have discovered some translation issues that needed to be handled correctly. The first issue deals with a practice that is unknown to the Toussian community. "God ending enmity with humankind". This is a new paradigm to the Toussian translators.

The second issue was the translation of the term "reconciliation". There is no word in Toussian to express "reconciliation". The phrase for *unite with* (*wrɔ kwrɔ mɔ*), gives the meaning of *to be together*. Being together in Toussian will be literally expressed as to 'meet' (*kwrɔ mɔ*). Only when it is used in combination with the context of conflicts, it may have the meaning of *reconciliation*. Two main recommendations transpired from this section:

- 3) bring awareness of the cognitive aspects in translation;
- 4) the need to train translators in the field of cultural knowledge both in their own culture and in the cultures of the Old and New Testaments.
- 5) The necessity to use new terms in the target language to translate new concepts of the source language.

Finally, Chapter 8 allowed me to present the proposal of a biblical model of a reconciliation process that is a direct implication of the translation of the concept including the new aspects that it is God who reconciles people to himself and as a consequence of this, people need to take initiative for reconciliation. I have set out the principles for its development and clarified the role of each of the constituent elements. I also considered the modalities of its implementation, considered the possibilities of its expansion to various ethnic groups and levels, and identified major obstacles that could prevent its implementation.

9.2 Future research

This thesis studied the contexts of the expression *reconciliation* and discussed its translation into Toussian.

As the study of the important concept of reconciliation in the Bible cannot be fully exhaustive, there are avenues that can be explored further. The concept of reconciliation in the New Testament could be the subject of another investigation. The New Testament presents a fertile field of study to work through the issue of reconciliation looking at the statements of Jesus, his disciples and several instances where reconciliation is mentioned. Many communities in Africa are still waiting to have the Bible translated into their languages. In many cases, the translation work will begin with the New Testament, so this could be a good opportunity to prepare the way to get the community to reflect on theological issues while waiting for the rest of the Scriptures to be translated.

I observed that the difficulty in translating key terms such as the one I discussed here is not because the translator did not know his own language, but because the translator did not know the source language (Greek) in order to compare with what was proposed in the French or English versions, which are also translations. Some of this misinterpretation could have been avoided if the translators were given sufficient training in Greek or Hebrew to be more familiar with the source text. This will reduce cultural difficulties due to language mediation.

Another area of investigation will be a further study of the situations where the concept of *reconciliation* is implied in the Old Testament for comparative analysis between the New Testament and the Old Testament. This study will help understand whether the meaning of *reconciliation* has evolved or not due to the practices of the surrounding nations in the Old Testament era.

Finally, reflection could be made on the theme of reconciliation and related topics, such as forgiveness, reparation, etc. Reconciliation being an interdisciplinary subject, this reflection could also extend to exploring the contribution of various human and social sciences on the subject, to studying experiences in different communities or situations, particularly in Africa.

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Appendix: Questionnaire for Semi-Structured Interviews

This interview enables direct interaction with the interviewees. Respondents are assured of the anonymity of their identity in accordance with the university's ethical requirements.

There are three sections of questions. The first section focused on the concepts of reconciliation in the Toussian culture. The second section asked participants to describe the different rites of reconciliation and the last section will be about the changes that take place in society after reconciliation.

A. Questions on the concepts of reconciliation into the Toussian culture

1. How does one express the fact of re-establishing relationships that were broken? Are there different ways to express what happens between humans as opposed to what happens between humans and God?
2. Is there a difference between forgiveness and finding agreement after a conflict? If so, how does forgiveness and finding agreement differ? Are there different expressions or terms used in the two situations?
3. List all words that express the restoration of a broken relationship. Examples of broken relationships might be between a husband and wife, between parents and children, between God and people.
4. In your worldview, is there currently a direct relationship between God and creation? Or is the relationship linked through something or someone? Please describe the relationship. What kinds of activities / interaction / communication are there between God and humans?
5. What kinds of punishment does a wrongdoer fear in Toussian culture? Please explain and give examples of the kinds of wrongdoing that someone might do and kinds of punishment that they might face, both by humans and invisible spiritual forces or God. What can the person who has done wrong do to remedy the situation? Does God or the traditional spirits play a role in the prosecution / punishment of the wrongdoer?

B. Questions on the rites of reconciliation in the Toussian culture

1. What roles do religious specialists in Toussian culture play in the restoration of the relationship between God and humans? How do they play these roles precisely?

2. How do you show the restoration of a relationship that was lost? Please provide examples of how the restoration of a relationship is indicated in various situations, for example between husband and wife, or between God and humans.

3. Are there specific gestures that indicate the end of a conflictual relationship? Describe these actions. Who makes these gestures? To whom are the gestures made? Please describe the social context where the gestures are made.

4. In case of conflict, who begins the process of restoration of relationship? Is reconciliation initiated by the person who was wronged or the person who committed the wrong? If reconciliation needs to occur between God and humans, who begins the process of restoration of the relationship?

C. Questions about changes after reconciliation

1. What are the different changes happening after the re-establishment of a link between humans or between humans and God?

2. How do humans behave after the restoration of a conflictual situation between humans or between humans and God?

3. What are the consequences of such a change involving reconciliation for the society? Does the change occur at the level of the attitude of those involved? Are there spiritual or religious ramifications of the reconciliation?

How do you judge the authenticity of reconciliatory actions?