

West African Religion A Study Of The Beliefs And Practices Of Akan Ewe Yoruba Ibo And Kindred Peoples

The historiography of African religions and religions in Africa presents a remarkable shift from the study of 'Africa as Object' to 'Africa as Subject', thus translating the subject from obscurity into the global community of the academic study of religion. This book presents a unique multidisciplinary exploration of African traditions in the study of religion in Africa and the new African diaspora. The book is structured under three main sections - Emerging trends in the teaching of African Religions; Indigenous Thought and Spirituality; and Christianity, Hinduism and Islam. Contributors drawn from diverse African and global contexts situate current scholarly traditions of the study of African religions within the purview of academic encounter and exchanges with non-African scholars and non-African contexts. African scholars enrich the study of religions from their respective academic and methodological orientations. Jacob Kehinde Olupona stands out as a pioneer in the socio-scientific interpretation of African indigenous religion and religions in Africa. This book is to his honour and marks his immense contribution to an emerging field of study and research.

"A significant book by one of Africa's foremost theologians." --Missionalia. ---- "Bediako's fine, lucidly written book should enjoy a wide and appreciative readership" -- Religious studies Review. [from back cover]

"These four volumes in this major series... provide a single-source reference to the status of the field of women's history and to ways that the field can be expanded.... A basic set for all academic libraries." -- Library Journal Academic Newswire Berger and White focus on Sub-Saharan Africa, tracing women's history from earliest times to the present. By exploring their place in social, economic, political, and religious life, the authors highlight the changing societal position of women through shifts over time in ideas about gender and the connections between women's public and private spheres. Collects almost five hundred entries that cover the African response to spirituality, taboos, ethics, sacred space, and objects.

West African Religion A Study of the Beliefs and Practices of Akan, Ewe, Yoruba, Ibo, and Kindred Peoples West African Religion, a Study of the Beliefs and Practices of Akan, Ewe, Yoruba, Ibo, and Kindred Peoples, by Geoffrey Parrinder. With a Foreword by Edwin Smith West African Religion An Occasional Review of Recent Study Published by the Crowther College of Religion, University of Nigeria, Nsukka The Trickster in West Africa A Study of Mythic Irony and Sacred Delight Univ of California Press

As Christianity expands and grows in Africa, there is deep new interest in African theology in general, and the way in which some African theologians are interpreting the significance of Christ within African culture, in particular. This volume explores the Christology of two of the foremost African thinkers against the background of the West African Akan culture. The result is a rare and fascinating look at some of the key cultural symbols of African culture, the struggle to reinterpret the "white, blond, blue-eyed Christ" presented by pioneering missionaries to Africa, and the pitfalls and promises that attend the exercise. The selected theologians, John Samuel Pobee and Kwame Bediako, are put into a critical conversation with Karl Barth in order to initiate a dialogue between Western theology and African theology that brings to the fore some of the pertinent issues about the particularity and universality of Christ. The volume, while seeking to make Christ relevant for Africa, moves away from romanticizing African culture and insists on being faithful to the biblical witness to Christ. The result is an attempt to present an engaging piece of work that makes a significant contribution to contemporary debates on Christology and indigenous theology.

Originally published in 1971, this book considers the part played by voluntary associations in the growth of towns in West Africa, a factor of central importance to the student of African sociology. No previous book had been devoted to this subject and it was therefore a pioneering work. The book is founded on the Frazer Lecture which Professor Little gave at the University of Cambridge in 1963. Professor Little divides voluntary associations into tribal unions and syncretist cults, groups concerned with mutual benefit and with recreation, and associations based upon the common interest in the Christian Religion or in Western cultural or social pursuits. He then shows how these volunteer societies frequently combine Western aims with traditional African customs. The book indicates some of the important trends in a changing West Africa. It examines the general mechanism of social change in developing areas.

Literature on North American slavery is almost inexhaustible but negligent of the religious culture of the slaves, most especially African-American Christianity. As noted in Robert Handy's insightful article, for several decades African-American Christianity appeared only as incidentals in the general historiography of American Church history. Considering the immeasurably positive role of the Church in the lives of African-Americans, this oversight is almost inexcusable. Even where studies in slave Christianity have been attempted one would search in vain for any substantial discussion of the mutual effects of the slaves' original African religion and Christianity. Thus this study is a contribution to recent explorations into that vital aspect of the history of African slaves in North America – their Christianization. The study focuses on the question of why the African slaves were apparently more responsive to Christianity in the Great Awakenings than during the previous evangelization efforts by the Anglican missionaries. I propose that the continuities as well as discontinuities between Christianity and African Traditional Religion were key among determinant factors in the slaves' response to Christianity. Basically, the slaves responded to the type of Christianity in which these factors were more prominent, the Great Awakenings vis-à-vis the Anglican version. The first chapter of this study highlights the problem of past inattention to slave Christianity, especially as it relates to African Traditional Religion. In Chapter two, I argue for both West Africa as the original home of the slaves and African Traditional Religion as the predominant religious culture of that region. The third chapter describes the process, personnel, and problems encountered in slave Christianization. Chapters four and five analyze and evaluate the impact of Christianizing efforts by the Anglican missionaries and revival evangelists respectively. Chapter six summarizes and discusses the value of my findings for the African-American Church and Christianity in general. The study contains suggestions for further research.

This book presents an outline of recent developments and approaches in Christian historiography. It reviews and assesses four

important contributions by non-African historians to the field of study, Baur, Isichei, Hastings and Sundkler. The author, former head of Religious Studies at the University of Zimbabwe, argues that African historians/Christians are bringing fresh perspectives to the study of African Christianity and Christian history, and that the future of historiography of Christianity in Africa lies in an open and critical dialogue between African and non-African perspectives.

The historiography of African religions and religions in Africa presents a remarkable shift from the study of 'Africa as Object' to 'Africa as Subject', thus translating the subject from obscurity into the global community of the academic study of religion. This book presents a unique multidisciplinary exploration of African Traditions in the Study of Religion, Diaspora, and Gendered Societies. The book is structured under two main sections. The first provides insights into the interface between Religion and Society. The second features African Diaspora together with Youth and Gender which have not yet featured prominently in studies on religion in Africa. Contributors drawn from diverse African and global contexts situate current scholarly traditions of the study of African religions within the purview of academic encounter and exchanges with non-African scholars and non-African contexts. African scholars enrich the study of religions from their respective academic and methodological orientations. Jacob Kehinde Olupona stands out as a pioneer in the socio-scientific interpretation of African indigenous religion and religions in Africa and the new African Diaspora. This book honours his immense contribution to an emerging field of study and research.

Selected themes in the Study of Religions in Nigeria presents comprehensive case studies of various topics in Religious Studies. It aims at shedding light on the dynamics of change and innovations that characterize the study of religions in contemporary society. The guiding principle throughout the work has been to present the essential elements of all religions as simply and completely as possible. In this way it is possible to discover with remarkable precision what the religious elements are and the changes that have taken place as a result hybridization of cultural traits. The contributions fall broadly under Biblical Studies, Church History, Islamic Studies and African Traditional Religions.

"African Religions and Philosophy" is a systematic study of the attitudes of mind and belief that have evolved in the many societies of Africa. In this second edition, Dr Mbiti has updated his material to include the involvement of women in religion, and the potential unity to be found in what was once thought to be a mass of quite separate religions. Mbiti adds a new dimension to the understanding of the history, thinking, and life throughout the African continent. Religion is approached from an African point of view but is as accessible to readers who belong to non-African societies as it is to those who have grown up in African nations. Since its first publication, this book has become acknowledged as the standard work in the field of study, and it is essential reading for anyone concerned with African religion, history, philosophy, anthropology or general African studies.

The academic study of Indigenous Religions developed historically from missiological and anthropological sources, but little analysis has been devoted to this classification within departments of religious studies. Evaluating this assumption in the light of case studies drawn from Zimbabwe, Alaska and shamanic traditions, and in view of current debates over 'primitivism', James Cox mounts a defence for the scholarly use of the category 'Indigenous Religions'.

A comprehensive study of recent African history, examining the political, social, and economic effects of colonialism.

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"This volume is indispensable to anyone who wants to understand current trends in Islam in Africa." —MESA Bulletin "A must read for anyone interested in Muslim identity and social change in sub-Saharan Africa." —Religious Studies Review "The Brenner volume... develops a broader range of issues... [on] African Muslim communities than any existing study." —John Hanson These essays constitute a timely exploration of the dynamism of Islam as a force for shaping identity and for social and political change across Africa today.

This volume comprises case studies of five centuries of European encounters with and imaginations of Africa encompassing her triple religious heritage: African Traditional Religions, Christianity and Islam. The introductory chapters outline the challenges and present overviews; some of them also analyze the early accounts of European travelers and missionaries. The following contributions examine the lasting legacy of the European Enlightenment in employing an ambivalent language of human equality and universalism, while in actual fact consigning Africa to an inferior position. It has been difficult for western scholars to divorce themselves wholly from the perceptions thus established. However, there have been quite different approaches. This is indicated in the papers discussing the role and impact of influential European academics (scholars of religion, theologians, historians and social scientists) during the colonial and postcolonial period. Other contributions examine specific institutional centers of African religious studies in Europe. The concluding chapters critically assess European approaches and their use for the study of religion in Africa from an African perspective.

Written by the well-known author Geoffrey Parrinder, this is a succinct yet comprehensive encyclopedia to the largest of the world's faiths. Christianity is presented both in its historical context and as a religion with great contemporary diversity. From figures and events of the earliest years to twentieth-century movements, and from western to African and Asian churches, Parrinder combines detail with breadth and remains clear and concise throughout.

The trickster appears in the myths and folktales of nearly every traditional society. Robert Pelton examines Ashanti, Fon, Yoruba, and Dogon trickster-figures in their social and mythical contexts and in light of contemporary thought, exploring the way the trickster links animality and ritual transformation; culture, sex, and laughter; cosmic process and personal history; divination and social change.

What are African religions? African Religions: A Very Short Introduction answers this question by examining primarily indigenous religious traditions on the African continent, as well as exploring Christianity and Islam. It focuses on the diversity of ethnic groups, languages, cultures, and worldviews, emphasizing the continent's regional diversity. Olupona examines a wide range of African religious traditions on their own terms and in their social, cultural, and political contexts. For example, the book moves beyond ethnographic descriptions and interpretations of core beliefs and practices to look at how African religion has engaged issues of socioeconomic development and power relations. Olupona examines the myths and sacred stories about the origins of the universe that define ethnic groups and national identities throughout Africa. He also discusses spiritual agents in the African cosmos such as God, spirits, and ancestors. In addition to myths and deities, Olupona focuses on the people central to African religions, including medicine men and women, rainmakers, witches, magicians, and divine kings, and how they serve as authority figures and intermediaries between the social world and the cosmic realm. African Religions: A Very Short Introduction discusses a wide variety of religious practices, including music and dance, calendrical rituals and festivals, celebrations for the gods' birthdays, and rituals accompanying stages of life such as birth, puberty, marriage, elderhood, and death. In addition to exploring indigenous religions, Olupona examines the ways Islam and Christianity as outside traditions encountered indigenous African

