

# **Let The Circle Be Unbroken The Implications Of African Spirituality In The Diaspora**

African Spirituality African Traditions in the Study of Religion in Africa Religion, Culture and Spirituality in Africa and the African Diaspora The Way of the Elders African Ecological Spirituality What is Not Sacred? Let the Circle be Unbroken How God Became African African Traditional Religion in Biblical Perspective African Spirituality and Ethics The Spirit Sets Free Topographies of African Spirituality African Spirituality, Politics, and Knowledge Systems An Introduction to African Religion (2nd Edition) Book of African Spirituality Let the circle be unbroken : the implications of African spirituality in the diaspora African Spirituality Religion and Myth: The Comparative Study of African Spirituality Introduction to African Religion The Forgotten Jacob Kehinde Olupona Ezra Chitando William Ackah Adama Doumbia Ikechukwu Anthony KANU Laurenti Magesa Marimba Ani Gerrie ter Haar Richard J. Gehman Munyaradzi Felix Murove Jacob Kofi Hevi Afe Adogame Toyin Falola John S. Mbiti Ra Meri Marimba ; Richards Ani Anthony Ephirim-Donkor James MacDonald John S. Mbiti Teboho Pitso

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as africa moves into the 21st century it faces new spiritual social and economic challenges

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

birthed in ghana during a roundtable style dialogue between scholars from around the world this third trrr transatlantic roundtable on religion and race volume focuses on the religions and spirituality of african descendants chapter 1

readers catch a rare glimpse of west african spirituality in the way of the elders co authored by a west african native raised in the mande tradition this spiritual guidebook explores offerings charms herbal healing shamans the importance of wildlife and the four elements of nature

in the face of the emerging consequences of anthropogenic activities in relation to the environment africa is today united by the consciousness that individual destinies are caught up with the health of natural systems at the national regional and continental levels this book of readings on african ecological spirituality perspectives in anthroposophy and environmentalism focuses on scholarly and indigenous perspectives regarding the evolution of eco spirituality in africa it provides answers to fundamental questions that have been looming at the horizon of

thought for years on the contribution of african spirituality to ecological discourse

did christianity replace traditional african religion with the arrival of european missionaries in past centuries or did sub saharan african cultures persist in maintaining their religious worldviews even after accepting the salvific message of christianity in this compelling book noted scholar laurenti magesa argues that despite missionary christianity s refusal to acknowledge the worth of traditional african religious culture the incarnational spirituality of those cultures remains vibrant and visible today and has much to offer and teach other cultures both christian and not when we admit that in fact all is sacred we are challenged to reevaluate our relationships with each other with other cultures with god and with the environment divided into two parts magesa s book first explores how traditional african spirituality plays out in human understanding and influences relationships between human beings and their environment in the second half of the book he connects traditional african spirituality with life today showing its value for interreligious dialogue political governance the quest for peace and justice and christian spirituality in a globalized world

while african christianity has wholeheartedly appropriated the symbols scriptures and traditions of historic christianity elsewhere it has also built on the rich history of the continent s indigenous spiritual beliefs

this book explores the symbiotic relationship that exists between african spirituality and ethics felix murove discusses how these two concepts are entwined and illustrates how they play a role in applied ethical issues he argues that the general understanding of spirituality in africa stems from christianity which has had a negative impact on african indigenous spirituality the conceptual tools that run throughout the book are considerably afro centric a methodological strategy which inevitably requires the reader to adopt some prior willingness to learn these afro centric concepts without easily resorting to western christian and philosophical categories of thought the book advocates for an afro centric conceptualization of spirituality and ethics and encourages the reader to adopt a more holistic approach to african spirituality

the spirit sets free by jacob kofi hevi the spirit sets free reflects on the spirit setting free from within as a basis for the spontaneous enthusiasm of hope and joy expressed in general liveliness music and dance this poses the challenge of laying the foundation of moral integrity as the second stage of african renaissance the commitment to this challenge of moral integrity makes african spirituality a prophetic spirituality in the service of universal hope and joy these cultural and spiritual missions involve both opportunity and responsibility with wide ranging implications for individuals and groups of peoples of african heritage the reflections suggest how individuals or peoples of african heritage could convert this challenge of moral rebirth into the opportunity for true freedom from within as basis of hope and joy jacob hevi was born in alavanyo dzogbedze ghana on 7 march 1946 he holds two phds a phd in moral theology from academia alfonsiana rome and another phd in european ethnology from innsbruck university austria he also holds a master of philosophy degree in social anthropology from oxford university england among other academic laurels dr hevi who was ordained a roman catholic priest in 1975 has variously been professor of moral theology visiting lecturer international research fellow and chairman of faith and culture commission in ho diocese in ghana he is fluent in many languages including ewe akan english german french and italian his other books include leadership in the ewe community of south eastern ghana and implications for christianity 1980 cultural values and the family beyond year 2000 principles policies and reality 2002 radical leadership for a new millennium fulfilment of fundamental values 2003 the challenge of authenticity african culture and christian commitment 2004 category philosophy theology isbn 1 905068 05 0 price 18 99 publication date april 30 2005

this book explores african spirituality inside and outside of religion investigating african traditions and perceptions in the study of spirituality across africa and the african diaspora it provides an interdisciplinary reflection on key issues in the field and sheds light on everyday experiences in particular the volume celebrates the work and mentorship of professor jacob k olupona a leading figure in the study of african spiritualities religions in africa and methodological approaches to the study of religion with chapters by an impressive range of scholars from institutions across africa europe and north america this book makes a valuable empirical and theoretical contribution to the development of african religious studies the open access version of this book available at taylorfrancis com has been made available under a creative

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focusing on the three leading religious traditions in africa african traditional religion islam and christianity this book shows how belief in the supremacy of sacred words compels actions and influences practices in contemporary africa sacred words are taken to mean holy texts as in divination the quran and the bible toyin falola evaluates how religious leaders engage with sacred words both orals and texts engendering practices that reveal the expression of religious beliefs the impact of those beliefs and the knowledge contained in them attention is given to the key ideas in the words chosen by religious leaders and how they form a continuous knowledge system impacting the politics of managing society and people

these stories are a form of advanced technology that was developed by african sages they are rich in symbolism and coded messaging the book of african spirituality is an advanced form of storytelling when you read the stories they imprint your mind with the wisdom that story represents it is not just about knowing the story although that is important too but the symbols and verses invoke something wonderful deep within they are actually alive they are living wisdom passed down through many generations like a family heirloom they are not just imbued with meaning they are impregnated with vitality and function a function that arises from their wisdom the stories are a living heritage a living body of truth a living image of the hidden intelligence known as neter they carry in them an advanced technology that when fully understood unlocks the true knowledge of self that african sages such as imhotep were teaching

using the akan in ghana as a paradigmatic african representative group african spirituality on becoming ancestors third edition offers a unique african developmental praxis to eternal life immortality indeed this way of life is predicated on the awareness and application of certain intrinsic values which if followed lead to eternal life as a way of living african spirituality begins when an individual becomes morally and ethically responsible for one s own actions while engaged on an ethical path bra b in pursuance of one s unique career endeavor nkrabea though an individual quest society is however the arbiter of one s ethical and moral life when society confers on the person adjudged a success the stage

title of nana at old age bra b ends as an active endeavor however as repositories of wisdom senior elders continue to inculcate in succeeding generations the principles art and mastery of ideal life bra pa then upon death senior elders are transformed into deities bequeathing to living descendants names worthy of evocation and worship indeed this book is the first study of its kind to draw on the experiences of an entire people their psychological dispositions and effects on the akan during adulthood thus this book brings a unique perspective to the study of spirituality religion developmental psychological theory what it means to achieve perfection as an elder on earth and upon death join the esteemed company of the nananom nsamanfo ancestors

religion in the widest sense may be defined as man s attitude towards the unseen and the earliest forms of human thought furnish the clue from which must be traced the development of those great systems of religion that have at different periods been professed by the majority of men under the term religion we must include not only beliefs in unseen spiritual agencies but numerous customs superstitions and myths which have usually been regarded by both travellers and students as worthless and degrading till within a comparatively recent period only by taking account of such and comparing usages common among tribes far removed from the influence of civilisation with survivals in other parts of the world can we arrive at any definite knowledge regarding the world s earliest systems of thought in both ancient greece and italy the union of royal title with priestly functions was common at rome the tradition was that the sacrificial king had been appointed to perform sacred functions formerly belonging to the ruling monarch after the overthrow of the ancient dynasty and the expulsion of the kings in republican athens the second magistrate of the city was called king and his wife queen the functions of both were religious other examples will occur to readers familiar with the classics such traditions and usages leave no doubt but in very early times kings were not only civil rulers but also the priests who offered the sacrifices and stood between the worshippers and the unseen world the king would thus be revered as the ruler and father of his people who protected and cared for them he would be also alternately feared and loved as the ghostly intercessor of men and regarded as himself partaking of the ghostly nature for the divinity which hedged a king in those days was no empty title but a sober fact he was regarded as able to bestow or withhold blessings to bring blight and curse and remove them and so being above and beyond the control of his subjects

reverence and fear would easily pass into adoration and worship to us this may appear strange but it is quite consistent with savage thought to the savage african or south sea islander the world is largely if not exclusively worked by supernatural agents and these act on impulses similar to those which move and influence men and with which he is familiar in himself and others where the forces of nature are under the control of the king priest the worshipper sees no limit to his power and the influence he can exert on the course of nature or even upon the material universe itself as when a man s father s spirit shakes the earth because the king hurt his toe he holds converse with the gods from them come abundant crops fecundity success in war and kindred blessings and the king who bestows these is regarded as having the god residing in his own person to the savage man he is himself divine

in his widely acclaimed survey john mbiti sheds light on the survival and prosperity of african religion in different historical geographical sociological cultural and physical environments he presents a constellation of african worldviews beliefs in god use of symbols valued traditions and practices that have taken root with african peoples throughout the vast continent mbiti s accessible writing style sympathetically portrays how african religion manifests itself in ritual festival healing the human life cycle and interplay with the mystical and invisible world the account embraces foundational traditions while touching on elements that spawn transitions including migration the spread of christianity and islam political economic development and modern communication this popular introduction leaves readers with informed knowledge of the riches of african heritage

the book focuses on uncovering lies and myths that sustain the colonial and european supremacist agendas and restores africa s role in originating civilisation science mathematics philosophy spirituality and christianity it forms part of questioning the deification of global north episteme as a universal theory the volume thus contributes to southern theorisation that draws from multiple practices and lived experiences of those from the austral geographic location global south whose understanding of time is secular such theorisation challenges and denounces the imperialist gaze on contemporary science as the sole spectacle and arbiter of its significance in society the global south episteme whose sources are indigenous practices collective knowing and collective experiences has all the right to claim its stake in hallowed spaces of

knowledge production

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