

Africa Theological And Philosophical Roots Of Our Ecological Crisis

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The book explores how African Christians in Ghana can think eco-theologically about the nexus of mining, waste pollution, water pollution, and land degradation. In 2017, the government of Ghana banned illegal mining and declared war against any activity that does not complement environmental protection and conservation of natural resources. The Christian church needs academic resources to support the campaign against the destruction of the land, water bodies, and environment. The papers presented generate theological imaginations in shaping the political campaign against the destruction of the land and the environment. Reflection on areas related to the theme includes: "The Concept of Land in the Bible"; "The Christian Church and the Galamsey Menace in West Africa"; "The Fulani Cattle Headsmen and Care for the Land"; "The Bible and the Environment: Towards an Agenda for Eco-theology in African Theological Institutions"; "Stewardship of the Land"; "The Menace of Mining in Ghana"; "Destruction of Water Bodies in Ghana"; and "The Menace of Plastic Waste in Ghana." This volume will serve as a textbook for theological students, the church, and other governmental agencies. In African Theology, Philosophy, and Religions: Celebrating John Samuel Mbiti's Contribution, contributors explore John Samuel Mbiti's contributions to African scholarship and demonstrate how he broke through the western glass ceiling of scholarship and made African-informed and African-shaped scholarship a reality. Contributors examine the far-reaching implications of Mbiti's scholarship, arguing

that he shifted the contemporary African Christian landscape and informed global expressions of Christianity. *African Theology, Philosophy, and Religions* analyzes Mbiti's scholarship and shows that his theories are malleable and fluid, allowing a new generation of scholars to reinterpret, reconstruct, and further develop his theories. This collection brings together contributors from a wide range of disciplines to study John Samuel Mbiti as the father of contemporary African theology and grapple with questions Africans face in the twenty-first century. This book brings together twelve essays on a wide and rich range of topics, discussions and methodologies in African theology today. Even the book's limitations provide an insight into the situation: its variety also indicates the absence of comprehensive and sustained discussion flowing from the economic and institutional limitation of Africa where research in theology is often beyond the means of many theologians. Then there is the difficulty of staying abreast of continually changing contexts and events in Africa itself. For all of these reasons then, a compelling introduction to a dynamic analysis and conversation.

Foundations for African Theological Ethics

The Doctrine of God in African Christian Thought

African Christian Theologies and the Impact of the Reformation

Essays on the Land, Ecotheology, and Traditions in Africa

Creation and Salvation: A companion on recent theological movements

Celebrating John Samuel Mbiti's Contribution

Being and Building up the Church in My Father's Home

Communities of Faith is a collection of essays on the multicultural Christian spirit and practices of churches around the world, with particular attention to Africa and the African diaspora. The essays span history, theology, anthropology, ecumenism, and missiology. Readers will be treated to fresh perspectives on African Pentecostal higher education, Pentecostalism and witchcraft in East Africa, Methodist camp meetings in Ghana, Ghanaian diaspora missions in Europe and North America, gender roles in South African Christian communities, HIV/AIDS ministries in Uganda, Japanese funerary rites, enculturation and contextualization principles of mission, and many other aspects of the Christian world mission. With essays from well-known scholars as well as young and emerging men and women in academia, *Communities of Faith* illuminates current realities of world Christianity and contributes to the scholarship of today's worldwide Christian witness.

Named an Honor Book for Nonfiction by the Black Caucus of the American Library Association African American theology has a long and important history. With modern roots in the civil rights movements of the 1960s, African American theology has gone beyond issues of justice and social transformation to

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participate in broader dialogues of theological inquiry. The Oxford Handbook of African American Theology brings together leading scholars in the field to offer a critical and comprehensive analysis of this theological tradition in its many forms and contexts. Using an interdisciplinary approach, this Oxford Handbook examines the nature, structures, and functions of African American Theology. The volume surveys the field by highlighting its sources, doctrines, internal debates, current challenges, and future prospects in order to present key topics related to the wider palette of Black Religion in a sustained scholarly format. This formative collection presents current scholarship on African American Theology and scripture, eschatology, Christology, womanist theology, sexuality, ontology, the global economy, and much more. The contributors represent a diverse set of faith perspectives, adding to the layered discourses within the volume. These essays further important discussions on the pressing debates and challenges that shape black and womanist theologies.

“The public rationality of Christian faith is demonstrated in the way that Christian convictions make contributions to the contents and substance of intellectual, pluralistic public discourses on themes like economic justice and human rights. The impact of Christian faith for all walks of life, from the most intimate individual life to the most social, global and cosmic life, are dealt with in this great work of Public Theology from the African soil.” – Prof Nico Koopman

Christians trying to "save the planet" have to relate "creation" with "salvation." This volume explores the ways in which this task is approached by a wide range of recent theological movements.

Justice, Interpretation, Discourse, Economics

Walking Gently on the Earth

The Quest for Liberation and Reconciliation

African Theology

In Honor of Dr. Tite Tiénou with Additional Essays on World Christianity

The End of Black Studies

Biodiversity Conservation Ethics in Major Religions

Christian theologians in Africa are faced with three conflicting worlds: Christian faith, African culture and modern culture. In spite of the commitment of Christian theologians to live by biblical teaching, there is a tendency for them to become involved with issues in their environments, causing tension. The salient issues confronting Christianity in Africa are examined from an evangelical standpoint. Eighteen African scholars, from Ethiopia, Ghana, Kenya, Nigeria, Tanzania, together with colleagues from the US, contribute perspectives grouped into four parts: The Task of African Christian Theology; The Foundations of African Christian Theology; Christ and the Salvation in African Christian Theology; and The Spirit, the Church and the Future in African Christian Theology.

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This study analyzes the interaction between neo-Thomism and African thinking in Nyamiti's theological methodology. It is a case-study on the position of Western philosophical-theological systems in a non-Western context.

Egyptian Light and Hebrew Fire focuses on the cosmology of ancient Egypt and on derived traditions. The book outlines how the ancient Egyptian world view affected Hebrew religion, Greek philosophy, Neoplatonism, Gnosticism, and early Christianity. It traces ideological roots of Western civilization back to its earliest known prototypes in the Pyramid and Coffin texts of ancient Egypt. It challenges us to refocus some of our history of early Greek philosophy, and it positively identifies Neoplatonism as a philosophized and scarcely disguised neo-Egyptian theology.

In a world of increasing globalization, we live amidst a clash of cultures, religions, and worldviews – each battling for the human heart and mind. In this in-depth study, Yusufu Turaki offers a theological framework for engaging this clash of perspectives in Africa, where traditional African religions, colonialism, and exposure to Christianity have each had a lasting impact on contemporary African worldviews. Professor Turaki undertakes a systematic analysis of the nature of African Traditional Religion, its complex history with Christianity, and the need for African Christian theology to address its cultural and historical roots effectively. He provides both a conceptual framework and practical guide for engaging African cultures and religions with compassion, understanding, and a firm foundation rooted in scriptural truth. This book is an excellent resource for students of religion and theology, as well as those interested in Africa ' s traditional heritage or drawn to the important work of cross-cultural and inter-religious dialogue.

Interpretations in the Context of Climate Change

The Routledge Handbook of African Theology

Reimagining the Mission of the Church in Education, Politics, and Servant Leadership in Africa

In Search of Foundations for African Catholicism

Essays in Honor of J. Deotis Roberts

Christian Theology and African Traditions

"Who do you say that I am" (Mark 8:29) is the question of Christology. By asking this question, Jesus invites his followers to interpret him from within their own contexts-history, experience, and social location. Therefore, all responses to Jesus's invitation are contextual. But for too long, many theologians particularly in the West have continued to see Christology as a universal endeavor that is devoid of any contextual influences. This understanding of Christology undermines Jesus's expectations from us to imagine and appropriate him from within our own contexts. In Re-imagining African Christologies, Victor I. Ezigbo presents a constructive exposition of the unique ways that many African theologians and lay Christians from various church denominations have interpreted and appropriated Jesus Christ in their own contexts. He also articulates the constructive contributions that these African Christologies can make to the development of Christological discourse in non-African Christian communities.

A Short History of African Philosophy discusses major ideas, figures, and schools of thought in philosophy in the African context. While drawing out critical issues in the formation of African philosophy, Barry Hallen focuses on recent scholarship and relevant debates that have made African

philosophy critical to understanding the rich and complex cultural heritage of the continent. This revised edition expands the historical perspective, takes account of recent discoveries and new canonical figures, highlights new discussions about gender as a cultural and philosophical phenomenon, clarifies issues regarding indigenous cultures and human rights, and builds on the notion that African philosophy shares methods and concerns of philosophy worldwide. This short reference is an essential resource for students, scholars, and general readers.

Africa Theological and Philosophical Roots of Our Ecological Crisis Essays on the Land, Ecotheology, and Traditions in Africa Wipf and Stock Publishers
This book introduces the study of Biblical studies, theology, religion and philosophy from an African perspective. The book comprises twenty six chapters divided into four sections. The first section deals with Biblical studies, the second with theology, the third with religion and the fourth with philosophy. The contributions are from 20 eminent scholars from African and Caribbean universities.

Pathways in Ethics

Conversing with the Interpretations and Appropriations of Jesus in Contemporary African Christianity

Biblical Studies, Theology, Religion and Philosophy

Eschatology in the Majority World

Ex Auditu - Volume 31

A Short History of African Philosophy, Second Edition

Joseph Ratzinger and the Future of African Theology

There has been a proliferation of publications in the field of Christian ecological theology over the last three decades or so. These include a number of recent edited volumes, each covering a range of topics and consolidating many of the emerging insights in ecological theology. The call for Christian churches to respond to the environmental crisis has been reiterated numerous times in this vast corpus of literature, also in South Africa.

Covering three broader issues biodiversity conservation, religious doctrine and environment the book Biodiversity Conservation Ethics in Major Religions is the result of a unique approach. It attempts to initiate scientific discourse through the fabric of religions. Spread across 15 chapters, the book covers the essence of 10 religions on biodiversity, encompassing a wide range of issues related to conservation. The book promises to be a useful resource for biodiversity students, researchers and protected area managers and also for religious scholars who are invited to look at the broader themes of religions beyond theology.

Normativity and the Lawfulness of the Universe There are laws governing the existence of creation. Life itself is governed by principles that are instructions which the Creator has put in place to enable the creatures appreciate and enjoy life. But when these laws are flaunted creation begins to groan and creatures start to suffer. According to the laws of creation when a manufacturer creates, he invents or produces a manual to guide the

user of such products on the best way to maximize the benefits of the product. As the chief Creator of the earth, God has also given us a manual on how best to utilize the potentials and benefits of the earth. It is the neglect of these laws and instructions in the Creator's manual (The Bible) that has brought deformation to our society and has impoverished nations bringing untold hardship to people (Pastor Sunday Adelaja, Nation Builder, A Journal of the AiMP Network Ltd/Gte, Volume 1 Number 1, 2008). This book is about the universal moral laws described by Pastor Sunday Adelaja above, as well as their roots or foundations, scope and impact upon all moral agents and the whole universe. The universe or creation exists as an ordered system instituted by its Creator. It has laws that govern its existence, and these laws are universal in scope. The entire universe is immersed, subsumed and governed by these universal laws. Hence the necessity of examining the normativity and lawfulness (van der Walt 2008:128) of the universe. We must also examine the meaning and purpose of the universe, creation and human life itself. This quest has been addressed historically by many scholars, philosophers, scientists, theologians and the religious people. Our approach is not to seek answers and meanings in their arguments or wisdom, but to show how they have in one way or the other not given us adequate and satisfactory answers to the ultimate source of anchoring meaning and purpose of life, law and order. In classical studies, some scholars have approached this subject through metaphysics/philosophy, some through science, and some through religion/theology. Our intention is not to undertake a study of intellectual history of each category, especially of Western, oriental or African traditions, in order to prove their success or failure in addressing the main subject of this book, the universal moral laws. Speculative philosophies, theologies, naturalism, scienticism and historicism of these traditions abound but have not in any way provided adequate solutions to the questions of normativity or lawfulness of the universe or creation. It is the weak and confused human response to this universal normativity and lawfulness of the universe that has revealed the weaknesses and inadequacies of some of these classical approaches and methodologies. Langdon Gilkey identified three basic approaches to the question of universal normativity and lawfulness of the universe (Gilkey 1959:4-25). I have modified his sets of questions to suit our approach and understanding. Some scholars seek answers to this question through science by raising scientific questions about the universe. But science is a limited form of knowledge. Science deals with mainly causal relationships of created orders or things (Gilkey 1959:7-9). According to science, there is no knowing outside of this created spectrum of the laws of cause and effect. Reducing all the questions of normativity, lawfulness, morality and ethics and origins to finding scientific causal relationships is a serious fallacy—a scientific fallacy. A scientific fallacy seeks to answer the questions of origins, normativity or lawfulness without God the Creator. This study refutes anchoring the ultimate source of origins and universal

moral laws on the scientific principles of cause and effect. There is a proper place and role of science as it is the study of parts of God's creation, that is, the creational or universal physical laws. We exceed the limits of science, however, whenever it is used as foundations of beliefs, morality and ethics and the ultimate source of meaning, purpose and origins. We cannot absolutise science as the only valid source of knowledge. The second set of questionings is referred to by Gilkey as metaphysical or philosophical (Gilkey 1959:9-10). Metaphysical or philosophical questions are different from the scientific questions. A metaphysician or philosopher looks at the entire universe and seeks to decipher its ultimate meaning or purpose and sometimes, just like in science, may even venture to postulate some answers to the questions of origins. What meaning or purpose lies behind the physical and observable universe? Since the goal of metaphysics or philosophy, is to find the ultimate meaning or purpose, this meaning or purpose could be anything, a personal or a non-personal being or a thing. In speculative philosophy, the logic of finding an ultimate source of meaning or purpose may not be based upon a person, or Creator, but on an abstract idea. An idea could be God or God could be an idea. A metaphysical or philosophical fallacy attributes origins, meaning or purpose of the universe and life to an abstract idea and not necessarily God the Creator. Blaise Pascal contrasted the God of Abraham, God of Isaac and God of Jacob from the god of philosophers and scholars (Pascal 1989:41). This study refutes anchoring the ultimate source of origins, meaning and purpose, and universal moral laws on metaphysical or philosophical principles that are derived from speculative or abstract ideas and not ultimately upon God the Creator. Human speculative reason in metaphysics or philosophy is also limited in scope. It only gives partial knowledge. We exceed the limits of metaphysics or philosophy whenever it is used as the only valid source of knowledge. Human speculative reason is a false place to start seeking answers to the ultimate questions of creation and life. The third set of questioning is referred to by Gilkey as theological or religious (Gilkey 1959:19-25). These are not scientific questions of causal relationships, or metaphysical/philosophical questions of meaning and purpose, but ultimate questions of existence, the reason of creation by the Creator and finding the will of God the Creator. Such questions about the ground of our contingent being, about a transcendent purpose for our short life, and about the Lords of our destiny, are a part of the life of us all. Here we ask why we exist, and on what power that existence depends (Gilkey 1959:20). Theological or religious questions grip our souls. We ask ultimate questions about our existence and being, not dispassionately as in the case of science or in philosophy about things in general that may not necessarily affect our lives ultimately. Theology/religion asserts that the ultimate answers to the reality of our being and existence are rooted ultimately in God the Creator. This God is a Living Being and Creator, not the god of philosophers and scholars. Scientists and philosophers have overly relied on reason and senses as the source of knowledge. Philosophy

depends upon human reason, while science depends upon the human senses. There is a proper use of both human reason and human senses, but they cannot be elevated to displace God altogether. On these two human faculties, Blaise Pascal has this to say: Man is so fashioned that he has no reliable guide of truth, but instead has many to guide him falsely. But the most intriguing source of his errors is the struggle between the senses and reason...the two so-called principles of truth—reason and senses—are not only not genuine but are engaged in mutual deception. Through false appearances the senses deceive reason. And just as they trick the soul, they are in turn tricked by it...the senses are influenced by the passions, which produce false impressions (Pascal 1989:58).

Christian theology is increasingly recognized to be now a non-western enterprise since the high concentrations of Christians in the world are no longer found in the Western societies. *Christian Theology and African Traditions* takes seriously this present recognition of the southward movement of Christianity from the western world to a non-western setting. It seeks to reposition Christian theology and faith to engage the African traditions in classical category of theology proper, bibliology, anthropology, Christology, pneumatology, soteriology, ecclesiology, and eschatology and provides unique insights and problems that these classical and systematic categories poses to African Christianity. Similarly, it provides theological blueprint for non-Africans who are interested in knowing the nature and shape of the Christian theology in non-western settings. Consequently, *Christian Theology and African Traditions* goes beyond the mere criticism of Western misrepresentation of African traditions to seeing how the Christian theology in its systematic character engages the African traditions. With this methodological template, the work describes in the space of twelve chapters the different classical teachings of the Christian faith on God, scriptures, spirits and demons, the nature of the human person, the persons of Christ, salvation, the Holy Spirit, the church, and the future life in dialogue with some specific traditions of the African people.

A Christian Theological Method

Resources for Further Research

Tradition and Church Reform

Theological and Philosophical Roots of Our Ecological Crisis

Making Faithful Choices About Food, Energy, Shelter and More

Theological and Philosophical Roots of Christendom in Evolutionary Perspective

Christianity and Ecological Theology

The rehabilitation, by St. Pope Paul VI, of African traditional religions and cultures has made them more objective for philosophical, theological and anthropological investigation and reflection. And the investigating and reflecting subject is a native African himself. The repatriation of missiology into ecclesiology in the Catholic Church towards the end of the 20th Century was a new development; and the result of it is what we have before us in this book. Here personal native anthropological, philosophical and theological studies and experience have

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combined with in-depth reading of some African novelists' necessarily Afrocentric distillation of African culture has nourished thinking and reflection at a new level in terms of ecclesial implications of living Christianity authentically and of being and building the Church in my father's home beyond deference as defect.

There is probably no set of issues of greater importance in the contemporary world than those that are to do with the Earth on which we live and depend. The more alienated we become from it the more we contribute to our own destruction.

Christianity's complicity in this destruction is well-documented and hotly debated.

Africa can ill afford to fall into the same trap that Western Christianity has in this regard. One senses the urgency of these concerns in Blasú's African Theology: Studies in African Religious Creation Care. Extremely well-informed in the field, Blasú not only draws on the three major religions in Africa—Christianity, Islam, and African traditional religion—but demonstrates familiarity with the most important recent contributions in the field from Western scholarship. With its emphasis on pedagogics, African Theology will play a seminal role in the construction of curricula for an African Christian theology of the environment and is sure to be an essential contribution to all libraries in institutions of higher learning.

Leading contemporary theologians and scholars present essays on the themes of liberation and reconciliation in tribute to J. Deotis Roberts. The essays are divided into the following sections: Theological Reflection, Faith in Dialogue, and Shaping the Practice of Ministry. The compilation presents an interesting array of perspectives on the ways in which Christian theology, ethics, and ministry are involved in the quests for liberation and reconciliation in North America and the rest of the world.

The Routledge Companion to Christianity in Africa offers a multi-disciplinary analysis of the Christian tradition across the African continent and throughout a long historical span. The volume offers historical and thematic essays tracing the introduction of Christianity in Africa, as well as its growth, developments, and effects, including the lived experience of African Christians. Individual chapters address the themes of Christianity and gender, the development of African-initiated churches, the growth of Pentecostalism, and the influence of Christianity on issues of sexuality, music, and public health. This comprehensive volume will serve as a valuable overview and reference work for students and researchers worldwide.

Egyptian Light and Hebrew Fire

All Things New

Christian in Public

African Theology, Philosophy, and Religions

UNIVERSAL MORAL LAWS CREATIONAL AND THEISTIC FOUNDATIONS OF MORALITY AND ETHICS

Mission in a Post Missionary Era

Faith in Action, Volume 3

The Christian faith presents a distinctive vision of last things: that God in Christ aims to reconcile the world to himself, and through his Spirit and a new people, to set all things to right. This good news is for all nations and peoples, but for too long the Christian doctrine of eschatology has focused on debates and arguments rooted solely in the Western church. In All Things New, leading theologians and biblical scholars from Africa, Asia, Latin America, and North America offer readers a glimpse of how Christians around the globe are perceiving and describing the Christian hope. The result is a remarkably refreshing and distinctive vision of

eschatology guaranteed to raise new questions and add new insights to the global church's vision of the eschaton.

Theology has a rich tradition across the African continent, and has taken myriad directions since Christianity first arrived on its shores. This handbook charts both historical developments and contemporary issues in the formation and application of theologies across the member countries of the African Union. Written by a panel of expert international contributors, chapters firstly cover the various methodologies needed to carry out such a survey. Various theological movements and themes are then discussed, as well as biblical and doctrinal issues pertinent to African theology. Subjects addressed include: • Orality and theology • Indigenous religions and theology • Patristics • Pentecostalism • Liberation theology • Black theology • Social justice • Sexuality and theology • Environmental theology • Christology • Eschatology • The Hebrew Bible and the New Testament The Routledge Handbook of African Theology is an authoritative and comprehensive survey of the theological landscape of Africa. As such, it will be a hugely useful volume to any scholar interested in African religious dynamics, as well as academics of Theology or Biblical Studies in an African context.

One of the strongest heritages of the Reformation for Christianity was to return to the central role given to the Bible, translated in local dialects. Christianity expanded thanks to the translation of the Bible in vernacular languages worldwide. Most importantly, the people who had been victims of prejudices of race supremacy could now have access to God in their own language, culture, and idioms without intermediaries. It is largely thanks to Bible translations that the majority of those churches in Africa, born of European mission activities, continued to develop positively after the end of the colonial age, and that independent African churches emerged. (Series: Theology in the Public Square / Theologie in der Öffentlichkeit, Vol. 10) [Subject: African Studies, Christian Studies]

Having taught on ethics in Africa for almost a decade, James Nkansah-Obrempong presents a work that goes some way to addressing the dearth of materials on ethics that combine African social, religious, cultural and moral values with biblical and theological values. Integrating these from African, Western and biblical contexts Nkansah demonstrates how important they are for dealing with contemporary moral and social issues facing the church in Africa and African societies. The book develops a theoretical, biblical and theological foundation for Theological Ethics and uses this to address the broader issues that affect the socio-political and economic life of African people and the church.

Conceptual, Theoretical, and Empirical Concerns

Perspectives on Catholic Moral Teaching

An Introduction for African Universities

Welcoming Africa's children - Theological and ministry perspectives

Issues in African Christian Theology

Christian Identity in Cross-Cultural Perspective

Africa

The purpose of this book is to combine perspectives of scholars from Africa on Child Theology from a variety of theological sub-disciplines to provide some theological and ministerial perspectives on this topic. The book disseminates original research and new developments in this study field, especially as relevant to the African context. In the process it addresses also

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the global need to hear voices from Africa in this academic field. It aims to convey the importance of considering Africa ' s children in theologising. The different chapters represent diverse methodologies, but the central and common focus is to approach the subject from the viewpoint of Africa ' s children. The individual authors ' varied theological sub-disciplinary dispositions contribute to the unique and distinct character of the book. Almost all chapters are theoretical orientated with less empirical but more qualitative research, although some of the chapters refer to empirical research that the authors have performed in the past. Most of the academic literature in the field of Child Theologies is from American or British-European origin. The African context is fairly absent in this discourse, although it is the youngest continent and presents unique and relevant challenges. This book was written by theological scholars from Africa, focussing on Africa ' s children. It addresses not only theoretical challenges in this field but also provides theological perspectives for ministry with children and for important social change. Written from a variety of theological sub-disciplines, the book is aimed at scholars across theological sub-disciplines, especially those theological scholars interested in the intersections between theology, childhood studies and African cultural or social themes. It addresses themes and provides insights that are also relevant for specialist leaders and professionals in this field. No part of the book was plagiarised from another publication or published elsewhere.

Noting the relationship between philosophy and the doctrine of the Trinity, this book offers the African pre-Christian understanding of God and the Ntu-metaphysics as theoretical gateways for African reflections on the doctrine of the Trinity.

Following a history of racial oppression and segregation, Black Americans were able to move in greater numbers into previously all- or predominantly-White colleges and universities. However, they encountered normative structures that excluded or distorted the Black experience and denied Black perspectives. As a result, Black studies grew up reconstructing the humanity of a historically oppressed, devalued, and exploited group. Knowledge production in Black studies offers distinct insights into the strength and resiliency of the human spirit and poses exemplary models for enlightened social change. This book examines the foundational parameters and historical mission of the field of African-American Studies, which emerged from a broad-based Black intellectual tradition defined by the metaproblem of cultural hegemony. Semmes seeks to broaden our thinking about the scope and content of Black studies. The End of Black Studies identifies Afrocentric or Black-centered approaches to knowledge production that are distinctly different from, yet inclusive of, a historiographical emphasis on ancient Egypt, but alternative to the claim of a singular African worldview. This book will appeal to students and scholars interested in the field of Black Studies, including African American studies, Africana studies, Africology, and Pan-African studies. It will be a source of critical discussion for graduate seminars examining theory building and/or knowledge production (research and writing)

in Black studies. The End of Black Studies has received the 2017 Outstanding Book Award from the National Council for Black Studies. Read the Introduction for free online using our eBook widget ”

Sociologist and author Lisa McMinn and Megan Anna Neff invite you to rediscover, through new eyes, the beauty and goodness of our earth, and to make faithful choices that will help it prosper. Each chapter uniquely begins with a prelude by Megan Anna that highlights an African perspective or practice, and Lisa's fluid, passionate writing then offers both the truth about the state of the earth and inspiration to get back to shalom--a peace that allows all things to thrive.

Routledge Companion to Christianity in Africa

The Holy Trinity, Theological Hermeneutics and the African Intellectual Culture

An International Journal for the Theological Interpretation of Scripture

Engaging Religions and Worldviews in Africa

African Theology Today

Symposium PIASS Rwanda February 18-23, 2016

Re-imagining African Christologies

Higher education has not escaped the imperative of transformation which has marked the post-apartheid South African landscape. The nature of the changes at universities, however, is open to critique. Fundamental questions concerning the ideological moorings of knowledge and the politics of the curriculum have not yet been satisfactorily addressed. During the apartheid era, theology faculties played influential roles at traditional universities, and were often characterised by unsettling exclusion of non-Christian religions, non-Calvinist denominations and marginalised voices. This volume of essays evidences a process at the University of the Free State's Faculty of Theology to reflect seriously about the need for transformation at the fundamental level, that is, of knowledge. The challenge for theology at a public university is framed in terms of epistemological transformation. A number of outstanding public intellectuals such as Jonathan Jansen, Crain Soudien and Lis Lange have been invited to present papers to clarify the conceptual challenge and what this might entail for theology. Well-known theologians such as Conrad Wethmar, Allan Boesak and Martin Prozesky reflect on the nature of theology and religion at universities amidst social exigencies. Two international theologians ? Harold Attridge from the prestigious Yale Divinity School and Bram van de Beek from the Free University of Amsterdam ? share their experiences of institutions that exemplify excellence and ecumenical openness. Theologians

from the Departments of Practical Theology and Systematic Theology at the University of the Free State, writing from the ?inside?, articulate the challenges they envision for theology in a post-apartheid dispensation. The essays represent a variety of perspectives, but all attest to a commitment to re-think the nature and task of theology at a public university, accepting the challenge of knowledge and power, of plurality and otherness, and of restorative intellectual justice. These timely essays make a unique contribution to the discourses on transformation and on theology at a public university.

This book engages the theology of Joseph Ratzinger/Pope Benedict XVI in dialogue with African Catholic theological concerns and challenges. After an Introduction by Matthew Levering arguing that African Catholic theology is an important resource for the whole Church, the book contains ten chapters by African and non-African Catholic theologians. Paulinus Odozor investigates whether and, if so, how the God of Jesus Christ stands in continuity with the God known to African Traditional Religions. Paul Olatubosun Adaja addresses faith and reason in light of the current African anthropological crisis. Tegha Nji and Valery Akoh connect Ratzinger's idea of "pro-existence" with traditional African understandings of solidarity. Jacob Phillips compares the theologies of Robert Cardinal Sarah and Joseph Ratzinger/Benedict XVI. Dennis Kasule examines the requirements of a New Evangelization for Africa, in light of the case of Uganda. Joseph Lugalambi proposes that the Catholic liturgies of Africa are in need of reform. Mary-Reginald N. Anibueze explores the Eucharist as a socio-communitarian event. Emery de Gaal reflects upon Ratzinger/Benedict's theology of inculturation. Joseph Ogbonnaya treats Caritas in Veritate with a focus upon the case of Nigeria. Maurice Ashley Agbaw-Ebai meditates upon Ratzinger's understanding of political power.

Beyond Colonial History, Politics, Culture, Anthropology, Philosophy and Theology in the Church in Africa

Studies in African Religious Creation Care

The Oxford Handbook of African American Theology

Mother Earth, Mother Africa and Biblical Studies

Charles Nyamiti's Theological Methodology

Communities of Faith in Africa and the African Diaspora

Aims, Methodologies, and Issues in Public Theology