

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

This book is an in-depth, comparative study of two of the most popular and influential intellectual and spiritual traditions of West Africa: Tijani Sufism and Ifa. Employing a unique methodological approach that thinks with and from—rather than merely about—these traditions, Oludamini Ogunnaike argues that they contain sophisticated epistemologies that provide practitioners with a comprehensive worldview and a way of crafting a meaningful life. Using theories belonging to the traditions themselves as well as contemporary oral and textual sources, Ogunnaike examines how both Sufism and Ifa answer the questions of what knowledge is, how it is acquired, and how it is verified. Or, more simply: What do you know? How did you come to know it? How do you know that you know? After analyzing Ifa and Sufism separately and on their own terms, the book compares them to each other and to certain features of academic theories of knowledge. By analyzing Sufism from the perspective of Ifa, Ifa from the perspective of Sufism, and the contemporary academy from the perspective of both, this book invites scholars to inhabit these seemingly “foreign” intellectual traditions as valid and viable perspectives on knowledge, metaphysics, psychology, and ritual practice. Unprecedented and innovative, *Deep Knowledge* makes a significant contribution to cross-cultural philosophy, African philosophy, religious studies, and Islamic studies. Its singular approach advances our understanding of the philosophical bases underlying these two African traditions and lays the groundwork for future study.

West African Religion A Study of the Beliefs and Practices of Akan, Ewe, Yoruba, Ibo, and Kindred Peoples Wipf and Stock Publishers
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 Studies in African Religion and Culture A Methodological Survey West African Psychology A Comparative Study of Psychological and Religious Thought Ams Press Inc African Traditions in the Study of Religion in Africa Emerging Trends, Indigenous Spirituality and the Interface with other World Religions Routledge Religions in Contemporary Africa is an accessible and

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comprehensive introduction to the three main religious traditions on the African continent, African indigenous religions, Christianity and Islam. The book provides a historical overview of these important traditions and focuses on the roles they play in African societies today. It includes social, cultural and political case studies from across the continent on the following topical issues: Witchcraft and modernity Power and politics Conflict and peace Media and popular culture Development Human rights Illness and health Gender and sexuality With suggestions for further reading, discussion questions, illustrations and a list of glossary terms this is the ideal textbook for students in religion, African studies and adjacent fields approaching this subject area for the first time.

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.

Militancy and Violence in West Africa

West Africa's Women of God

A Confluent of African Traditional Religion and Christianity

African Traditions in the Study of Religion, Diaspora and Gendered Societies

West African Religion

Essays in Honour of John S. Mbiti

A Comparative Study of Psychological and Religious Thought

Divining the Self weaves elements of personal narrative, myth, history, and interpretive analysis into a vibrant tapestry that reflects the textured, embodied, and performative nature of scripture and scripturalizing practices. Velma Love examines the Odu—the Yoruba sacred scriptures—along with the accompanying mythology, philosophy, and ritual technologies engaged by African Americans. Drawing from the personal narratives of African American Ifa practitioners along with additional ethnographic fieldwork conducted in Oyotunji African Village, South Carolina, and New York City, Love's work

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explores the ways in which an ancient worldview survives in modern times. Divining the Self also takes up the challenge of determining what it means for the scholar of religion to study scripture as both text and performance. This work provides an excellent case study of the sociocultural phenomenon of scripturalizing practices.

The series Religion and Society (RS) contributes to the exploration of religions as social systems – both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

Despite a nowadays anachronist and disturbing perspective, the book has remained most valuable for students of the occult, especially those interested in demonology, voodoo, hoodoo and its roots, African magick and religion, witchcraft, the classes of African spirits, and of course the spiritual and magickal use of a fetish.

As the twenty-first century begins, tens of millions of people participate in devotions to the spirits called Òrìsà. This book explores the emergence of Òrìsà devotion as a world religion, one of the most remarkable and compelling developments in the history of the human religious quest. Originating among the Yorùbá people of West Africa, the varied traditions that comprise Òrìsà devotion are today found in Africa, the Americas, Asia, Europe, and Australia. The African spirit proved remarkably resilient in the face of the transatlantic slave trade, inspiring the perseverance of African religion wherever its adherents settled in the New World. Among the most significant manifestations of this spirit, Yorùbá religious culture persisted, adapted, and even flourished in the Americas, especially in Brazil and Cuba, where it thrives as Candomblé and Lukumi/Santería, respectively. After the end of slavery in the Americas, the free migrations of Latin American and African practitioners has further spread the religion to places like New York City and Miami. Thousands of African Americans have turned to the religion of their ancestors, as have many other spiritual seekers who are not themselves of African descent. Ifá divination in Nigeria, Candomblé funerary chants in Brazil, the role of music in Yorùbá revivalism in the United States, gender and representational authority in Yorùbá religious culture--these are among the many subjects discussed here by experts from around the world. Approaching Òrìsà devotion from diverse vantage points, their collective effort makes this one of the most authoritative texts on Yorùbá religion and a groundbreaking book that heralds this rich, complex, and variegated tradition as one of the world's great religions.

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An Occasional Review of Recent Study Published by the Crowther College of Religion, University of Nigeria, Nsukka

A Study of West African Culture, Witchcraft, Magic & Demonology

Fragments of Bone

Òrìṣà Devotion as World Religion

The Academic Study of Indigenous Religions

A Study of Mythic Irony and Sacred Delight

The Trickster in West Africa

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. Believing that African American religious studies has reached a crossroads, Cornel West and Eddie Glaude seek, in this landmark anthology, to steer the discipline into the future. Arguing that the complexity of beliefs, choices, and actions of African Americans need not be reduced to expressions of black religion, West and Glaude call for more careful reflection on the complex relationships of African American religious studies to conceptions of class, gender, sexual orientation, race, empire, and other values that continue to challenge our democratic ideals.

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.

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.

A Theological Method of Engagement and Interaction with Religions and Worldviews Revised and Expanded Edition 2019

Religions in Contemporary Africa

Emerging Trends, Indigenous Spirituality and the Interface with other World Religions

Neo-African Religions in a New World

Deep Knowledge

African Traditions in the Study of Religion in Africa

Studies in African Religion and Culture

Book Excerpt: "...e, Miss Kingsley," he said sadly; "you and I are only fit for Sunday school entertainments."It is thus with me about this Crown Colony affair. I know I have not risen to the height other people--my superiors, like the purser--would rise to, if they knew it; but at the same time, I may seem to those who do not know it, who only know the good intentions of England, and who regard systems as inanimate things, to be speaking harshly. I would not have mentioned this affair at all, did I not clearly see that our present method of dealing with tropical possessions under the Crown Colony system was dangerous financially, and brought with it suffering to the native races and disgrace to English gentlemen, who are bound to obey and carry out the orders given them by the system. Plotinus very properly said that the proper thing to do was to superimpose the idea upon the actual. I am not one of those who will ever tell you things are impossible, but I am particularly hopeful in this matter. England has an... Throughout West African societies, at times of social crises, postmenopausal women—the Mothers—make a ritual appeal to their innate moral authority. The seat of this power is the female genitalia. Wielding branches or pestles, they strip naked and

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slap their genitals and bare breasts to curse and expel the forces of evil. In *An Intimate Rebuke* Laura S. Grillo draws on fieldwork in Côte d'Ivoire that spans three decades to illustrate how these rituals of Female Genital Power (FGP) constitute religious and political responses to abuses of power. When deployed in secret, FGP operates as spiritual warfare against witchcraft; in public, it serves as a political activism. During Côte d'Ivoire's civil wars FGP challenged the immoral forces of both rebels and the state. Grillo shows how the ritual potency of the Mothers' nudity and the conjuration of their sex embodies a moral power that has been foundational to West African civilization. Highlighting the remarkable continuity of the practice across centuries while foregrounding the timeliness of FGP in contemporary political resistance, Grillo shifts perspectives on West African history, ethnography, comparative religious studies, and postcolonial studies.

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.

West Africa's Women of God examines the history of direct revelation from Emitai, the Supreme Being, which has been central to the Diola religion from before European colonization to the present day. Robert M. Baum charts the evolution of this movement from its origins as an exclusively male tradition to one that is largely female. He traces the response of Diola to the distinct challenges presented by conquest, colonial rule, and the post-colonial era. Looking specifically at the work of the most famous Diola woman prophet, Alinesitoué, Baum addresses the history of prophecy in West Africa and its impact on colonialism, the development of local religious traditions, and the role of women in religious communities.

West African Psychology

A Definition

A Study of the Beliefs and Practices of Akan, Ewe, Yoruba, Ibo, and Kindred Peoples
Female Genital Power in Ritual and Politics in West Africa

Second Edition

Spiritual Fetichism

The "Black Elijah" of West Africa

In this book the contributors analyse the ways in which the Senegalese, Ghanaian and Fulbe migrants in France, Spain, the Netherlands, Germany and Switzerland negotiate their religious and ethnic identities.

First published in 1994, this volume brings together essays from the celebrated scholar of African history, Nehemia Levtzion. The articles cover a wide range of themes including Islamization, Islam in politics, Islamic revolutions and the work of the historian in studying this field. This collection is a rich source of supplementary material to Professor Levtzion's major publications on Islam in West Africa. This book will be of key interest to those studying Islamic and West African history.

This volume provides a systematic and cross-regional analysis of radicalisation, militancy and violence in West Africa. Concern about

terrorism in, or from, West Africa, has been recognised in academic research, and the adoption of militarised approaches to addressing it questioned. However, the basis for that questioning – the need to investigate factors such as the historical and socio-economic roots of militancy – is not developed, nor is it substantiated in existing studies. The significant impact of religiously motivated radicalisation and violence in West Africa upon international security makes it essential to understand the issues of militancy and violence in the region. In this volume, the authors draw upon empirical research in West Africa to develop understanding in these areas. Over the course of several chapters written by leading experts in the field, the book successfully blends historical and conceptual analysis with new empirical research gathered from focus group discussions and research interviews. Each of these core studies is structured around five interrelated issues: tracing the antecedents of radicalisation; monitoring trends; identifying actors; anticipating possibilities; and analysing the strength of existing preventive mechanisms. This book will be of much interest to students of African security, African politics, radicalisation, political Islam, war and conflict studies and security studies in general.

Vodou, Santeria, Candomble and other religious practices in the African diaspora

Alinesitoué and the Diola Prophetic Tradition

Ways of Knowing in Sufism and Ifa, Two West African Intellectual Traditions

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

African Religions: A Very Short Introduction

An Intimate Rebuke

Religion, politics and radicalisation

Contemporary Perspectives on Religions in Africa and the African Diaspora
Prophet Harris, The 'Black Elijah' of West Africa offers the only comprehensive study of the thought of William Wade Harris, the Glebo (Liberia) loyalist whose prophetic mission from 1910-29 moved tens of thousands of West Africans out of traditional religion into the stream of Christianity and modernization, particularly in the Ivory Coast. It reviews that unparalleled breakthrough, thoroughly examines traditional African, Western missionary and colonial influences which helped determine religious innovation and shape his vocation as prophet of Christ's reign of peace and prosperity. Heretofore unused sources, enriched by documents and photos, expose biblical eschatological and messianic dynamics which tied Harris' words, symbols and charisma together in a holistic African Christianity. The source of longstanding contentions between Ivoirian Harrists, Methodists and Catholics is uncovered in the well-intentioned but changing colonial and missionary responses to his impact.

With this influential book of essays, Jonathan Z. Smith has pointed the academic study of religion in a new theoretical direction, one neither theological nor willfully ideological. Making use of examples as apparently diverse and exotic as the Maori cults in nineteenth-century New Zealand and the events of Jonestown, Smith shows that religion must be construed as conventional, anthropological, historical, and as an exercise of imagination. In his analyses, religion emerges as the product of historically and geographically situated human ingenuity, cognition, and curiosity—simply put, as the result of human labor, one of the decisive but wholly ordinary ways human beings create the worlds in which they live and make sense of them. "These seven essays . . . display the critical intelligence, creativity, and sheer common sense that make Smith one of the most methodologically sophisticated and suggestive historians of religion writing today. . . . Smith scrutinizes the fundamental problems of taxonomy and comparison in religious studies, suggestively redescribes such basic categories as canon and ritual, and shows how frequently studied myths may more likely reflect situational incongruities than vaunted mimetic congruities. His final essay, on Jonestown, demonstrates the interpretive power of the historian of religion to render intelligible that in our own day which seems most bizarre."—Richard S. Sarason, *Religious Studies Review*

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'. There are many books that have addressed the subject of this book: "How should Christianity approach the study of the African traditional religions". Christian scholars with different Christian traditions and backgrounds have propounded many methods. This book is the latest addition to this on-going debate. The book develops a method of approaching the African traditional religions from an integral Biblical perspective. It stresses the primacy Of the Bible and Biblical revelation as legitimate basis of defining African traditional religions, cultures and worldview. The book argues very strongly that African religion, cultures and worldviews have to be subjected to Biblical authority, definition and teachings, Christianity as a religious system with its sets of beliefs, practices and religious life does not meet an empty traditional African mind, but one, which is already preoccupied with the African traditional religious thought. It is this preoccupied traditional religious and cultural mind which receives, understands, interprets and applies Christianity in Afrfca. This traditional religious thought is neither dormant nor docile, but has the power of perception, conception, understanding, interpretation and application. When it receives Christianity, it has the capacity and the ability to re-cast and transform it into its own categories of thought and mentalities. Thus, the profound and dominant influence of this traditional religious thought on African Christians must be recognized and taken very seriously. The nature and the theological basis of the traditional beliefs in (1) gods, (2) divinities and (3) spirits are

examined. These beliefs are defined and interpreted In the light of (1) the traditional religious worldview and (2) the Biblical and Christian theology. The theological implications of these traditional beliefs for doing a Biblical and Christian theology in Africa are highlighted. The spiritual phenomenon of the traditional religions is well established. Furthermore, the nature and the theological basis of the traditional beliefs in the mystical, mysterious and unseen powers and forces are also examined. The power phenomenon of the traditional religions is also well established. The centrality of man in the traditional religious worldview is also well established and this is addressed from the Biblical and Christian teachings on man. The relevance of the traditional theological, philosophical and moral and ethical foundations and the nature and meaning of man are analysed and examined in the light of the Biblical teachings and Christian theology. The primary objective is to understand the inner logic and workings of the traditional religious thought and its religious beliefs and practices. Religious concepts, perceptions, meanings, realities, behaviour and practices that are derived from this traditional religious system are presented and defined in the light of the Bible and Christian theology.

Divining the Self

A Methodological Survey

African American Religious Thought

Introduction to African Religion

Religion, Society and Politics to 1800

Interpreting Its History from Africa to the United States

Collects almost five hundred entries that cover the African response to spirituality, taboos, ethics, sacred space, and objects.

When Jimi Hendrix transfixed the crowds of Woodstock with his gripping version of "The Star Spangled Banner," he was building on a foundation reaching back, in part, to the revolutionary guitar playing of Howlin' Wolf and the other great Chicago bluesmen, and to the Delta blues tradition before him. But in its unforgettable introduction, followed by his unaccompanied "talking" guitar passage and inserted calls and responses at key points in the musical narrative, Hendrix's performance of the national anthem also hearkened back to a tradition even older than the blues, a tradition rooted in the rings of dance, drum, and song shared by peoples across Africa. Bold and original, *The Power of Black Music* offers a new way of listening to the music of black America, and appreciating its profound contribution to all American music. Striving to break down the barriers that remain between high art and low art, it brilliantly illuminates the centuries-old linkage between the music, myths and rituals of Africa and the continuing evolution and enduring vitality of African-American music. Inspired by the pioneering work of Sterling Stuckey and Henry Louis Gates, Jr., author Samuel A.

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Floyd, Jr, advocates a new critical approach grounded in the forms and traditions of the music itself. He accompanies readers on a fascinating journey from the African ring, through the ring shout's powerful merging of music and dance in the slave culture, to the funeral parade practices of the early new Orleans jazzmen, the bluesmen in the twenties, the beboppers in the forties, and the free jazz, rock, Motown, and concert hall composers of the sixties and beyond. Floyd dismisses the assumption that Africans brought to the United States as slaves took the music of whites in the New World and transformed it through their own performance practices. Instead, he recognizes European influences, while demonstrating how much black music has continued to share with its African counterparts. Floyd maintains that while African Americans may not have direct knowledge of African traditions and myths, they can intuitively recognize links to an authentic African cultural memory. For example, in speaking of his grandfather Omar, who died a slave as a young man, the jazz clarinetist Sidney Bechet said, "Inside him he'd got the memory of all the wrong that's been done to my people. That's what the memory is....When a blues is good, that kind of memory just grows up inside it." Grounding his scholarship and meticulous research in his childhood memories of black folk culture and his own experiences as a musician and listener, Floyd maintains that the memory of Omar and all those who came before and after him remains a driving force in the black music of America, a force with the power to enrich cultures the world over.

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

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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 religion. He shows how these incoming faith traditions altered the face and the future of indigenous African religions as well as how indigenous religions shaped two world religions in Africa and the diaspora. Olupona draws on archaeological and historical sources, as well as ethnographic materials based on fieldwork. He shows that African religions are not static traditions, but have responded to changes within their local communities and to fluxes caused by outside influences, and spread with diaspora and migration.

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.

A Study in Yoruba Myth and Human Consciousness

African Traditional Religion

Routledge Companion to Christianity in Africa

Encyclopedia of African Religion

Christianity and African Traditional Religion and Worldview

An Introduction

European Traditions in the Study of Religion in Africa

This ebook is a selective guide designed to help scholars and students of the ancient world find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated. This ebook is just one of many articles from Oxford Bibliographies Online: Atlantic History, a

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continuously updated and growing online resource designed to provide authoritative guidance through the scholarship and other materials relevant to the study of Atlantic History, the study of the transnational interconnections between Europe, North America, South America, and Africa, particularly in the early modern and colonial period. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.oxfordbibliographies.com.

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.

Contemporary Perspectives on Religions in Africa and the African Diaspora explores African derived religions in a globalized world. The volume focuses on the continent, on African identity in globalization, and on African religion in cultural change.

Prophet Harris

An Anthology

The Globalization of Yorùbá Religious Culture

Religious Plurality in Africa

Islam in West Africa

The Power of Black Music

African Traditional Religions in Contemporary Society