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The Yoruba religion is just as diversified as the people itself, and gods and deities are known to be different based on region and location within West Africa. The Yoruba all have the centralized...

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West African Religion (s) Culture, Religion Mia Sogoba 3 December 2018. Though a majority of West Africans have now adopted Abrahamic religions such as Islam or Christianity, there are still pockets of people who adhere to the spirituality of their ancestors. Even among those who've embraced imported religions, vestiges of their traditional beliefs systems remain manifestly visible in the masked dances, in the festivals and celebrations, that continue to animate the cultures of West Africa.

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West Africa. African Diaspora. North Africa. The traditional African religions (or traditional beliefs and practices of African people) are a set of

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highly diverse beliefs that include various ethnic religions . Generally, these traditions are oral rather than scriptural, include belief in a supreme creator, belief in spirits, veneration of the dead, use of magic and traditional African medicine.

~~Traditional African Religions—The Spiritual Life~~

West African Religion A Study West African Religion: A Study of the Beliefs and Practices of Akan, Ewe, Yoruba, Ibo, and Kindred Peoples. Paperback – September 17, 2014. by Geoffrey Parrinder (Author), Edwin Smith (Foreword) 4.6 out of 5 stars 38 ratings. See all formats and editions. West African Religion: A Study of the Beliefs and ...

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The Bible and Christian theology have to address this dominant influence and impact upon the traditional African life. African traditional religions in some parts of Africa, have had an elaborate pantheon of divinities. But there are exceptions to this general observation, especially in Southern Africa and some parts of West Africa.

~~Africa Traditional Religious System as Basis of ...~~

African religions, religious beliefs and practices of the peoples of Africa. It should be noted that any attempt to generalize about the nature of “African religions” risks wrongly implying that there is homogeneity among all African cultures. In fact, Africa is a vast continent encompassing both geographic variation and tremendous cultural diversity.

~~African religions | Britannica~~

WEST AFRICAN RELIGIONS. WEST AFRICAN RELIGIONS. West Africa lies between 5 ° to 23 ° north latitude, 23 ° east longitude, and 20 ° west longitude. It covers about one-fifth of the territory of sub-Saharan Africa and has a population of slightly more than 120 million people, about half of the total intertropical population of Africa.

~~West African Religions | Encyclopedia.com~~

Changes in West African Religion:1000-1500CE. The role of religion has changed over time in West Africa from the migration of Islam bringing its new faith, rituals, and establishment of a greater connection with the outside world through trade and cultural diffusion. However the unique African religion that existed beforehand was still retained; the African culture still believing in animism and polytheism even after the spread of Islam.

~~Changes in West African Religion:1000-1500CE | Case Study ...~~

But anecdotal evidence suggests interest in West African religions is on the rise. “These traditions are indeed growing in the U.S.,” says Albert Wuaku, a professor at Florida International ...

~~West African religions like Ifa and Vodou are on the rise ...~~

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Some researchers, including historical ethnolinguist Christopher Ehret, suggest that certain monotheistic concepts, such as the belief in a creator god or force (next to other gods, deities and spirits) are ancient and indigenous among peoples of the Niger-Congo ethnolinguistic family (of much of West Africa and Central Africa) and date to the beginning of their history, in a form substantially different from the monotheism found in Abrahamic religions. Traditional Niger-Congo religion also ...

~~Traditional African religions—Wikipedia~~

West African Religion; a Study of the Beliefs and Practices of Akan, Ewe, Yoruba, Ibo, and Kindred Peoples.

~~West African Vodun—Wikipedia~~

And west Africa has had a long tradition of trade with Europeans and north African Muslims, and therefore we've had a lot of contact with the history of west Africa. And so one of the things we want to do in this study is focus on how ATR, African Traditional Religion has worked itself out in the practice of Nigeria.

The first comparative account of West African psychological beliefs regarding the soul, and the spiritual powers of man and animals.

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.

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"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.

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.

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