



CEAP
CENTRO DE ARTICULAÇÃO
DE POPULAÇÕES
MARGINALIZADAS



CALL FOR PAPER AND PARTICIPATION
VIRTUAL GLOBAL AFRICAN COLLOQUIUM
ON
SACRED SCRIPTURES, TEXTS, DOCUMENTS, PARCHES AND ARTIFACTS OF
INDIGENOUS RELIGIONS OF GLOBAL AFRICA(IRGA)

THEMES

Africa's Indigenous Religions and Theology: Critical Approaches to its Philosophies, Doctrines, Scholarship, Documentation and Survival through African Languages (Oral and Written Traditions) from Anthropological, Archaeological, Sociological and Historical Perspective.

HOST: POSTGRADUATE PROGRAMME IN COMPARATIVE HISTORY
WITH
THE CENTRE FOR ARTICULATION OF MARGINALIZED POPULATION OF
BRAZIL
IN COLLABORATION WITH
THE INSTITUTE OF CULTURAL STUDIES, OBAFEMI AWOLOWO UNIVERSITY,
ILE-IFE, NIGERIA
AND
PANFRICAN STRATEGIC AND POLICY RESEARCH GROUP -PANAFSTRAG
LAGOS-NIGERIA

KEYNOTE AND LEAD SPEAKERS (TO BE CONFIRMED)

VIRTUAL HOST: FEDERAL UNIVERSITY OF RIO DE JANEIRO, BRAZIL

DATE: 27-29TH, OCTOBER 2021

TIME: 10a.m-3.00p.m (Brazilian Time);1p.m-6p.m (Nigerian/U.K Time); 8a.m-1p.m(U.S Time) 2p.m-7p.m (GMT)

BACKGROUND:



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Human beings are intrinsically cultural beings. The elaborate efforts devoted to the creation, preservation, protecting, defending, codification and transmission of culture in all societies is evidence of the critical nature of culture to the survival of human civilizations and projections about those aspects of our humanity worth preserving. Religion is one element of human culture which embodies the knowledge systems (epistemologies), ontologies (metaphysics), axiologies (social, political, ethical and aesthetic), educational, filial, culinary, sexual, entertainment, sporting and other traditions and values of peoples. While the critical nature of other aspects of culture, interlinked as they are with the humanity of peoples, may be disaggregated and apprehended separately, the overarching nature of religion, even in apparently secular aspects of cultural values, remain in the way it underwrites virtually all aspects of societal existence.

Indigenous Religions of Africa (IRA) is an aspect of African culture which faces the critical crises of existential proportions and with the crises arise a fundamental challenge to the humanity of Africans globally. Many Indigenous Religions of Africa have become extinct, succumbing to the centuries of concerted efforts from both East, West and within to destroy them, leading to the demise of indigenous ways of understanding, interpreting and manipulating reality in such societies. Every single Indigenous Religions of Africa is under severe assault and is endangered; and to be complacent is to actively encourage the perilous disaster waiting to happen to global African Religions and the critical knowledge systems, social constructions, governance traditions and other intangible cultural materials which ensure well-ordered existence in these societies. One could even conjecture that when societies allow the traditions and values of their ancestries to perish, they lay themselves open to various disasters from intangible invasions of ideas from external sources. The challenge of conflicts on various issues and on various fronts in Africa would benefit from Indigenous Religions of Africa prescriptions on these matters, separate and apart from the violent bifurcation of reality into good and evil, right and wrong, friend or foe, etc which pervade the Abrahamic religious consciousness imported into Africa.

While not diluting the contribution of other world religions to the tapestry of religious richness in Africa, there is no doubt that Indigenous Religions of Africa have fundamental elements in terms of Africans having a positive cultural identity and hence has been a primary target for destruction in order to dehumanize and derogate the identity of African peoples globally. Forces from the East and West were in full understanding of the direct relationship between the people and their religions and with the way the people felt about, saw and related with themselves. Iconoclasm and epistemicide have been the most effective tools used throughout Africa to dispossess Africans of their religious heritage, indigenous knowledge systems, scientific heritage, cultural identity and value systems. It is clear that what is at stake is the preservation of the Indigenous Religions of Africa and the cultures they encapsulate, thereby making an Afrocentric connection to the natural world in a sustainable way possible. This is the motivating factor for the organizers of this premier Indigenous Religions of Africa Colloquium, coming from diverse academic disciplines and tertiary and research institutions from various continents to convoke the Colloquium at the Federal University of Rio de Janeiro in late



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October, to dovetail into the historical Osun Osogbo Festival in the cognate city of Osogbo – the state capital of Osun State, Nigeria.

This historic and unique Colloquium proposes, among other things, to examine if, within the “Indigenous Religions of Africa”, as primarily conveyors of oral and written religious traditions of Africa, there can be identified various core groups of ideas, liturgies, cosmologies, etc, in these religions, which, in a similar way to other “World Religions”, can be synthesized and transformed into written “Holy Book(s)”, Codex, Scripture(s) or Sacred Document(s), which can operate as (a) legitimate reference document for the Indigenous Religions of Africa, and thereby constitute (a) source book(s) for further development, be the subject for academic study, interpretation, be the bearers of the world views of Africans and be the foundation for African Philosophy, Ethics, African Customary Laws, Governance, and provide insights into various aspects of existence.

To achieve this aim, the Colloquium will bring together for the first time practising Indigenous Religions of African leaders and peoples, scholars, and thinkers who will critically appraise the term ‘indigenous’ while at the same time subjecting the widespread use of ‘world’ religions to theoretical and historical scrutiny. The Colloquium will feature thematic papers exploring approaches to the study of Indigenous Religions of Africa from different regions, with an emphasis on Africa and its Diaspora. It will also consider the challenges of studying religions that originally were based primarily on oral, but also written, sources but which through history have been transformed into traditions with written scriptures.

STRUCTURE:

The Colloquium is methodological, didactic and programmatic in nature, bringing together scholars, professionals, practitioners and laity of Indigenous Religions of Africa to examine the state of these Religions in Africa and the Diaspora, as well as channel intellectual and educational resources towards the preservation, documentation and propagation of these Religions for human posterity. Selected Experts and Practitioners in the field will be invited to present lead papers on the topics related to the general theme of the Colloquium. In addition, the Colloquium will be open to participants from the selected academic community relevant to the overall aims of the Colloquium but it is also open to all interested members of the various groups of the Indigenous Religions of Africa. The number of those attending, including the speakers, will be limited to ensure that the critical purpose of creating the foundation for Indigenous Religions of Africa future sustainability is not compromised.

OUTCOME:

The following are the immediate, medium and long-term projected outcomes of the Colloquium. The papers will be edited and published in original African Languages and Colonial Language



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- a) Programme and Plan for the production of a synthesized Indigenous Religion of Africa's Scripture/ Holy Texts based on common Indigenous Religion of Africa (IRA) Doctrine and Philosophy
- b) Programme and Plan for the establishment of autonomous Institute for Research in Indigenous Religions of Africa(IRA)
- c) Determining Research Project, and planning Annual Colloquium
- d) Programme and Plan for the Documentation and Archival Resources on Indigenous Religions of Africa within the Centre
- e) Developing Programme and Plan for education and training of African Indigenous Theology Leaders, Administrators and Scholars
- f) Developing Undergraduate and Graduate Programmes, and producing Academic Journals and Publications in IRA.

METHODOLOGY

This is a Colloquium dedicated to the Scripts, Texts and Indigenous Religions of Africa and Theology, with Africa construed globally as understood in the African Union of Six Regions.

PARTICIPANTS (ARCHAEOLOGISTS, ANTHROPOLOGISTS, PHILOSOPHERS, HISTORIANS, THEOLOGIANS, IRA PRIESTS AND PRIESTESSES)

Presentations will be on all aspects of the themes (Doctrine, Texts, Scripts, Literature-Oral and Written, Scholarship of African Indigenous Theology) of the Colloquium by Academics, Experts, researchers, students and the practitioners of Indigenous Religions of Africa.

ABSTRACTS

Participants are invited to submit a 300-word abstract on one of (or related to) the following sub-themes of the Symposium by the deadline to be determined.

THEMES

Archaeological, Anthropological and Ourstorical Origins, Texts, Scripts and Parches of various Sects of IRA in Global Africa.

IRA Scholarship, Documentation (Oral and Written) in African Languages

IRA Aesthetics and Eco-Design of Shrines of Indigenous Religions of Africa

Management of African Indigenous Theological Knowledge and Assets

Codification, Documentation and Transmission in IRA

Scriptural Syntheses – Doctrinal Codex in AITheology



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Education and Training in Indigenous Theology of Africa

Doctrine and Religious Intolerance internal and external to IRA

LANGUAGES: ENGLISH, PORTUGUESE, FRENCH AND SPANISH

SCIENTIFIC COMMITTEE

Prof. A.M Masoga-Chair
Prof. A.J. Bewaji
Dr. I. Viana-Portuguese Abstracts
Prof. A. Guezo-French Abstracts
Ms. Maria Papenfuss-Spanish Abstracts
Dr. S. Setume
Dr. U. Kleinhempel
Ms. Gino Secretary

DEADLINES

SUBMISSION OF ABSTRACTS-1st of June, 2021
NOTIFICATION- 15th of June, 2021
SUBMISSION OF PAPERS-1st of September, 2021

PARTICIPATION FEES

USD10

REGISTRATION AND SUBMISSION OF ABSTRACTS ONLINE AS FROM 15TH APRIL, 2021.