



2nd INTERNATIONAL COLLOQUIUM ON INDIGENOUS RELIGIONS OF AFRICA

THEME:

**Global Indigenous Religions of Africa and Global Challenges -
Overcoming Neo-Colonialism and Intolerance against Indigenous
Religions of Africa and their Diaspora Derivatives**

DATE:

August 10th - 12th 2021

VENUE:

**Institute of Cultural Studies, Obafemi Awolowo University, Ile-Ife, Nigeria
(Online Conference Anchor Station)**

In Collaboration with:

Pan-African Strategic & Policy Research Group (PANAFSTRAG), Lagos, Nigeria

Zimbabwe Open University, Harare, Zimbabwe

University of the Free State, Bloemfontein, Republic of South Africa

University of the West Indies, Mona Campus, Kingston, Jamaica

University of Botswana, Gaborone, Botswana

African Association for the Study of Religion (AASR)

Universidade Federal do Rio de Janeiro - Federal University of Rio de Janeiro, Brazil

Universidade Federal da Bahia, Brazil



BACKGROUND

There is much work on the part of global Africans which needs to be done with regard to proper understanding, appreciation and utilization of African Indigenous Religions, Cultures and Traditions. Using the tools provided by colonial, enslaving and hegemonic West and East is hardly the best way to confront these challenges, but a start must be made from somewhere and with something. We recognize that there is no way to decolonize in theory and praxis within the current trend without digging into various aspects of religious formations and their survival with or without scriptural texts.

In the current frame, hardly is any attention paid to the views, epistemes and ontologies of the AIR custodians, priests, priestesses, practitioners and devotees. To what extent are their lives impacted by the goings on around them, especially the discriminatory and recriminatory disproportionate efforts to relegate their traditions to the periphery. What do these categories of people feel is the most important aspect of their existence and need? To what extent is research effort directed at understanding their primary and secondary cultural foundations?

While one may wish, on the one hand, to thank Caucasian scholars and Clerics who saved Indigenous Religions of Africa from oblivion through their writings from research by living and learning from the ethnic groups who have a mixture of esoteric texts and scriptures accessible to the initiates and which but relied heavily on oral memorization, passing through generations, to what extent has the efforts of these category of persons been positive or negative remain matters for critical engagement.

Given the foregoing, there are pertinent questions which reverberate: What are we trying, for example, to achieve, when we try to group African Indigenous Religions, which are actually cosmovisions underlying religious worldviews in their hundreds, under just one umbrella and place them side by side with other so-called world religions? And, to what extent is a Pan-African religious identity the same thing as a unified African religious practice? What would be the stand or informed response of specialists in the field of theology and religious studies to such a teaser?

These are questions and issues which one may raise to enunciate the differences between African Indigenous Religions and Indigenous Religions of Asia is view of their apparent



posturing with passive conversions, branding, commercialism with growth of these religions globally.

African Indigenous Religions need dedicated, serious minded and regular fora to discuss many of its aspects for a deeper understanding of their strength and weaknesses, with a view to ensuring that the enduring aspects of the cultures which they enshrine and their benefits for global African humanity are not lost to global Africans and to human civilization.

THEMES

- Pre-colonial and colonial, Post-colonial Ourstory and Philosophy of IRA and its Derivatives
- Imperialism and its Impact on IRA and its Derivatives in Africa and the Diaspora
- Slavery and globalizing of IRA
- IRA in overcoming Neocolonialism
- IRA on Decoloniality
- Challenges of making IRA a BRAND with its empowerment of Practitioners and Scholars
- Define Research Programmes on IRA and Decoloniality
- IRA on Socio-Economic Development, poverty alleviation and Emergency/disaster response
- Decolonizing Gender and Culture in IRA
- IRA Social Entrepreneurship and Business
- Overcoming the global challenges of Religious Intolerance of IRA in Africa and its Derivatives in the Diaspora
- Activation IRA role in global Interfaith Communities
- IRA Spiritual Tourism and Cultural Exchanges
- IRA Shrines and the Environment
- IRA Philosophy and Ethics in Governance

TIMELINES

Conference Dates - August 10-12, 2021

Submission of Abstracts - May 31, 2021



Acceptance of Abstracts – June 30, 2021

Submission of Full Paper – August 1st, 2021 (for online uploading)

Full Programme Circulated – August 5th, 2021

PARTICIPATION

free

KEYNOTE SPEAKER

Dr. Joel Mokhoathi, Faculty of Theology and Religion, University of the Free State, Bloemfontein, Republic of South Africa.

CORRESPONDENCES (For Abstracts, Logistics and Information)

1. Professor Felix Ayoh Omidire – Director, Institute of Cultural Studies, Obafemi Awolowo University, Ile-Ife, Nigeria: feliomidire@gmail.com, fomidire@oauife.edu.ng ,
2. Professor John Ayotunde (Tunde) Isola Bewaji – Pan-African Strategic & Policy Research (PANAFSTRAG), Lagos, Nigeria: panafstraginternational@gmail.com, tundebewaji@yahoo.com, tunde.bewaji@gmail.com.