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## **BS2YHF - RICHARD KENNEDY**

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This comprehensive reference volume covers every country in Sub-Saharan Africa, offering reliable demographic information and original interpretative essays by indigenous scholars and practitioners. It maps patterns of growth and decline, assesses major traditions and movements, analyses key themes and examines current trends. Key Features: Profiles of Christianity in every country in Sub-Saharan Africa including clearly presented statistical and demographic information; Analyses of leading features and current trends written by indigenous scholars; Essays examining each of the major Christian traditions (Angli-

cans, Independents, Orthodox, Protestants, Roman Catholics, Evangelicals, Pentecostals/ Charismatic-s); Essays exploring key themes such as faith and culture, worship and spirituality, theology, social and political engagement, mission and evangelism, religious freedom, inter-faith relations, slavery, anthropology of evil, and migration.

This book is about African Pentecostalism and its relationship to religious beliefs about a pervading spirit world. It argues that Pentecostalism keeps both a continuous and a discontinuous relationship in tension. Based on field research in a South African township, including qualitative interviews and focus group discussions, the study explores the

context of African Pentecostalism as a whole and how it interacts with the concepts of ancestors, divination, and various types of spirit. Themes discussed include the reasons for the popularity of healing, exorcism, the "prosperity gospel," the experience of the Holy Spirit, Spirit manifestations and practices resembling both traditional and biblical precedents, as well as scholarly discussions on African Pentecostalism from theological and social scientific disciplines. The book suggests that the focus on a spirit-filled world affects all kinds of events and explains the rapid growth of Pentecostalism outside the western world.

The essays in this volume illustrates the variety and

power of predominantly pentecostal-charismatic movements between Western and African religious actors and groups that has developed across the past twenty years. In so doing, it also highlights the dramatic change in global "migration" patterns as a result of relatively inexpensive air travel.

This text consists of essays on how the African Independent/Indigenous Churches experience and interpret their religion, their relationship to the Black experience, and the effectiveness of religious expression with regard to their needs. Topics include oral history in the Nazareth church, the Iviyo LoFakazi BakaKristu and other renewal movements, theological issues in African Independent Churches, healing, exorcism, and involvement and creative development.

A groundbreaking work of ethnography, urban studies, and theology, Mark Gornik's *Word Made Global* explores the recent development of African Christianity in New York City. Drawing especially on ten years of intensive research into three very different African immigrant churches, Gornik

sheds light on the pastoral, spiritual, and missional dynamics of this exciting global, transnational Christian movement.

The book deals with the healing ministry, especially that of the prophet, in the AIC. This office which is to be found in many of these churches as a substitute for the important office of the diviner in the traditional society. Sickness is not merely physical and mental but cultural, socio-political and economic, and is approached holistically.

Many volumes have been written in South Africa and elsewhere about the African Independent Churches, now known as African Indigenous or African Initiated Churches. Numerous academics have received their degrees by writing theses about these churches whose members constitute about 30% of all Christians in South Africa. This book is different because it is not written by outside researchers but by two leaders of the African Indigenous Churches themselves. While there have been a few small publications which were written by these Christians about their own beliefs and practices, this is the first comprehensive book in which they have been able to speak for

themselves. Everyone who is interested in the future of Christianity in South Africa would need to read this book.

A historical examination of African Christianity in Botswana, as now expressed in the African Independent Church. The study charts the development of this popular movement as a form of Christianity based on a mingling of African experiences of human existence, and teachings of the universal church. It describes how the African Independent Church developed alongside the Tswana Church and the Batswana people; as a rejection of the white missionaries' attack on Tswana culture and paternalism; and under the influence of the independent church movement in South Africa during apartheid. The author maintains, this resulted in a Church that is compatible with, acceptable and relevant to the indigenous culture; and which is simultaneously a genuinely African version of Christianity.

Originally published in 1968 this volume discusses the issues and problems relevant to Christianity in Tropical Africa. It includes historical studies of the earlier Catholic and

Protestant missions and their relationship with African communities, traders and colonial administrations; the social and psychological aspects of conversion and responses to the teaching of the gospel and the impact of Christian teaching on indigenous beliefs; the analysis of modern trends such as separatism.

This volume is the adjunct proceedings on methodology from the XVIIth Congress of the International Association for the History of Religions, held in Mexico City in 1995. Taken together, the essays present a thorough and coherent perspective on studying religion as an item of human culture.

This book investigates the substantial and growing contribution which African Independent and Pentecostal Churches are making to sustainable development in all its manifold forms. Moreover, this volume seeks to elucidate how these churches reshape the very notion of sustainable development and contribute to the decolonisation of development. Fostering both overarching and comparative perspectives, the book includes chapters on West Africa (Nigeria, Ghana, and Burkina Faso) and Southern Africa (Zimbabwe

and South Africa). It aims to open up a subfield focused on African Initiated Christianity within the religion and development discourse, substantially broadening the scope of the existing literature. Written predominantly by scholars from the African continent, the chapters in this volume illuminate potentials and perspectives of African Initiated Christianity, combining theoretical contributions, essays by renowned church leaders, and case studies focusing on particular churches or regional contexts. While the contributions in this book focus on the African continent, the notion of development underlying the concept of the volume is deliberately wide and multidimensional, covering economic, social, ecological, political, and cultural dimensions. Therefore, the book will be useful for the community of scholars interested in religion and development as well as researchers within African studies, anthropology, development studies, political science, religious studies, sociology of religion, and theology. It will also be a key resource for development policymakers and practitioners.

The Making of Mission Communities in East Afri-

ca calls into question a number of common assumptions about the encounter between European missionaries and African societies in colonial Kenya. The book explores the origins of those communities associated with the Anglican Church Missionary Society from 1875 to 1935, examines the development within them of a "mission culture," probes their internal conflicts and tensions, and details their relationship to the larger colonial society. Professor Strayer argues that genuinely religious issues were important in the formation of these communities, that missionaries were ambivalent in their attitudes toward modernizing change and the colonial state alike, and that mission communities possessed substantial attractions even in the face of competition with independent churches. Dr. John Lonsdale of Trinity College, Cambridge has said that "It is a sensitive piece of revisionist history which breaks down the simple dichotomy of 'missions' and 'Africans' commonly found in earlier historiographies--and even in the period of profound crisis over female circumcision in Kikuyuland. In this, Professor Strayer shows convincingly how mission

communities could be preserved from destruction by principled divisions between Africans as much as between their white missionaries. He has pursued themes rather than events and has therefore been able to make remarkably intimate observations of mission communities which were following their own internal patterns of growth, yet within the context of a deepening situation of colonial dependence.

This study explores the absorption of Western religious ideas into African religious traditions, the emergence of independent African churches and religious movements, and their connection with political protest. The Friends African Mission, an offshoot of the evangelical revival in Britain and America in the late 19th century, took root among the Luyia people of Western Kenya. Quaker doctrines found a particular resonance with indigenous religion and spirituality but also divided African Quakers. The author considers the work carried out in education, agriculture, industrial training and health care by the Society of Friends, and charts the development of an independent church (fi-

nally established in 1963). She traces the developing relationship between African Quakers and the emerging African nationalist movements, and the colonial administration.

This book provides new theoretical and methodological insights for understanding and interpreting ANRMs and African-derived religions in diaspora. Contributors focus on groups and movements drawn from Christian, Islamic, Jewish and African-derived religious movements and explore their provenance and patterns of emergence, their belief systems and ritual practices. The book offers new insights into how ANRMs can be better defined, approached, and interpreted by scholars, policy makers and media practitioners alike.

As is the case for most of sub-Saharan Africa, African Traditional Religion (ATR) is the indigenous religion of Sierra Leone. When the early forebears and later progenitors of Islam and Christianity arrived, they met Sierra Leone indigenes with a remarkable knowledge of God and a structured religious system. Successive Muslim clerics, traders, and missionaries were respectful of and sensitive to the culture and religion

of the indigenes who accommodated them and offered them hospitality. This approach resulted in a syncretistic brand of Islam. In contrast, most Christian missionaries adopted an exclusive and insensitive approach to African culture and religiosity. Christianity, especially Protestantism, demanded a complete abandonment of African culture and religion, and a total dedication to Christianity. This attitude is continued by some indigenous clerics and religious leaders to such an extent that Sierra Leone Indigenous Religion (SLIR) and its practitioners continue to be marginalised in Sierra Leone's interreligious dialogue and cooperation. Although the indigenes of Sierra Leone were and continue to be hospitable to Islam and Christianity, and in spite of the fact that SLIR shares affinity with Islam and Christianity in many theological and practical issues, and even though there are many Muslims and Christians who still hold on to traditional spirituality and culture, Muslim and Christian leaders of these immigrant religions are reluctant to include Traditionalists in interfaith issues in the country. The formation and constitution of

the Inter-Religious Council of Sierra Leone (IRCSL), which has local and international recognition, did not include ATR. These considerations, then, beg the following questions: - Why have Muslim and Christian leaders long marginalized ATR, its practices, and practitioners from interfaith dialogue and cooperation in Sierra Leone? - What is lacking in ATR that continues to prevent practitioners of Christianity and Islam from officially involving Traditionalists in the socioreligious development of the country? This book investigates the reasons for the exclusion of ATR from interreligious dialogue/cooperation and ATR's relevance and place in the socioreligious landscape of Sierra Leone and the rest of the world. It also discusses possible ways for ATR's inclusion in the ongoing interfaith dialogue and cooperation in the country; this is important because people living side by side meet and interact personally and communally on a regular basis. As such, they share common resources; communal benefits; and the joys, crises, and sorrows of life. The social and cultural interaction and cooperation involved in this dialogue of life are what com-

pel people to fully understand the worldviews of their neighbours and to seek out better relationships with them. Most of the extant books and courses about interreligious encounters and dialogue deal primarily with the interaction between two or more of the major world religions: Christianity, Islam, Judaism, Hinduism, Buddhism, and Sikhism. This book fills a gap in the study of interreligious dialogue in Africa by taking into consideration the place and relevance of ATR in interreligious dialogue and cooperation in Sierra Leone. It provides the reader with basic knowledge of ATR, Islam, and Christianity in their Sierra Leonean contexts, and of interfaith encounters and dialogue among the three major faith traditions in Africa. As such, it provides for the first time a historical, chronological, and comparative study of interreligious encounters and dialogue among Traditionalists, Muslims, and Christians in Sierra Leone. Traditionalists, Muslims, and Christians in Africa is an important reference for scholars, researchers, religious leaders, missionaries, and all who are interested in interfaith cooperation and dialogue, es-

pecially among all three of Africa's major living religions-ATR, Islam, and Christianity.

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.

From the 1930s the East African Revival influenced Christian expression in East Central Africa and around the globe. This book analyses influences upon the movement and changes wrought by it in Uganda, Rwanda, Burundi, Kenya, Tanzania and Congo, highlighting its impact on spirituality, political discourse and culture. A variety of scholarly approaches to a complex and changing phenomenon are juxtaposed with the narration of personal stories of testimony, vital to spirituality and expression of the revival, which give a sense of the dynamism of the movement. Those yet unacquainted with the revival will find a helpful introduction to its history. Those more familiar with the movement will discover new perspectives on its influence.

Ever so often a book comes along that I feel should have been written years ago, and this book is one of them. As a Christian who found faith in Nigeria in the 80s, I was intrigued by stories about 'God Generals', those

men and women that led 20th century revivals across the world (most of them in the West). Now I have in my hands, a book that shares some of the stories of some of my fellow countrymen who shaped the faith landscape in Nigeria. I am really impressed with the diversity of the leaders identified and the depth of the research undertaken. This book, in my view, should be a must read for anyone interested in origins of Pentecostalism in Nigeria. Keno Ogbo, Co-editor, *The Black Church in the 21st Century* "The Lord joined us to the ministry of Benson Idahosa for 20 years and we saw firsthand the reality and power of the gospel in Africa that has touched the world. The Lord's sovereign work in the continent is going to impact the globe for generations to come. Thank God for the African church of Jesus Christ. Millions of strong and faithful believers are coming forth at this critical time as God builds His church." Dr Kent & Ruth Hodge, President of Christian Faith Institute, Jos, Nigeria. Christianity has been recognised to be a growing religion in Sub Sahara Africa. The expression of Christianity that is expanding in Africa is Pentecostal-

ism. One reason for this growth is the renewal factor which has engulfed the whole continent. Nigeria is one of the countries that has and is still experiencing revival that is contributing to local and global Christianity. What is the origin of Pentecostalism in Nigeria? What contributions did the late Archbishop Benson Idahosa make to the Pentecostal scene in Africa? Why is RCCG one of the fastest growing Churches in the World? This book considers the history of Pentecostalism in Nigeria by looking at the pioneering efforts of men and women who laid the foundation of the Movement.

Marthinus L. Daneel profiles an African instituted interfaith earthkeeping mission that illustrates the transformation of the religious landscape now underway in the sub-Saharan world. Part One introduces the African initiated churches, showing how their earthkeeping movement in Zimbabwe gives voice to African religious convictions as the people struggle with drought and moribund political structures. In Part Two, Daneel reflects theologically on the independent church movement, helping the reader understand the meaning and challenge of

these churches. This book is the single best study of the African Independent Church movement available today.

This work introduces Wall's work and explores its wide-ranging implications for the understanding of history, mission, the formative place of Africa in the Christian story, and the cross-cultural transmission of faith.

The present thesis seeks to determine a clear understanding of how African Christianity has historically and theologically developed following the aftermath of colonization, modernization, and national independence. A fundamental research issue which will direct the course of study includes demystifying modernity's presupposition that Christianity arrived in Africa during the colonial era. This thesis will present Africa's key role in early church doctrine from the first-century AD and continue tracing African Christianity's progress through modern times. Factors such as the African Independent Church movement and formative post-colonial African theologians are also considered. Materials used in this analysis include: scholarly articles, major publications,

and general technologies. Methods used in this analysis include: immersion methodology, data triangulation, and qualitative interviewing. The salient conclusion reached from this study is that African traditional culture deeply informs African Christianity and provides an intrinsic touchstone for all major forms of faith and religiosity on the continent.

Tabona Shoko contends that religion and healing are intricately intertwined in African religions. This book on the religion of the Karanga people of Zimbabwe sheds light on important methodological issues relevant to research in the study of African religions. Analysing the traditional Karanga views of the causes of illness and disease, mechanisms of diagnosis at their disposal and the methods they use to restore health, Shoko discusses the views of a specific African Independent Church of the Apostolic tradition. The conclusion Shoko reaches about the central religious concerns of the Karanga people is derived from detailed field research consisting of interviews and participant observation. This book testifies that the centrality of health and well-being is not only confined to traditional reli-

gion but reflects its adaptive potential in new religious systems manifest in the phenomenon of Independent Churches. Rather than succumbing to the folly of static generalizations, Tabona Shoko offers important insights into a particular society upon which theories can be reassessed, adding new dimensions to modern features of the religious scene in Africa.

The rapid development of African Christianity and its offshoots in the Diaspora is rooted in colonial history and resistance to oppression, exploitation and slavery. Christianity in Africa and the African Diaspora offers new resources for the interpretation and analysis of African Christian movements. It draws attention to a number of key issues, including the translatability of the Christian faith, the process of contextualization in various cultures, the place and role of indigenous agencies, the global impact of contemporary African Christian expressions, its influence on ecumenical relations and inter-religious encounters, and its way of shaping new religious identities and landscapes in response to power relations and artificial boundaries. Topics covered include the concept

of diaspora, deconstructing colonial mission, conversion, African cosmologies, African retentions, female leadership dynamics, liberation theology, a new discourse around HIV/AIDS, transnational religious networks, pentecostal/charismatic movements, charismatic renewal within former mission churches, dynamics of reverse mission, outreach via cyberspace, specific studies on Anglican, Baptist, Adventist and Kimbanguist missions, and the need for intercultural and interdenominational bridge building.

This volume is the appendix to volume one and includes notes, bibliographies and related materials. Since the Second World War more than 1,000 black independent congregations in around 300 different organizations have sprung up all over Britain. The immigration of Afro-Caribbeans and West Africans has led to the emergence and growth of many churches, which flourish in the cities and attract a growing number of members. They now play an increasingly active role in the social and ecumenical life of the nation, which is reflected in cooperation with the 'New Instrument' of the British churches. They

comprise a rich diversity of theological traditions and cultural inheritance, some in an interesting blend, some in a struggle with white elements. Existence and growth of these communities have often been explained by factors inherent in British society, such as social deprivation and English racism. The book attempts to prove that, as much these factors are a reality, they do not account for the dynamics of the movement, its proliferation and stability. Rather these congregations are carried by strong cultural and theological forces, which molded the spiritual experience of the African diaspora. They carry a living faith, sound contextual theologies, and a form of organization, which presents a model for other ethnic minorities.

This book is a study of what African Christians living in Britain believe about the Holy Spirit.

This book is provided for those who desire to study the African initiatives in Christianity. The book is intended to serve as a valuable material to teachers and students of African Instituted Churches.

This work is the result of multi-disciplinary research and field work on the Afri-

can Independent/Indigenous Churches. Chapters by missiologists, theologians, anthropologists, psychologists, and a musicologist examine multi-colored religious movements.

The African Christian Roho religion, or Holy Spirit movement, is a charismatic and prophetic movement that arose in the Luo region of western Kenya. This movement has fascinated students of history and religion for more than sixty years, but surprisingly has not been extensively studied. This book fills that lacuna. In *Women of Fire and Spirit*, Cynthia Hoehler-Fatton uses the extensive oral histories and life narratives of active participants in the faith, giving them full voice in constructing the history of their Church. In doing so, she counter-balances the existing historical literature, which draws heavily on colonial records. Hoehler-Fatton's sources call into question the paradigm of "schism" that has dominated the discussion of African independent Christianity. Faith, rather than schism or politics, emerges here as the hallmark of Roho religion. Hoehler-Fatton's book is doubly unusual in foregrounding the role of women in the evolution



and expansion of their Church. She traces the gradual transformation of women's involvement from the early years when--drawing on indigenous models of female spirit possession--women acted as soldiers, headed congregations, and served as pastors, to the present condition of Western-style institutionalization and exclusion for women. Despite this marginalization, women members continue to be inspired by the defiance of past heroines.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To en-

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First published in 1992, this title explores the religious diversity of South Africa, organizing it into a single coherent narrative and providing the first comparative study and introduction to the topic. David Chidester emphasizes the fact that the complex distinctive character of South African religious life has taken shape with a particular economic, social and political context, and pays special attention to the creativity of people who have suffered under conquest, colonialism and apartheid. With an overview of African traditional religion, Christian missions, and African innovations during the nineteenth century, this reissue will be of great value

to students of religious studies, South African history, anthropology, sociology, and political studies. Through fieldwork research, this book seeks to explore Catholic ecumenism and the proliferation of Pentecostalism. Using data gathered from four West African countries, it additionally endeavors to investigate the sociopolitical impact of Pentecostalism, which is growing exponentially and is seen by many as the new face and phase of Christianity on the continent. This book puts a search light on the reality of West African Pentecostalism and its relationship with the older Christian traditions. It cogently asks if Pentecostalism is a cog in the wheels of the fragile ecumenical work among West African Christianity and wonders about its impact on the poor existing social, economic, and political situations common to most West African politics and governments. This book is for professionals and students of religion and theology, and is useful for the casual reader.