

Boston Global Forum
World's Congress of Religions in AI Responsibility: Faith and Reason in the AI age

=====

**Nature: place and context for the experience of God
through African traditional religion**

Prof. Martin Nkafu Nkemnkia
(Pontifical Lateran University, Vatican City)¹

=====

ABSTRACT

In order to individuate some responsibilities of Religious Leaders in AI age, coming from Africa, I would like to present African Traditional Religion as a contribution for the building of the platform for religious leaders, scholars, AI experts and policymakers to share insights and collaborate on ethical development and deployment.

In Africa, it is the entire community which is involve in cultural and religious life of the society, thus, each and everyone is, in a certain way, the leader of all that concerns, tradition, system of the transmission of the cultural, human, religious and therefore spiritual values to the future generations.

At this point, one can already affirm that: any educational system comprises both human and spiritual dimension. Science or scientific knowledge is just an extension of the original human knowledge without attributing any conscious meaning to the achievement reached fore, the Soul, which is the vital force of every living being is absent and shall always be absent in any AI performance. Thanks to Energy any AI performance obeys strictly the duty assigned to the machine which now enables human beings to dedicate more time to noble and divine achievements which is guaranteed by the Raison which distinguish every human/conscious being from all other creatures in the World. This is in fact, what brings every human being to cultivate relationship with the Creator, loving the Divine and becoming similar to the Creature who is the Author of Life, the Immortal and Everlasting.

In Africa, religious believes and practices are integral part of culture and as such there is no separation between what is purely cultural and what can be expressed as religion, there is no dichotomy between sacred and profane. In this also consist the unity of the human person in

¹ **Martin Nkafu Nkemnkia** was born in Cameroon. He holds Doctorate Degrees in Philosophy (PhD) and in Theology (D.Th). - respectively, from the Pontifical Lateran University (PUL), Rome. Currently, he has thought "History of African Philosophy; Culture and Religions in Africa" (Faculty of Philosophy) and has been for two mandates (for a total of 10 years 2011-2020) the Director of The International Research Area – Interdisciplinary Studies for the Development of African Culture of the Pontifical Lateran University – Vatican City. Has also been a lecturer at the Pontifical Gregorian University (PUG). A formal member of the Italian Committee on the Reduction of Foreign Debts of Poor Nations (instituted by the Italian Episcopal conference); He has been a formal Member of the National (Italian) Commission for Intercultural Education in the Italian Ministry of Education and Scientific Research. Actually is a Member of Interreligious Centre of the Focolare Movement in charge of Dialogue between Christianity and African Traditional Religion (RTA), Asian Popular Religion (RPA) and Indigenous Religions of Oceania and Central America (RIA). Actually is the President of the Scientific Committee of the CRA-SGI Centre for Relations with Africa of the Italian Geographical Society and is the President of the Nkemnkia Community Development Empowerment International Foundation – Africa/Europa.

Africa. There are non-sacred minds and profane ones but one brain, one I, one Man/Woman, humanity created by God.

Religion has always been the way through which entire communities relate themselves to the ultimate reality which is God the Creator. The African God is the God of the people and not of the individual. In a context as that of Africa, religiously rooted and a holistic sense of the Sacred and the worship of God, an intimate part of the daily life, there is an impossibility of atheism or indifferences in matter of faith and Religion.

At the difference of many other religions in the world, African Traditional Religion (ATR) has no founder nor written sacred texts and neither shall there be reformers. In Africa religion is lived and not proclaimed, it is not transmitted through treaties but through experiences of life. Through religion the community speaks with God, dialogues with God through the Ancestors. This favours interreligious dialogue and universalises the religious experience of different peoples in the world. Science is the procedure through which humans beings contribute to make of the world the best place to live in.

INTRODUCTION

I would like to start this reflection with a citation and others which will follow just because it is not the first time we are treating this issue and much has been done by the Catholic Church to promote and made known this Experience of God in the African Traditional Religion (ATR) by the African people.

“..... With regards to African traditional religion, a serene and prudent dialogue will be able, on the one hand, to protect Catholics from negative influences which condition the way of life of many of them and, on the other hand, to foster the assimilation of positive values such as belief in a Supreme Being who is Eternal, Creator, Provident and Just Judge, values which are readily harmonized with the context of the faith. They can even be seen as a preparation for the Gospel, because they contain precious semina Verbi which can lead, as already happened in the past, a great number of people “to be open to the fullness of Revelation in Jesus Christ through the proclamation of the Gospel”. The adherents of African traditional religion should therefore be treated with great respect and esteem, and all inaccurate and disrespectful language should be avoided. For this purpose, suitable courses in African traditional religion should be given in houses of formation for priests and religious....” (EA 67).

In his opening speech at the theological meeting held in Abidjan, Ivory Coast, from 29 July to 3 August 1996 organized by the Pontifical Council for interreligious dialogue, Cardinal Francis Arinze pointed out how in Africa, as in other parts of the world, most Christians come from traditional religion. The Cardinal went on to say that these forms of religion are not always known under the same name. In Asia for instance, they are known as Tribal Religions, in north America they are called American Autochthonous Religions and in Africa they are known as African Traditional Religions.

Encouraging deep reflection on what Christianity has to offer to the followers of these religions, the Cardinal concluded stating that, it is better to use the term “Traditional Religions” in African context (Arinze, 1997, 1-2).

Quoting the letter to the Hebrews which says: “... *At many moments in the past and by many means, God spoke to our ancestors through the prophets; but in our time, the final days, he has spoken to us in the person of his Son (...)*”, Cardinal Frédéric Etsou Nzambi, Archbishop of the Congo added that “... *God has also spoken to our fathers in the inheritance of our traditional African customs (...)*” (Arinze, 1997, 7).

We can support the traditional foundation of religion in Africa by saying that, the “Fathers”, to whom God may have spoken in the inheritance of traditional customs, are the “Ancestors”. Traditional African religion is the religion of the ancestors and this is why they are invoked, praised and venerated.

1. CHARACTERISTICS OF AFRICAN TRADITIONAL RELIGION (ATR)

Each religious word or expression has its own structure, a centre from where everything starts and everything tends. In all religions, men identify certain images (objects, ritual places), conferring the characteristic of “sacred” reality to them. Individuals and entire populations, through them, experience God’s presence and life.

Traditional religions in Africa do not have holy books in the classic sense of the term. This makes their knowledge in the academic level difficult even if at times inter-religious dialogue becomes easier, from the point of view of religious experience itself. Usually, these religions have no founders, like the great monotheistic religions (Hebrew, Christian and Islam), because they are founded on the reality of ancestors and on other emblematic figures of the tribes. The idea of God, as mentioned above, is fundamental for African Traditional Religion. The divinity is involved in an essential way in daily life of the people. African Traditional Religion have fixed structures (altars, ritual places, cult ministers, formulae and sacred rituals).

2. HOW TO INTEND AFRICAN TRADITIONAL RELIGION (ATR)

The central idea of African Traditional Religion is God Himself, present among the people in the most infinite and varied forms and ways. Such a God, which is above all Life, Eternal and the Most High for the Africans, is conceived mostly as the Supreme Being, the Creator of the World and in fact, the Eternal. Being Life, God is involved in an essential way in the daily life of the peoples. African Traditional religion has fixed structures (shrines, altars, ritual places, cult ministers, objects, formulae and sacred rites).

Since, in Africa, the social subject is not the individual but the community, it follows that religion is a community fact and God is always the God of the people, He is Unique. This is the origin of African monotheism. Therefore, we can already say that Africans venerate their ancestors through religious acts and rites that allow them to adore and give the merited cult to God. Africans do not refer to God by themselves and in private but rather always in a community and in public.

Africans do not also dare create an image of God but rather place their attention on places where God could be found or manifest Himself in nature, places considered holy and dedicated to religious functions by the entire community. These places varied according to the geographical area of the population. Where mountains dominated, one of the highest mountains becomes the ritual place. Where instead lakes, forests, trees, natural waterfalls exist, the most majestic of these places is dedicated to religious function by the entire population.

The “sacred place” or “House of God”, where sacrifices are offered, where the ancestors are called upon (invoked) in the presence of the divinities (objective representation of the sacred and artificial reality), cannot and must not be the fruit of human labour but of God alone. God created and indicated that specific place more majestically so that it could be dedicated to Him by His creatures. Therefore, this is the first manifestation of the image of God to Humanity that he stupefies with His own creation: good nature. For this reason, we can attest that, the first sacred book of African Traditional Religion is nature itself.

The Spirit of God is thereby revealed by and in nature itself and everyone is conscious of this. For this reason, the places mentioned above are sacred and who ever walks next to these environments cannot forget but only find God.

In the second place, the human being is the representative of God. Therefore, every living being reveals the image of God, the Invisible. For this same reason, man in his essence is sacred. The love for one another in ATR is fundamental because only in and through them, one can address himself to God to be listened to, it is through them that voices are raised, it is through them that songs and dances to implore God’s goodness are toned and executed.

Even the elderly (bearers of traditions, guarantors of the religious values of the people, of popular knowledge, library of traditions), who have lived and “eaten more salt” than others have a greater vital force similar and closer to that of the ancestors. The respect due them is neither required by a law or by a positive norm, but dictated by the experience of the tradition of the wisdom accumulated in them. Therefore, they too have to be considered as sacred texts of ATR.

Tradition, as a theological source of the experience of God in ATR, the depository of cultural and religious values, sacred memory of the people, as permanence of the sacred (permanence of the divine) in history is also to be considered as a sacred text of ATR.

Therefore, along with nature, the same human being, the elderly, even the sacred minister, the sacred forest, the sacred Tree, the sacred mountain, the sacred rocks, the sacred lake and the sacred waterfalls, wherever they may be in Africa and indicated as ritual places by the entire community, in the stability of their values, are all to be considered as sacred texts of ATR.

These are all sacred, not because of man’s will but rather because of God’s will. For this reason, whoever walk across these places is invited by the same places to meditation and contemplation of the marvels of God, is called upon to remember, even just for a moment, the living and the dead and every thought and memory reminds of the great works of these ancestors. And the desire to one day become like them fills every heart.

3. AFRICA: CULTURAL DIVERSITY AND COMPLEMENTARITY

Africa, in its whole, can be considered like a microcosm. In a continent so rich in its multicultural aspects, in its traditions, uses and languages, so diverse even in its climate, from North to South, it is most certainly difficult to individualise only one form of religion for all peoples and formulate, at the same time, one only vision regarding the African mentality itself. Therefore, since only one continent exists, we have to affirm that: there are many Africas and cultures but only One African People.

Many researchers and scholars find, in Africa, different approaches to the same religious discourse. And today, any persons working on the religious phenomena and on religion in the African world, agree in the assertion that it is more correct to speak of African traditional Religion than about African traditional religions.

The first reason is based on the idea the African people have of God, of the Supreme Being, of the Living, Eternal and Creator of the World. This is why it is said that, even if we find ourselves in front of many Africas, however we have to remember to be in front of a people with common values. I personally believe that one can speak of Africa - tout court - whenever certain fundamental aspects of its traditions are taken into consideration, such as the tribal structure, the clan reality and the village (the patriarchal and matriarchal systems² - the “chieftainships”, etc.), the reality of cult and worship (relations with the ancestors), the sacred places³ (sacred forest, sacred mountain, sacred tree, sacred lake, totems⁴, initiation, etc.), traditional dances, collective games, etc. These aspects of the tradition are present in all of Africa, even though in different ways. The difference lies in the ways they are expressed and not in the fundamental structures of society and the contents expressed.

Such a vast variety of expressions can lead one to mistake religion, properly said, with other realities, such as animism⁵, polytheism⁶, idolatry⁷ and atheism⁸. We will be sure to be in

² Seeing that the boundaries between the various African nations today do not correspond to an African cultural division because they are established by the colonial powers, it is difficult to individualise what uses belong to one tribe or another. In fact, in the division of nations among the colonisers, nobody took into account the languages, the uses, the peoples. Thus, the same reign or African tribe finds itself divided in the North, South, East and West, inserted into other social systems, learning new languages or inviting them to communicate among themselves. Thus, they had to learn the language of the colonialists. This revolutionised the whole cultural systems. This fact makes it very difficult, today, to establish from which cultural background certain situations and uses arise: matriarchal-patriarchal, type of initiation, sacred places, etc.

³ The «sacred» is the characteristic that an object, a place or a mythical person assumes after having been designated or proclaimed capable for spiritual mediation. All that is characterised by the «sacred» becomes the object through which one makes religious rites to God. Because of this, the Africans do not oppose the sacred to the profane, it is only what is not mixed in with common things. Since the sacred is always a ritual or contemplative object, there is no reason to confound it with the profane. The profane is all that exists in its normal state, not elevated to the dignity of the sacred or the divine. Therefore, the sacred is what characterises religion and distinguishes a ritual object from all other common objects.

⁴ The term «totem» was introduced in Western languages by the English traveller J.K. Long (1791) and comes from the Objibwe language of the Indians of the Great Lakes where the word ototema means «he is of my clan», that is «he is a relative, he is of my tribe». Briefly, it is a symbol of belonging to the same racial group.

⁵ «Animism» is a term used in evolutionary anthropology. It was introduced by E.B. Tylor in his treatise *Primitive Culture* (1871) to indicate the minimal primitive form of religion, to be seen as the primordial culture predestined to evolution. Animism, according to Tylor, consists in the belief that all creatures have a vital principle called soul. This is not the vital force we are speaking about in our reflection. It is possible that in the concept of the African worlds, in particular in fetishism and in the cult of the spirit, one can find a similarity with those animistic concepts where the individuals believe that they are living in two worlds contemporaneously, a spiritual and a corporeal one. In any case, animism is the personification and adoration of natural forces and we must conclude that the African is not an animist

⁶ Polytheism is considered a form of religion characterised by many divinities having very distinct characteristics and prevalently anthropomorphic. Since African divinities are not gods, the African is not a polytheist but a monotheist, since what he adores is not the means but the end, that is God adored through the divinities.

⁷ Idolater, that is adoring idols, is he who nurtures an exclusive love or fanatical admiration for someone or for something and makes rites to it. Idolatry has characteristics of religion. In idolatry, objects and images are adored that have attributes of divine characteristics and powers, but in what we have seen, the African does not adore his cult objects but respects them and makes them sacred, using them as the adequate means to relate with God.

⁸ Atheism is a state of life of certain men or in some case of some whole societies in crisis with values and the meaning of life. Their thesis is that of denying the existence of God or of any reality that transcends man. The atheist tries to live and act as if God did not exist. Africans are not atheists because their lives are permeated by a deep religious feeling and God is so present in their lives that it would be absurd for them to think that God does not exist.

front of a religious reality and not in front of a mystification whenever we happen to assist in a ceremony or sacrifice⁹, as we still do these days, when this is performed in public and opened to the entire community.

4. HOW TO SPEAK OF GOD

The only reality that is clearly common to all Africans is that of God, the religious meaning, manifested by live itself. God is always there. For the Africans, God, the Creator, is one who gives life, rather, He is life itself. This assumption characterises all African existence and all events, even the mysterious realities are read in the light of the existence of God. The Africans refuse to investigate on the modality of God's way of working and operating. He created the world and that is enough. Its great of Him!

The existence of God is perceived above all in the meaning one gives to life itself, the sacred, the divinity, in the reality of the ancestors, in the names given to the children, in the proverbs used to transmit the knowledge and values to the generations. These are the modalities through which one can perceive and understand God's reality. However, it is useful to speak first of all of a dialogue with God realised in different ways: through prayer, sacrifice and religious cult, worship and thereby formulate, in a second moment, some ideas and concepts around God's reality.

But now that this assumption is clear to us, we can again say that the most evident way to speak of God is through the visible practice of religion, that is, through the acts of public cult and sacrifices addressed to God. Therefore, religion would be, in its public expression, the first way to speak to God by the community even in the presence of spectators¹⁰. Without religion it is almost impossible to know and dialogue with God and as a consequence of this, we would find ourselves in the impossibility of communicating religious knowledge and experience to others.

Let's say more through the attributes of God: God is – the Creator, a Father, a Mother, the Supreme Being, the Good, the Tenacious, the Merciful, the Powerful, the Lord, the Master and through Christianity, the Saviour. These are all attributes deriving from the experience of life and ultimately from the Christian message. In fact, all human beings can be mothers, fathers, be supreme over others, practice good, be tenacious and merciful, exercise their power and lording over others, being masters of persons and things. In brief, in these, there is a sort of competition between two or more subjects. All are summarised in four main qualities: God is One, Creator-Love, Great Spirit and Eternal Life. These four qualities can only be used in reference to God

For Africans the existence of God does not depend on approval or disapproval of the knowledgeable subject, and any negation does not add or take away or modify his being Life, Creator and donor of life. Therefore, to deny His existence is ontologically impossible because it is inconceivable for a mind to deny what exists.

⁹ Sacrifice must be understood as an offering dignified for the divinity or for the ancestor to re-establish or increase friendship with God. Each sacrifice has constitutive elements, such as gifts in nature, animals to be immolated and in some serious cases some tribes immolate human beings in their sacrifices. Every sacrificial act, made up of rites and ceremonies, must be seen within each particular culture and tradition since it follows the mythology and theology proper to that people and is thought of, for that specific problem to be resolved in the community or in the society. Any external judgement is out of place. For this reason, a unitary theory of sacrifice for all Africans cannot be elaborated. Because of this, we must limit ourselves to know the content of the sacrifice or of the African cult.

¹⁰ The expression «to spectators» refers to those persons who do not belong to the tribe or community giving homage to God. We must say that in Africa everyone participates in the religious rite because they do not choose to belong to traditional religion or not. The only way to belong to a religious community is by the birth-right. Each member of the civil community is also a member of the religious community.

because no human being can be unique, Creator-Love and only spirit without a body and be a foundation and principle of life.

At the same time, we can also say that none of these four attributes are in conflict or competing with the others. For Africans, God has no equal or competitors. God is Unique as Love, who has created and continues to create and sustain the universe and all within it. God is the Only Spirit and therefore has no image (no face), He who gives meaning to everything. Only God is the Author of life.

From all that has been said until now, it is clear that in Africa there are no atheists or non-believers, or religious indifference. All is conceived in view of a full realisation in God. In this way, the African tries to perpetuate existence, trying to achieve immortality (at least spiritual in their encounter with God).

5. RELIGIOUS SYMBOLS

5.1 Prayer

A religious cult without words, without prayers, expressed in the form of laments, supplications, beseeching God, is not an African traditional religious cult and form of worship. Some of these aspects are expressed in song, music and dance: songs of praise, curses, exaltation and glory, songs of joy and of sorrow. The ancestors and God want to listen to prayers, songs and dances addressed to them. Appreciating these offerings, they gladly grant the requests of the community and always willingly respond to their appeal, to their prayers.

5.2 Tradition

Tradition, as presented in the previous paragraphs, is the process which originates from the founders to the latest person born in the tribe, and guarantees a strong link with the sacred, linking everyone to their ancestors, garnet of cultural identity and enabling them to achieve union with God.

We should therefore consider traditional religion as the sacred manifested throughout the ages, in other words, as the experience of the divine in history that qualifies it (history), conferring religious identity upon it. Tradition basically means cohabiting with the sacred. For the African all the values and customs that decline and disappear are considered to be without a sacred character since the sacred is that which guarantees stability for traditional values. In other words, the sacred is the vitalogical and theological basis of traditional religion. Therefore, understanding traditional religion means penetrating in its customs, habits, rituals, sacrifices and the religious cult of the people.

6. SACRED PLACES

We can now describe sacred places, considering their value as sacred texts in the context of African traditional religion. They are all owned by the tribe, assigned and entrusted to the care of the village chiefs for religious purposes: they are the places best suited to the interpretation of God's will for the whole community and the whole tribe, and thus ensure a closer relationship with the Author of Life.

6.1 The Sacred Forest

The forest must be virgin, and no-one can cut branches off the trees for fires in their homes. Medicinal herbs grow there, the ancestors are buried there, the young people undergo their initiation there. It is the place where the kings and queens, village chiefs and clan chiefs are crowned and anointed. Prayers are said there, sacrifices are held and God is adored and worshiped.

6.2 The Sacred Tree

The sacred tree is normally the largest or most characteristic one known to the tribe (cf. case of *Mugumu* of the eastern African countries). Its branches cannot be cut down if it is on someone's field, and it cannot be cut to make way for building a house if it is on the road. Everybody knows about it. It is like a symbol of the presence of God in the tribe, the clan and the village. It is a symbol of the reconciliation of all, it's the tree of the truth, the tree of life. When someone has a litigation with another person and suddenly finds himself before the tree, his conscience is beckoned to forgiveness and reconciliation. In some villages it is called the "tree of litigation", tree of Palabre. No dispute can remain unsolved around the sacred tree. It is here that sacrifices are offered to God following the tradition. It is here that God listens to the community and to the request of the population.

6.3 The Sacred Mountain and Rock

Some Mountain and Rock in their natural immensity and incomparable sizes represent the divine powers against any other size every living being is measured. While all other things in nature are decipherable, measurable and above all subordinated to human control, the highest mountain or rock of the tribe and the village seem to dominate the whole environment, human beings included. In front of this immensity, the African cannot but give praise to the Creator for what he has done.

The idea of God as Supreme Being is based on the great size of some natural objects in creation. This is the case of the Sacred Mountain and the Sacred Rock. In the African countries dominated by mountains, the people usually dedicate the highest point as the place of sacrifice and divine worship. It is the dwelling place of the ancestors and finally, the dwelling place of God (the case of mount Kenya kereyaga). While each family can offer particular sacrifices to God for its own affairs, the entire community presents itself before God at the foot of the highest mountain or at the Sacred Rock to dialogue with God, to offer sacrifices and invoke benevolence for the entire tribe.

This place cannot be farmed to plant fruit trees or edible produce. No-one can change the structure of the Sacred Mountain or sculpture the rock to make it more beautiful. The Sacred Mountain and the Sacred Rock are only worthy of meditation and contemplation.

6.4 The Sacred Lake and Waterfalls

As in the case of the forest, the tree, the mountain and the rock, the abyss of deep waters and the spectacular flow of the waterfall toward rivers and the seas are of divine inspiration for the Africans. Since many African countries are far from the sea, rivers dominate most of the continent. Africa is like the world in miniature, since the climate varies from north to south, from east to west. In Africa water is the source of life. It is needed for cooking, drinking, watering plants, washing. Water is thus a divine element that does everything and has a potential for everything. When it does not rain in many parts of Africa, people perform the so-called rain-

dance. God must send water when it is necessary for the crops. In the desert countries, God manifest His presence through rain, thunders and storms.

Therefore, where there is just a pool of stagnant water or where there is a lot of water, this place is dedicated to sacrifice and the worship of God. Thus, we can understand that nature reveals the image (the face) of God through these wonders. Anyone who does not know God and goes to Africa, visiting a natural site, a waterfall, and attending a sacrifice or a religious ceremony to God in these natural surroundings, will never go back as he or she came. From now on he or she has to take into account the Supreme Being manifested every day to people in the most variable number of ways.

7. FUNCTIONS, TASKS AND ROLES

In Africa, there are external factors guaranteeing people that sacrifices or religious acts to God are involved, thus distinguishing divine worship from superstition and witchcraft which are also very common among the Africans.

In the African situation (especially in some tribes), these are the factors making the religious experience an authentic way to encounter God. We have already mentioned sacred places. Now we can analyse some other indispensable functions, roles and aspects required for a religious rite and performance.

One important point is that of the cult minister. This very often coincides with the village chief (this figure can also be a woman when there is a matriarchal system or a traditional system of government headed by a queen; they must be old and form part of the village elders and council of the wise to undertake this function). This task can also be delegated to one or members of the community (who must also be elderly) by the original holders of this office.

The ministers delegated to carry out religious duties also take office with a religious ceremony during which the ancestors are consulted in order to assist them in this function which is basically the execution of what they (the ancestors) have ordered. In this case, having received the approval of the ancestors and being accepted by the community, the persons delegated to undertake religious duties also acquires sacred qualifications (valid only when they preside over an assembly or a sacrifice).

Another element that is always present is the animal as sacrificial victim. This may be of different types (goat, ram, ox, lamb, cock, panther, crocodile etc.)¹¹, and sizes. The divinities, and ancestors are not pleased just by words but by deeds. Therefore, the sacrificial victim must be the most valuable thing among all, the best that can be offered to God. The food produce and chosen for the sacrificial meal must be the best of the year's crops.

In Africa, there is no religious cult (in traditional African religion) that ends without a sacrificial meal. The common meal is the symbol of sharing (together with the ancestors) of all the life of the living, and everyone must take part in this meal, otherwise he would be excluded

¹¹ We have to say that in many African tribes the sacrificial victim was a human being, but today, with religious evolution, this has almost totally disappeared. This shows that in a situation like Africa, where life is celebrated as the creator's greatest gift, human beings cannot anymore be sacrificed to please God. God wants to establish friendship with the living and not with the dead. Today, where this custom still exist, we should not consider it as a religious cult as such, although we can see in the eagerness of men the desire to offer to God their own lives (in the case the candidate offers himself for sacrifice) or in the choice of him or her which makes of the person a hero/heroine for having being the instrument of harmony between the living and God through the offering of one's own blood to God.

from communion with all. These excluded persons are considered to be sorcerers responsible for the anger of the ancestors and therefore of the misfortune affecting the community.

The way sacrificial rites are supposed to be carried out are not written in and book; these are handed down orally in the tradition which we have already indicated as “sacred text”. For this reason, the understanding and the spreading of African traditional religion is therefore more and more difficult to be communicated to non-members. Experience is the only book of life whose pages are the aspects of culture expressed in the community.

Therefore, every time we come across a permanent (or regular) structure of this type, we are certain to be in front of African Traditional Religion and therefore certain to be participating in an authentic religious cult and worship to God the Creator, certainly through the ancestors and secondary divinities.

Shrines built by men for religious cult do not exist. Thus, whenever we find ourselves in front of a temple built by men for the cult of traditional religion, in the African situation we are no longer in front of traditional religion.

CONCLUSION

To conclude this reflection, I would like to give some definitions that summarise the foundations and symbols of the African Traditional Religion.

History has to be considered as the perpetuation of the values, in the same way as tradition and is also an actualisation of the past in the fullness of the present. For this reason, it is to be considered as an aspect and deepening field for African Theology.

The rite (along with the clothing - costumes) is to be considered as the *sacred text* of the traditional religion since, in some way, is an actualisation of the tradition. This is why the rite is to be considered as a *dynamic sacred text* of the religious tradition of the community and, therefore, to be considered as deepening aspect and field of African Theology.

The elder (who lives in the community; community which is the social subject of the African society), as guardian of the tradition and responsible of the religious values, of the popular wisdom and, also, as a library of the tradition itself, is to be considered as the *sacred text* of the people, as a reality and a deepening place for African Theology.

The forest, the tree, the mountain, the waterfall and the lake, all fixed places of cult and worship in African Traditional Religion, in their stability of values, are also to be considered as *sacred texts* of the people’s religiosity and, as well, as a deepening field for African Theology.

Moreover, life in its multiple manifestations: from birth of human old age beings towards their encounter with God, is to be considered as theological source for African Theology. In the same way, the community as social subject in the African context, is to be considered as the philosophical source for African thought. Both (thought and theology) sources are non in contradiction, but are complementary.

Thus, the true act of faith, of homage, of the knowledge and obedience to God in the African Traditional Religion is to achieve and to live the fullness of the vital force (fullness of God), both as individuals and as community. It means to live in the world in a harmonious system of vibrations of the vital forces which are at the disposal of the tribal community and, by extension, at the disposal of the community of the peoples of the world (extended family). It is from this point that we can talk about the logic of live, the African vitality.

With this reflection, I am proposing, a path, criteria of study and aspects to depend on African religiosity in their encounter with the revelation of the image (face) of God in Jesus

Christ, from which they can draw the fullness of their religious experience and so doing be able to attribute a name and a face to God.

In this study consist what has to be intended by African theology tout court. All the other reflections which have as references Christianity, towards African Traditional Religion to arrive at a theological synthesis must always specify that, they are dealing with Christian African Theology. In this case, the study has to include all the heritage of the Fathers of the African Christianity as well as the most significant historical stages of the history of Christianity in Africa. It is only in this case that some notions as: ancestors, healer, elder brother, comforter referring to Christ, in Africa will find their right place, transmitting the meaning and the contents of the redemption which takes place through Christ Himself.

It is through a profound encounter between Christianity and the African natural religiosity, profound studies on African Traditional Religion (base on African data) as expose above that we can accomplish the process of inculturation, much desired and hoped by the Church.

We are yet to reflect profoundly how AI could be an opportunity for a fruitful meeting between and among religious leaders and their faithful. What is already certain here is that, when technology is at the service of mankind we all discover the meaning of our lives. In this case, everyone welcomes l'AI for development and learning and better understanding the Creation.

We can never intend any intercultural experience separating it from interreligious dialogue. Thus, Interculture goes along side with interreligious dialogue. And l'AI can be a very useful instrument to facilitate Dialogue between cultures and religions among themselves.

Common goals and shared values could be and important program for reflections among Philosophers and Theologians for the benefit of mankind. In fact, it is in this ambit that the can recuperate the nature of consciousness, ethics, and the concept of the soul.

All this can be possible is a very good educational system is put in place for the use of AI for development and formation of the youths for a prosperous future.

Though at the beginning we said that every individual is a leader of his culture and of his/her religion, nevertheless, there is a major responsibility of the public administrators, politicians who, due to the nature of their responsibilities, can put in place Rules, and Orientations establishing guidelines and regulations for AI that are consistent with ethical and faith-based principles

To conclude, we strongly wish that our Politicians and religious leaders include in their programs and projects, the use of AI in promoting cultural and religious values in the world. In this can consist a comprehensive and inclusive dialogue on the intersection of faith, ethics, and AI in shaping a responsible and human-centric AI age.

Martin Nkafu Nkemnkia Author of African Vitalogy
Neologismo

Definizione della vitalogia

La «vitalogia», ossia la logica della vita, la scienza della vita riflessa, risulta essere la visione concettuale d'insieme della realtà dove non vi sono spazi per dicotomie irriducibili tra materia e spirito, tra tensione religiosa e vita quotidiana, tra anima e corpo, tra il mondo dei vivi e il mondo dei morti

(mondo degli antenati). Perciò, nella «vitalogia africana», ogni concetto è valore, e si trova all'interno di un "Tutto" mai completamente identificabile; il "Tutto" o ancora l'insieme, è ciò che comprende tutte le parti e che in nessun modo esclude qualcosa da sé. Ciò che resta ha senso solo nell'ambito degli attributi che non sono essenziali nella costituzione della totalità. Nella «vitalogia», tutte le parti si realizzano nell'Uno, nella loro diversità, in modo che ogni volta e tutte le volte, l'Uno sia sempre una novità assoluta nella nostra mente. Per questo, si dice che l'Uno è quanto ci è dato di conoscere, in quanto è il "possibile", il dicibile, la verità dell'attimo presente. Infatti, è tutto questo che si presenta al pensiero come il meglio della realtà. E' ancora questo che si chiama "la Vita".¹²

Defination of vitality

“Vitalogy”, logic of life, reflective science, is the conceptual vision of reality where there is no space for irreducible dichotomy between the material and the spirit, between religious tension and daily life, between the soul and the body, between the world of the living and the world of the dead (the world of ancestors). Thus, in the “African Vitalogy”, each concept is a value which is found in the “whole” which can never be fully identified; the “whole” or, again, the “totality” is that which comprises all the parts and which in no way excludes anything. Everything else is comprised in the field of attributes and therefore is not essential in the constitution of the “whole”. In this concept of “vitalogy” all parts are realized in one, in their diversity, in such a way that each and every time, the “whole”, now considered as “one”, is always an absolutely new thing in our minds. This is why we affirm that “one” is that which is worthy of knowledge, the possible, the expressible, the truth of the present moment. In fact, it is

¹² Questa visione d'insieme della realtà che unifica materia e spirito, anima e corpo, tensione religiosa e vita quotidiana, mondo dei vivi e il mondo dei morti si attiene alla sfera religiosa e spirituale ove, quello che conta non è già il “quando” ma, è “l'essere”. La vita o l'uno che si presenta sempre come una novità assoluta nella nostra mente può essere vista come un rinnovamento o ancora come una morte a se stessi. Infatti, la rinascita presuppone una certa morte almeno interna all'individuo che può essere intesa come un rinnovamento dello spirito; come un progredire nella conoscenza spirituale.

all this which is present in our thoughts as “the best” of reality. Again, it is “this” which is said to be “life”¹³.

Definition de la vitalogie

“La *vitalogie* ou la *logique de la vie* ou encore , la *science de la vie réfléchie*, résulte d’une vision d’ensemble de la réalité dans la quelle il n’y a pas de place pour des dichotomies irréductibles entre matière et esprit, entre tension religieuse et vie quotidienne, entre âme et corps, entre monde des vivants et monde des morts (monde des ancêtres). C’est pourquoi dans la *vitalogie* africaine tout concept est une valeur, et se trouve à l’intérieur d’un “*Tout*” jamais complètement identifiable. Ce “*Tout*”, cet ensemble comprend toutes les parties et n’en exclu rien en autre. Tous le n’a de sens que dans l’ensemble des attributs qui ne sont pas essentiels dans la constitution de la totalité.

Dans la *vitalogie* toutes les parties se réalisent dans *l’Unité*, avec leurs diversités de telle sorte que cette unité soit toujours une nouveauté absolue dans notre pensée. Dès lors l’Unité est ce qui nous est donné de connaître comme le “*possible*”, le *dicible*, la *vérité* de l’instant présent. En effet, cela qui se présente à la pensée comme la réalité plénière.

Thanks,
Prof. Matin Nkafu Nkemnkia
Boston, 2 November, 2023

¹³ This world view of reality which unifies the material and the spirit, religious tension and daily life, soul and body, the world of the living and the world of the dead, belongs to the spiritual and religious sphere where that which counts is not yet the “when” but the “being”. Life or the “one” which always presents itself as an absolute novelty in our minds can be seen as a “renewal” or, again, as “dying in oneself”. In fact, the rebirth supposes a certain death - at least in oneself - that can be understood as a spiritual renewal, as a progress in spiritual consciousness.

CV Martin Nkafu Nkemnkia

MARTIN NKAFU NKEMNKIA was born in Cameroon on 11/11/1950; graduated in Philosophy (PhD) and in S. Theology (PhD) at the Pontifical Lateran University (P.U.L.).

Master in Electronics: – Electronic Physicist – Technicien Electronicien in 1988 at the University of LIEGE – BELGIQUE (CIFOR).

Professor Emeritus at the Faculty of Philosophy of the Pontifical Lateran University: Courses: Storia della Filosofia Africana; *History of African Philosophy. Religione e Pensiero Africani, African Thought and Religion;*

Professor of: Religioni tradizionali dell’Africa Sub- Sahariana - *Traditional Religions of Sub-Saharan Africa* presso/at ISSR Toscana Istituto Superiore di Scienze Religiose della Toscana – Italy – 2020 – 2022 (ongoing).

Presidente del Comitato Scientifico del CRA/SGI Centro di Relazione con l’Africa della Societa’ Geografica Italiana. – President of the Scientific Committee of the CRA/SGI – Centre for Relations with Africa of the Italian Geographical Society (2021 = 2022) (ongoing)

Member of the Centre for Interreligious Dialogue – Focolare Movement, Responsabile per le Religioni Tradizionali Africani, Religioni Popolari Asiatici e Religioni Indigeni dell’America Centrale/ latino America e Oceania - responsible for the dialogue between Christianity and African Traditional Religion (RTA); The Popular Religions of Asia (RPA), the Religions Surveys of Oceania and Latin America – Central America (RIA) (ongoing).

Member of the Scientific Committee of the Journal: New Humanity – Movement of Focolare, Work of Mary (ongoing).

President of (NCDEIF), Nkemnkia Community Development Empowerment International Foundation Africa – Europe (2017 – 2022) (ongoing)

Positions covered in the past

Former Director of the *Department of Human and Social Sciences – International Research Area – Interdisciplinary Studies for the Development of African Culture* (Faculty of Philosophy Pul). 2011 – 2021.

Former Director of the *Chair “Cardinal Bernardin Gantin” – Political Socialization in Africa* of the Pontifical Lateran University (Faculty of Philosophy) 2013 – 2017).

Participated in the *Synod of Bishops Vatican City as - Supervisor of Translators and Translations* (1994 – 2010)

Former Professor in charge at the Interdisciplinary Center on Social Communication (*Anthropology and Intercultural Communication*) and in the Faculty of Misology (*Religion and Culture in Africa; Aspects of African Traditional Religion; The Synodal Tradition in the History of the Church; The means of communication at the service of evangelization; Ecclesia in Africa, challenges and perspectives* at the Pontifical Gregorian University.

Former Professor of Theology: *Introduction to Traditional Religions and the Universal Values of African Thought*, (MC 207) at the Faculty of Misology of the Pontifical Urbaniana University (PUU) until 2001/2002.

Former member of the *Italian Ecclesial Committee for the Reduction of the Foreign Debt of Poor Countries* (appointment of the Presidency of the Italian Episcopal Conference).

Former Member (Catholic) of the *Consultant for the study of "Antropologia Teologica"* - Faith and Order Commission of the WCC World Conference of Churches (appointment by Pontificium Concilium ad Christianorum Unitatem Fovendam ref. 437/2000/C OF 28/1/2000).

Former Member of the *Scientific Committee of the Seminar: Globalisation and Catholic Higher Education – Hopes and challenges* – Vatican City 2-6 December 2002.

Former Member of the *Study Commission for the deepening of issues related to intercultural education in the Italian school* of the Ministry (Italian) of Education established by D.M. 25.6.97.

Publications

1. Martin Nkafu Nkemnkia., *Il Pensare Africano come Vitalogia*, Città Nuova ed., Roma 1995, 1997. pp. 216.
2. Martin Nkafu Nkemnkia., *African Vitalogy – A step forward in African Thinking*, Paulines Publications Africa, Nairobi/Kenya 1999. pp. 239.
3. Martin Nkafu Nkemnkia., *La Pensée Africaine en tant que Vitalogy*. Harmattan Paris 2010.
4. Martin Nkafu Nkemnkia, Lidia Procesi. *Prospettive di Filosofia Africana*. Edizioni Associate, Editrici Internazionale Roma 2001. pp. 176. pp.
5. Martin Nkafu Nkemnkia (a cura di), *Aprile la filosofia all'interculturalità*. Quaderni dell'interculturalità n° 26. EMI Bologna 2003. pp. 144
6. Martin Nkafu Nkemnkia.; *L'Immagine del Divino nella Religione Tradizionale Africana. (Un approccio comparativo ed ermeneutica)*. *Exerptum thesios ad Doctoratum in S. Teologia*. Ed. Pontificia Università Lateranense. Roma 2006. pp. 155

7. Martin Nkafu Nkemnkia , Enrica Signorini (a cura di), *La Filosofia Bantu – La Philosophie Bantoue di Placide Tempels – vers bilingua – Italiana/Francese*. Società Editrice Ponte Vecchio. Cesena, 2007.
8. Martin Nkafu Nkemnkia., *Vitalogia – Algunos aspectos en la base de la Cultura Africana*. Ed. Consejo Episcopal Latinoamericano, Colection Autores No. 42. Bogota, S.C. Colombia, 2013. Pp 263.

**OTHER CONTRIBUTIONS IN AAVV.
ALTRI FRIFERIMENTI BIBLIOGRAFICI DEL DOCENTE**

Trattati e Articoli di Rivista

- Martin Nkafu Nkemnkia., *Le Culture africane*. In AA.VV., *Il Figlio dell'uomo e gli uomini del duemila*. Nuntium n° 12 anno IV Nov. (2000) pp. 49 - 61.
- Martin Nkafu Nkemnkia., *Vitalogy: The African vision of the human person*. in «A.T. Tymieniecka (ed.), *Analecta Husserliana* » LXXXIX 110 – 120. Printed in the Netherlands. Springer, 2006.
- M. Nkafu Nkemnkia., *l'originalità del pensare africano* Nuova Umanità, XVI(1994) 4 - 5, pp. 47 - 64.
- M. Nkafu Nkemnkia., *La dottrina Sociale della Chiesa al Sinodo Africana*, Giustizia e pace al Sinodo per l'Africa/2, pp. 563 - 581.
- Martin Nkafu Nkemnkia., *Chiesa d'Africa. Sinodo dei Vescovi*, ed. Scientifiche Italiane, *Filosofia e Teologia*” VIII (1995) 1, pp. 166 - 169.
- Martin Nkafu Nkemnkia., “Vitalogia”: *Principio del pensare africano*”, *Aquinas* Settembre - Dicembre XXXVIII (1995) 3, 599 - 681.
- Martin Nkafu Nkemnkia., *Teoria dell'argomentazione nella vitalogia africana*, “il Cannocchiale” (rivista di studi filosofici (1996) 1-2, pp. 261 - 275. edizioni scientifici italiane, Napoli, 1996.
- Martin Nkafu Nkemnkia., *Vitalogie comme expression de la pensée africaine*, in A-T- Tymieniecka (ed.), *Analecta Husserliana* Kluwer Academic Publishers. Printed in the Netherland, 1997, Vol. L, pp. 281 - 298
- Martin Nkafu Nkemnkia., *Immigrazione: principio di internazionalità*, in AA.VV. “il Cannocchiale”, *Rivista di Studi filosofici* (1996) 3, pp. 187 - 206.
- Martin Nkafu Nkemnkia., *Tesuto Sociale in Africa*, in AA.VV, *Africa ed Europa, dalla dipendenza alla cooperazione*, edizione del Rezzara - Vicenza 1996 pp. 107 - 114.
- Martin Nkafu Nkemnkia., *Il pensare africano come Vitalogia*, in *Amicizia - Studenti Esteri* Anno XXXII Marzo Aprile (1996), N° 3/4, pp. 17 - 18.
- Martin Nkafu Nkemnkia., *Essere anziani nei diversi contesti geografici e culturali: Africa*, in AA.VV., *Una società per tutte le età - la persona anziana:*

risorse per un mondo unito, Atti del Congresso Internazionale Movimento Umanità Nuova - Rimini - 18- 20 aprile 1997, Città Nuova ed. 1997, pp. 53 - 63.

- Martin Nkafu Nkemnkia., *“Vitalogia. Il Pensare Africano: Fondamenti, Ipotesi ed Opinioni*, Aquinas XI (1997) fasc. 1, pp. 107 - 123.

- Martin Nkafu Nkemnkia., *La visione tradizionale africana della vita*, AA.VV., *Reincarnazione e messaggio cristiano*, in “Religione e Sette nel Mondo” Anno 3 (1997) 2, 111 - 127.

- Martin Nkafu Nkemnkia., *The Notion of “Eleng”, that is of “Time” in African original experience: a Vitalogical dimension in A-T- Tymieniecka (ed.)*, *Analecta Husserliana LIX*, Kluwer Academic Publishers. Printed in the Netherland, 1998, pp. 115 – 129.

- Martin Nkafu Nkemnkia., *Tempo e Spazio nel Pensiero Africano*, Aquinas XLII (1999) fasc. 2, pp. 1367-382.

- Martin Nkafu Nkemnkia., *Fondamenti e Protagonisti del Pensare Africano: La Vitalogia* – breve sintesi di studi svoltesi all’Università Roma3 il 30 aprile 1999. In “amicizia” *Studenti Esteri Anno XXXV Maggio/giugno (1999) n° 5/6*, pp. 23 – 24.

- Martin Nkafu Nkemnkia., *Fraternità e multiculturalità*, in “Unità e Carismi” *Settembre/Ottobre (1999) pp. 43 – 48*. Città Nuova ed. Roma.

- Martin Nkafu Nkemnkia., *Persona umana e pluricentralismo vitalogico verso una nuova cultura*, in “CEM Mondialità” *speciale Atti ’99, (Brescia) XXX dicembre (1999) pp. 16 – 19*.

- Martin Nkafu Nkemnkia., *Proprété et travail en Afrique*, in AA.VV *Recherche et documents n° 1, Proprété et travail dans la perspective de l’inculturation*, ed. Opus Mariae (Focolare) – Nairobi – Centre pour l’inculturation, Lumuru – Kenya, 1999. 49. pp. 49-67. Vers. Italiano – Proprietà e lavoro in Africa ed. Id. pp. 41- 56. Vers. English – *Property and work in Africa*, ed. Id. pp. 45-63.

- Martin Nkafu Nkemnkia., *Diritti Umani e l’interculturalità – necessità di una nuova consapevolezza di diritti dei popoli*, in AA.VV. *Diritti Umani 50 anni dopo*, a cura di Emilio Baccarini; Lorenzo Fioramonti, ed. Aracne, Roma 1999. pp. 59-76.

- Martin Nkafu Nkemnkia. *Misericordia e compassione nel pensare africano*. In AA.VV. *Eleos: “l’affanno della religione – tra compassione e misericordia”*. (a cura di Maurizio Marin e Mauro Mantovani. Las Roma. 2002. pp. 177 – 189.

- Martin Nkafu Nkemnkia., *I Miti della creazione del mondo come strumento della conoscenza di Dio*. In “Mensile CePASA di Spoleto” Anno XIII (gennaio 2003) n° 84 pp. 10 – 23.

- Martin Nkafu Nkemnkia., *The World a an eternal entity and vitalogical living reality*. In «A.T. Tymieniecka (ed.), *Analecta Husserliana » LXXIX*, 693 – 714. Kluwer Academic Publisher. Printed in Netherland 2003.

- Martin Nkafu Nkemnkia., *Dossiers: Afrique noire entre clichés et réalités*. In

- «Nouvelle Cité Paris» n° 463 février 2003, pp. 6 – 9.
- Martin Nkafu Nkemnkia, *La spiritualità Africana nella prospettiva “vitalogica”*. In AA.VV. “Identità Indigene – scritture, antropologia, leggi”. Ed. Astasia Bologna 2003. pp. 093 – 120.
 - Martin Nkafu Nkemnkia, *Identità, diversità, complementarità. Percorsi per una educazione multiculturale*. In “Quale Frontiere, cooperazione, cultura, sviluppo”. Numero speciale della Rivista “Cultura indigene e cooperazione nel mondo” Febbraio (2003), pp. 31 – 38.
 - Martin Nkafu Nkemnkia., *Un Mondo senza frontiere:*, in AA.VV. Migrazione e Migrati. In “Nuntium” 3(2006), dossier parte terza – Integrazione, coesistenza di culture, finanziamenti allo sviluppo. Tipografia SAT, Perugia, 2006. pp. 125 – 141.
 - Martin Nkafu Nkemnkia, *African Vitalogy: the African mind and spirituality*. in «A.T. Tymieniecka (ed.), *Analecta Husserliana* » LXXXIII 265 - 287. Kluwer Academic Publisher – Dordrecht / Boston / London. Printed in Netherland 2004.
 - Martin Nkafu Nkemnkia, *L’Africa di oggi tra opinioni, sfide e speranze*. Editoriale Nuova UmanitàXXXIV (2012/3) 201, pp. 329-336.
 - Martin Nkafu Nkemnkia – Riccardo Baalam, *La Crescita dell’Africa*. In *Social News. Culture a confronto* – mensile di promozione sociale. N. 03/2013. pp. 29 – 30.
 - Martin Nkafu Nkemnkia, *Afrique: L’Enfant, trésor de toute la communauté*. In *Nouvelle Cité* n. 560 – mars-avril 2013. P. 42.
 - Sabina Caligiani in Dialogo con Martin Nkafu Nkemnkia, *Dove un giorno regnava la foresta: In Africa sulle orme di Chiara Lubich*. Paoline Editrice, Figlie di San Paolo, Roma 2014

SOME OTHER ARTICLES

- 1 - Martin Nkafu Nkemnkia., *Il Valore dell’amicizia nella cultura africana*. In AA.VV. “*Filia Riflessioni sull’amicizia*” a cura di Marco D’Avernia e Ariberto Acerbi. Roma, 2007. pp. 25-42.
2. - Martin Nkafu Nkemnkia., “*Impegno missionario dei laici. Area Africa – in particolare il Camerun*”. In “*Studia Missionalia*” 56 (2007). Dossier Solenne atto Accademico – La missione evangelizzatrice della Chiesa all’inizio del 3° millennio – facoltà di Missiologia 1932-2004. 8 marzo 2007. pp. 293 – 306. editrice Pontificia Università Gregoriana. Roma 2007.
3. - Martin Nkafu Nkemnkia., “*Malattia, sofferenza, rimedio e guarigione nella cultura africana*”. In AA.VV. “*Pensare il Farmaco - Etica, Scienza, Economia*. (a cura di: Angela Ales Bello, Bianca Maria d’Ipolito, Piero Trupia). Collana Scienza E Salute Ricerche. ed. Franco Angeli. Milano – Italy, 2007. pp. 49 – 68.

4. - Martin Nkafu Nkemnkia., *Linguaggio, Concetti e Diritto: il Procedimento Africano* in AA.VV.

Linguaggi e concetti nel Diritto – Atti della VII Giornata canonistica interdisciplinare. Paolo Gherri (Ed). Lateran University Press. Roma, dicembre 2013. Pp. 279 – 294.

5. - Martin Nkafu Nkemnkia., *Cristianesimo, Sviluppo e Promozione Umana in Africa*. In AA.VV. *Se vuoi la pace, costruisci istituzioni di pace*. Flavio Felice – Antonio Campati (edd). Viva vocis 17. Lateran University Press. Roma, 2013. pp. 367 – 376.

6. - Martin Nkafu Nkemnkia., *Kirche in Afrika: Der Weg der inkulturation*. In VIELE EIN LEIB. Charismen – Ordenschristen für kirche und Gesellschaft. 25. Jahrgang / Heft Nr. 4 / Okt-Dez 2013. Ppp. 16 – 21.

OTHER AUTHORS ON ATR

Francis Arinze, *Proceedings of the theological Meeting “The Gospel of Jesus Christ and the Meeting with Traditional Religions”*, in «Pro Dialogo», Bulletin 94, 1, 1997- Abidjan, Ivory Coast,

Thanks,

Prof. Martin Nkafu Nkemnkia
Boston, 2 November, 2023