

1. "Eneba ereba na eye hie, na anye ba a, anye bu blom.
It is coming, it is coming, it is frightening, but when it
actually comes it is not frightening any longer.
This refers to awaiting something with great
expectation or fear. Once the event or phenomena
occurs, all the previous excitement or trepidation
dissolves into normalcy.



Bu Me Be

Proverbs of the Akans

12. Oba a abekye no, yemmo no suman.
A child who will live long, we do not make it a protective
charm.
We only try to protect what we think is in danger.



16. Wo ba ko sumena so na apɔ-foɔ no a, wontɔɔ hɔ
nwene na woyɔ no aduro.
If your child goes to the rubbish heap and a snake bites
it, you don't cut off the place (where it was bitten).
You give it medicine.
If someone close to you is in real trouble, you do all
you can to remedy the situation.



PEGGY APPIAH
KWAME ANTHONY APPIAH
IVOR AGYEMAN-DUAH

Bu Me Be Proverbs Of The Akans

Rebecca Shumway, Trevor R. Getz



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allows the Akan concept of communitarianism to enrich the reader's understanding of the text. It also allows John's theology of community revealed in what Jesus epitomizes prescribes and proscribes for the believing community to serve as a form of discernible evaluation for Akan and other believers on the *modus vivendi* redolent of a believing community. In the end, it forces a redefinition of community replacing the anthropocentric individualistic and acquisitive elements that have typified the human community with a theocentric and authentically collectivist approach.

Music as Cultural Text Babacar M'Baye, Fallou Ngom, Khadimou Rassoul Thiam, Alioune Willane, 2025-05-26 African music's most distinctive feature is the urbalexuality that transpires through its diversity and plural functions and the specific geographical cultural religious linguistic political economic and social contexts from which it evolves. This music and its circum-Atlantic offspring are characterized by wisdom, subtlety, resilience, and creativity. They are cultural texts marked by an openness to other customs and societies since they maintain authenticity that does not foreclose hybridity, cosmopolitanism, and other global human sensibilities. These elements have made West African music a transnational commodity and a source of inspiration and survival both on the continent and in the black diaspora. Such patterns characterize Pan-African musical traditions that thrive in several spaces where both plurality and authenticity are welcome. These characteristics are apparent in rich, complex, and vibrant musical cultures such as rap in Senegal, France, and Burkina Faso; Malian traditional music in Canada and France; hip life and hip hop in Ghana; Christian songs in Ghana and Nigeria; and ngoyaan, Cape Verdean *cabo* and *zouk* in Senegal. African music's distinctive features are also noticeable in Niger's guitar playing traditions and Tuareg oral poetry, as well as in Senegambian blues that influenced their African American offspring, whose imprints they bear. By exploring all these elements, the chapters in this book pay homage to the heterogeneity, memories, hope, pain, and humanity in the music of Africa and the black diaspora.

Paul and His Letters F. B. A. Asiedu, 2019-11-20 Paul the apostle and historian Flavius Josephus spent considerable parts of their careers away from Jerusalem. They cultivated Roman audiences under very different circumstances. Paul, with his Letter to the Romans, and Josephus, with the writings he produced in Rome after the Jewish War. Curiously, Paul's last visit to Jerusalem coincided with Josephus's entry into public life, a period about which Josephus is deliberately silent. In *Paul and His Letters: Thinking with Josephus*, F. B. A. Asiedu selects themes from Josephus's life to explore Paul's letters and biography that contribute to his uniqueness in Jewish history. He highlights, for example, the need to read Romans 9:11 as aporetic discourse to appreciate Paul as an existential thinker. Asiedu considers, among other things, the authenticity of Paul's letters and offers an alternative to the prevailing scholarly consensus. He also maintains that the Pauline collection in the New Testament first took shape in the house of Gaius in Corinth, where Paul composed his Letter to the Romans. Asiedu also suggests that the traditional view that Luke the physician wrote the Acts of the Apostles is probably a mistake. He argues that Titus, the Greek coworker and friend of Barnabas and Paul, most likely authored it.

African Traditional And Oral Literature As Pedagogical Tools In Content Area Classrooms Lewis Asimeng-Boahene, Michael

Baffoe,2013-12-01 For a long time many American educators and educational stakeholders have drawn their ideas for educational reforms from ideas generated in Europe and Asia for the changing demographics of America s diverse classrooms This book is therefore motivated by a bold attempt at advocating for the revision of existing pedagogic fora and the creation and addition of new fora that would provide for the inclusion of thoughts perspectives and practices of African traditional oral literature in the pedagogical tools of content area classrooms especially in North America The articles that are presented in this book provide theoretical frameworks for using African traditional oral literature and its various tenets as teaching tools They bring together new voices of how African literature could be used as helpful tool in classrooms Rationale for agitating for its use as ideal for pedagogic tool is the recurrent theme throughout the various articles presented The book explores how educators literacy educators learners activists policy makers and curriculum developers can utilize the powerful yet untapped gem of African oral literature as pedagogical tools in content area classrooms to help expand educators repertoire of understanding beyond the conventional wisdom of their pedagogic creed It is a comprehensive work of experienced and diverse scholars academicians and educators who have expertise in multicultural education traditional oral literature urban education children s literature and culturally responsive pedagogy that have become the focus of U S discourses in public education and teacher preparation This anthology serves as part of the quest for multiple views about our global village emphasizing the importance of linking the idea of diverse knowledge with realities of global trends and development Consequently the goal and the basic thrust of this anthology is to negotiate for space for non mainstream epistemology to share the pedagogical floor with the mainstream template to foster alternative vision of reality for other knowledge production in the academic domain The uniqueness of this collection is the idea of bringing the content and the pedagogy of most of the genres of African oral arts under one umbrella and thereby offering a practical acquaintance and appreciation with different African cultures It therefore introduces the world of African mind and thoughts to the readers In summary this anthology presents an academic area which is now gaining its long overdue recognition in the academia

Slavery and its Legacy in Ghana and the Diaspora Rebecca Shumway,Trevor R. Getz,2017-10-19 Ghana for all its notable strides toward more egalitarian political and social systems in the past 60 years remains a nation plagued with inequalities stemming from its long history of slavery and slave trading The work assembled in this collection explores the history of slavery in Ghana and its legacy for both Ghana and the descendants of people sold as slaves from the Gold Coast in the era of the transatlantic slave trade The volume is structured to reflect four overlapping areas of investigation the changing nature of slavery in Ghana including the ways in which enslaved people have been integrated into or excluded from kinship systems social institutions politics and the workforce over time the long standing connections forged between Ghana and the Americas and Europe through the transatlantic trading system and the forced migration of enslaved people the development of indigenous and transnational anti slavery ideologies and the legacy of slavery and its ongoing reverberations in Ghanaian

and diasporic society Bringing together key scholars from Ghana Europe and the USA who introduce new sources frames and methodologies including heritage gender critical race and culture studies and drawing on archival documents and oral histories Slavery and Its Legacy in Ghana and the Diaspora will be of great interest to scholars and students of comparative slavery abolition and West African history

Historical Dictionary of Ghana David Owusu-Ansah, 2014-02-27 Ghana the former British colony of the Gold Coast is historically known for being the first country to the south of the Sahara to attain political independence from colonial rule It is known for its exports of cocoa and a variety of minerals especially gold and it is now an oil exporting country But Ghana s importance to the African continent is not only seen in its natural resources or its potential to expand its agricultural output Rather the nation s political history of nationalism the history of military engagement in politics record of economic depression and the ability to rise from the ashes of political and economic decay is the most unique character of the country This fourth edition of Historical Dictionary of Ghana covers its history through a chronology an introductory essay appendixes and an extensive bibliography The dictionary section has over 900 cross referenced entries on important personalities politics economy foreign relations religion and culture This book is an excellent access point for students researchers and anyone wanting to know more about Ghana

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