

Vodun and african culture

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African Culture and Beliefs: Vodun Vodun is one of the examples of many traditional African Religion, which are a variety of indigenous religions native in the African communities. The core of Vodun cosmology is built in Spirits, Vodun and other composites that form divine essence that is believed to control the Earth. Vodun is monotheistic, meaning there is a sole divine creator, named variantly as Nana or Mawu (Robinson, pg. 73). They represent a dual principle of cosmogony of a female (moon) and male (sun) respectively. Lisa and Mawu are usually portrayed as creator's twin children. They believe there exists a hierarchy of inferior creations, the vodun that vary in strength from Superior deities that govern nature forces and societies of men to the individual streams' spirits, rocks and trees, an expression considered sacred. Another belief is that God cannot contend with the humans, which makes the Vodun the core of religious life. This element of Vodun religion bears a resemblance to Trinity and angles and saints intercession-making Vodun very compatible with Catholicism and generally Christianity. A strong syncretistic Haitian Vodou was conceived as a result. Tying of souls is another phenomenon in Vodun. They believe in tying a soul in something tangible and physical (Robinson, pg. 72). A person is linked to another person using a soul tie, which commonly links the living and the dead and it is a form of a curse.

The key and core Vodun aspect is performing healing to the people from illnesses. Houngans and Mambo arguably have a dominant role in healing. Healing performed in Vodun is a combination of faith healing (using Iwa's help and some other spirits), herbal medicine, and the western medicine is gaining popularity in many Vodun healing practices (McGee. pg. 28).

Works cited

McGee, Adam M. " Haitian Vodou and Voodoo: Imagined Religion and Popular Culture." *Studies in Religion/Sciences Religieuses* (2012):

Robinson, B. A. " Vodun and Related Religions." *Religious Tolerance* (2010):
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