

Interrelatedness of everything in indigenous religions

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To provide an effective response to these questions, one needs to qualify the meaning of indigenous religions. According to Fisher (2005), indigenous religions perceive spirituality as “ a lifeway, a particular approach to all of life. It is not a separate experience, like meditating in the morning or going to church on Sunday. Rather, spirituality ideally pervades all moments” (p. 34). As such, it was evident that the interrelatedness of everything originated from the very spiritual nature of one’s ancestral legacy that sees nature (physical and spiritual embodiment) as connected; where one’s actions significantly affect everything else. More accurately, interrelatedness was explained through the concept of the circle of right relationships (Fisher, 2005) where the author averred that “ a symbol of unity among the parts of this sacred reality is a circle... many other indigenous people hold the circle sacred because it is infinite—it has no beginning, no end” (p. 38). The relevance of this relationship was developed due to the recognition that previous experiences have proven positive or negative repercussions of one’s actions depend on the kind of parallel action that was inflicted upon others. It was disclosed that

“ to maintain the natural balance of the circles of existence, most indigenous peoples have traditionally been taught that they must develop right relationships with everything that is” (Fisher, 2005, p. 39).

Finally, the spiritual purposes that these experiences and interrelatedness serve for these indigenous people include preservation of peace, order and balance; not only of the inner self, but also sustaining harmonious

relationship with everything else. Indigenous people have acknowledged spirituality as synonymous with unseen power, manifested and exemplified through various ways. As such, through viewing unseen power as something to be feared of, indigenous people go through traditional practices that include purification and sacrifices, among others, to appease the spirits and to be recipients of favors asked.

Reference

Fisher, M. P. (2005). *Living Religions*, Sixth Edition. Pearson Education, Inc.