

# AASR BULLETIN No. 43 NOVEMBER 2015

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## AASR EXECUTIVE 2015-2020

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## FROM THE PRESIDENT

Elias K. Bongmba

We bring you holiday greetings and best wishes for a wonderful new year 2016 from the African Association for the Study of Religion. We have included a schedule of panels which we organized at the American Academy of Religion and the Society for Biblical Literature. In addition to our own panels we cosponsored other panels with affiliated organizations and joined all the Africa related groups in the screening of the Film, Africa Rising, which was followed by a panel discussion. During the Annual Meetings we also elected several members to the Steering Committee of the annual meetings that will be convened each year by Dr. Esther Acolatse.

We have also requested the AAR and SBL to set up space for our members to submit proposals for the annual meetings online at the same time when the call for papers goes out to AAR and SBL members. This will allow our steering committee to review all the proposals at the same time. It is a democratic process that also gives our steering committee members access to the large pool of abstracts that may be available if the other program units do not have room to accommodate them.

The African Association for the Study of Religion joins the many colleagues and individuals around the world who expressed their sadness on hearing of Professor Stephen Ellis on July 19, 2015. Stephen was an extraordinarily bright and bold scholar who studied and lived with Africa, researching everything from politics, religion, society, and in that engagement he not only provided insights sharpened by long on the ground research, but demonstrated a profound understanding of the theoretical subtleties of interdisciplinary and transdisciplinary studies. Stephen was also a rare scholar whose first engagement in the education system of my own country, Cameroon, where he taught as a teacher in Douala and his research for Amnesty International kept the world informed about African politics and in doing so he demonstrated that one can combine service, advocacy, and scholarship. He did it in an inimitable and effortless way because his work came out of his practice of empirical research and his love for the people of Africa. We will miss him and his many insights on the religious cultures of Africa. We extend our condolences and prayers to Gerrie ter Haar for this loss.

Our Association also extends our condolences to Professor Rosalind Hackett, founding member of the AASR, Past President of International Association of the History of Religions (IAHR), for the passing away of her beloved mother, Isabel Beatrice Hackett, at the Queen Elizabeth Hospital in Birmingham, England on December 14, 2015. She was surrounded by her children and loved ones who saw her begin her journey into the next world and, as we would say in Africa, to meet her ancestors at the young age of 97. I first met Isabel Beatrice Hackett at the African Studies Association in Florida nearly twenty years ago. I shared lunch with her and Professor Rosalind Hackett. Needless to say I was very impressed with her

knowledge of Africa and her love for the research which Rosalind was doing in Africa. But it was also clear to me that her knowledge of the continent was vast and was not focused exclusively on the specific research and scholarly output of Rosalind at the time, and the numerous things that ranged from scholarly and social activism, peace building, sponsorship of students and numerous organizations, but was a deep knowledge of Africa and her people and religions. I was particularly struck by the friendship between mother and daughter, which has remained strong. Both have communicated regularly and over the last several years on a daily basis. I always thought their relationship demonstrated the kind of kinship which many of us who have grown up in Africa and have made Africa the base of our research will appreciate. Our thoughts are with the Rosalind and Hackett family as they celebrate a life well lived.

In other news, the XXI World Congress of the International Association for the History of Religions met in Erfurt, Germany August 23-29 2015. By all accounts, this was a very successful congress and many papers had an Africa focus. During this Congress Professor Tim Jensen was elected President of IHAR, and our own Professor Afe Adogame was elected the General Secretary. We extend our congratulations to Professor Jensen and the new leadership team that will lead IAHR for the next five years. We also extend our appreciation to the outgoing President of IAHR, Professor Rosalind Hackett who has served IAHR for several decades for her service to IAHR and AASR. During the Congress, our Association conducted elections and our new executive was elected for the next five years. On behalf of the Executive, we thank you for giving us the privilege to serve you again for another five years.

November was a busy month for many of you as you have attended the African Studies Association in San Diego, the American Academy of Religion, and the Society for Biblical Literature in Atlanta. We express appreciation to all of you who attended our sessions and also participated in making some important decisions to enable AASR organize panels more effectively.

Elias Bongmba



## FROM THE AASR TREASURER

Abel Ugba

### NEW AASR MEMBERSHIP FEES STRUCTURE FROM 2016

9 September 2015

Dear AASR members,

I hope this mail finds you well. It was great to see so many of you in Erfurt in August.

The General Meeting held in Erfurt approved a motion that revises the structure of AASR membership fees. Members in Europe, America and other western or stronger economy countries will now pay a minimum annual fee of 60 US dollars from 2016 while other members will pay a minimum of 30 US dollars. Student and retired persons will continue to pay half of the standard annual fee for their country or region.

Please continue to pay directly into AASR account where you can, using these details:

African Association for the Study of Religions Bank of Scotland

Branch Code: 80-20-00

Account No. 00208442

IBAN: GB05 BOFS 8020 0000 2084 42 BIC: BOFSGB21168

Please ensure the net transfer amounts to a minimum of \$60 or \$30, not including the cost of transfer. Members who are not able to make direct transfer should continue to pay through their national representative. Please send me a message at [a.ugba@uel.ac.uk](mailto:a.ugba@uel.ac.uk) [<mailto:a.ugba@uel.ac.uk>] if you require more information.

I thank you for your continued support of our Association and wish you all well

Abel Ugba AASR Treasurer



## 2015 IAHR CONGRESS

### REMINISCING IAHR 2015

Chikas Danfulani,  
University of Jos, Nigeria

While it was a great opportunity to experience the serene and historical nature of the city of Erfurt, it was more rewarding experiencing it for a whole week attending the XXI World Congress of the International Association for the History of Religions (IAHR), held at the University of Erfurt from 23<sup>rd</sup>-29<sup>th</sup> August, 2015. This year's IAHR which attracted over one thousand delegates from all over the world featured several stimulating activities. The Congress started with an opening ceremony at the Erfurt Theater featuring a number of welcome notes and an opening keynote address by Prof. Hubert Seiwert whose speech focused on the Dynamics of Religion and Cultural Evolution. This was followed by several welcome addresses by the organizers as well as the president of the IAHR. The opening ceremony culminated with a grand reception at the same venue where several old members were meeting new ones as regular members meet again.

The academic program which started on the 24<sup>th</sup> August 2015 featured several panel presentations cutting across diverse themes on religion. It was highly encouraging to discover that quite a number of these panels had particular focus on Africa, as the panel organizers and/or presenters were either African scholars or scholars working on Africa. One of the panels I attended was titled; "Looking Back in Religion and to the Future: Dynamics of Resilience and Mutation in African Religionscapes," organized by Afe Adogame. This panel had four presentations touching on the African religious landscape as it relates to Development, Globalization and the Diaspora. Attending some of these panels offered me the chance to contribute to the highly academic discussions and to present two papers at two separate panels namely; Religion, Gender and Violence and Religions and Media 2/2. Equally important were several stirring keynote lecture sessions which ran concurrently throughout the congress academic days, offering very stimulating discussions on various themes on religion.

Two events at the congress were particularly very important to me; these were the Women Scholars Network (WSN) of the IAHR and the African Association for the Study of Religions (AASR) business meetings. As a female scholar, attending the WSN meeting was highly rewarding as several issues related to female scholars and a number of opportunities available for female scholars were discussed. After this meeting a reception was held in honor of Prof. Rosalind Hackett and Prof. Morny Joy who had led the network for ten years. As an African scholar coming from Nigeria, the congress offered me the opportunity to connect/reconnect and interact with other African scholars and scholars working on Africa from all over the world. So attending the AASR meeting during the Congress was another great occasion to

not only register for the first time as a full member, but to also get to know more African academics and to learn a lot about the activities and upcoming events of the AASR, hence, I look forward to future participation in them.

Blending the academically stimulating activities with a city tour was another turn in the events at the Congress as I had the chance to experience the religious history of the city of Erfurt especially as it relates to the history of the Reformation. This culminated with a typical German barbeque in the evening of 26<sup>th</sup> as scholars unwound and interacted with one another. In addition to this was the African scholars' night-out where we treated ourselves to a nice restaurant in the city while seizing the opportunity to congratulate Prof. Afe Adogame who had just been elected as Secretary General of the IAHR; thus becoming the first African to hold that position.

The congress came to an end when I was just beginning to enjoy the various academic discussions, the newly found academic friendships cultivated and new networks formed during the one week stay in Erfurt. However, I must say that IAHR 2015 was rewarding, academically stimulating and highly successful. With a good representation of African studies and African scholars, I see high prospect for continued scholarship on Religion in Africa. So I left Erfurt feeling academically charged and fully motivated for IAHR 2020.



## OUTGOING & INCOMING IAHR EXECUTIVES

During the 21<sup>st</sup> quinquennial World Congress of the International Association for the History of Religions (IAHR) at Erfurt University, Germany, 23-29 August 2015, a new IAHR Executive was elected.<sup>1</sup>

### *Outgoing*

Prof. Rosalind Hackett (University of Tennessee, Knoxville, USA; AASR Founding Member; IAHR President 2005-2015) on the extreme right, addressing seven other members of the outgoing IAHR Executive 2010-2015<sup>2</sup> attending the 21<sup>st</sup> IAHR World Congress at Erfurt. They are from left to right: Prof. Satoko Fujiwara, Further Member (University of Tokyo, Japan); Prof. Abraham H. Khan, Membership Secretary (University of Toronto, Canada); Prof. Morny Joy, Publications Officer (University of Calgary, Canada); Prof. Amarjiva Lochan, Further Member (University of Delhi, India); Prof. Tim Jensen, Secretary General (University of Southern Denmark, Odense, Denmark); Prof. Brian Bocking, Treasurer, University of Cork, Ireland; and Prof. M. Mar Marcos, Deputy General Secretary, University of Cantabria, Spain



### *Incoming*



Prof. Tim Jensen, IAHR President 2015-2020, on the extreme left, presenting eight other members of the 2015-2020 IAHR Executive. They are from left to right: Prof. Satoko Fujiwara, Publications Officer, University of Tokyo, Japan; Prof. Philippe Bornet, Treasurer, University of Lausanne, Switzerland; Prof. Ann Taves, Deputy General Secretary, University of California at Santa Barbara, Santa Barbara, USA; Prof. Afe Adogame (AASR General Secretary 2005-2015),

<sup>1</sup> For more photos of the IAHR World Congress at Erfurt, cf <http://www.a-asr.org/photos-from-iahr-2015-congress/>

<sup>2</sup> For the full list of the 12 member IAHR Executive 2010-2015, cf. <http://www.iahr.dk/committee.php>

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<http://www.a-asr.org/>

Secretary General, University of Edinburgh, Edinburgh, UK (now Princeton Theological Seminary, New Jersey, USA); Prof. David Thurfjell, Further Member, Södertön University, Sweden; Prof. Milda Alisauskiene, Further Member, Vytautas Magnus University, Kaunas, Lithuania; Prof. Katja Triplett, Further Member, University of Göttingen, Germany; Prof. M. Mar Marcos, Vice President, University of Cantabria, Spain



## IAHR AFRICAN TRUST FUND

Tim Jensen  
IAHR General Secretary  
2005-2015

### REPORT ON THE IAHR AFRICAN TRUST FUND 2010-2015<sup>3</sup>

As reported in 2010, the improved financial situation and the steady income over the coming years made it possible for the [IAHR] Executive Committee to implement a revised scheme for the IAHR African Trust Fund (IAHR ATF). As for the history of the IAHR ATF, and information in general about the IAHR ATF, please see the information rendered at the IAHR website where the IAHR African Trust Fund has its own icon and page,<sup>4</sup> and please also see the quote inserted below.

An overview of applications and grants awarded reads [as follows]:

= **2011**: 11 applications received, six grants awarded (4.000 USD + transfer fees). The recipients were:

- Damaris Parsitau (Egerton University, Kenya)
- Lateef Adetona (Lagos State University, Ojoo, Nigeria)
- Phuti Mogase (University of Cape Town, South Africa)
- Genevieve Nrenzah (University of Ghana, Legon)
- Victoria Adeniyi (Obafemi Awolowo University, Ile-Ife, Nigeria)
- Tapiwa Mapuranga (University of Zimbabwe, Harare)

= **2012**: 7 applications received, four grants awarded (3.000 USD + transfer fees). The recipients were:

- Rose Mary Amenga-Etego (University of Ghana, Legon)
- Lovemore Ndlovu (Midlands State University, Gweru, Zimbabwe)
- Eliot Tofa (University of Swaziland)
- Benson Igboin (Adekunle Ajasin University, Akungba-Akoko Nigeria)

= **2013**: No applications received, no grants awarded

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<sup>3</sup> Report published in *IAHR Bulletin (Erfurt Congress Edition)* 40 (August 2015): 65-67

<sup>4</sup> <http://www.iahr.dk/trust.php>

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<http://www.a-asr.org/>

= **2014**: 10 applications received, two grants awarded (2.000 USD + transfer fees). The recipients were:

- Serawit Bekele (Ethiopia/University of Bayreuth, Germany)
- Ngozi Emeka-Nwobia (Ebonyi State University, Nigeria)

= **2015**: Five applications received, three grants awarded (3.000 USD + transfer fees) The recipients were:

- Henrietta Nyamnjoh (University of Cape Town, South Africa)
- Mobolaji Ajibade (Obafemi Awolowo University, Ile-Ife, Nigeria)
- Bolaji Bateye (Obafemi Awolowo University, Ile-Ife, Nigeria)

All applications received have been vetted by the members of the Board of Trustees, constituted by representatives from African national and regional associations and the IAHR General Secretary and Treasurer. The members of the board have been:

- = AASR: Dr. Afe Adogame;
- = ASRSA: Dr. Denzil Chetty;
- = EAASR: Prof. Philomena Mwaura;
- = NASR: Dr. Pius Oyeniran Abioje.

The Board of Trustees, as well as its Secretary, Dr. Afe Adogame, has no explanation for the total lack of applications in 2013. The call for applications had been announced via the same, varied channels as in the previous years, and Prof. Adogame himself had carried print copies with him to distribute during two trips to Africa. Having discussed the possibility of sending out a renewed call for applications for 2013, the Board of Trustees agreed to make sure that the call for applications for 2014 was announced as early as September 2013.

During the IAHR Executive Committee Meeting in Cape Town in July 2014, in the context of the AASR conference, the Executive Committee discussed issues related to the IAHR African Trust Fund at some length, taking into account a number of documents and information from the IAHR General Secretary and Treasurer (who serve ex officio on the IAHR African Trust Fund Board of Trustees) and from the Secretary to the IAHR ATF Board of Trustees, Dr. Afe Adogame.

The discussion and decision of the Executive Committee, communicated to Secretary to the IAHR ATF Board of Trustees may be summarized as follows: When the IAHR Executive Committee in 2009 decided to activate the until then dormant fund of just under \$12,000 arising from the Durban 2000 Congress in order to put the money to its intended use, it not only 'rounded up' the ATF fund to \$12,000 but also resolved to make available \$8,000 from the IAHR general funds to provide a 'sinking fund' of \$20,000 to be disbursed over five years at \$4,000 per year from 2010 to 2014, fully expecting this amount would be taken up in awards each year. The first grants were not in fact awarded until the financial year 2011, so

the projected period of 5 years became 2011-2015. Records of grants awarded (see above) show that only in the first year was the full \$4,000 disbursed.

A report received in 2014 from the secretary of the ATF Board of Trustees, Dr. Afe Adogame, identified a 'surplus' in the fund in the form of the cumulative difference between the amount available to the Board of Trustees each year and the amount actually disbursed, and Dr. Adogame suggested a number of ways in which this surplus might be used, including extending the fund beyond 2015 and/or allocating a larger amount than \$4,000 in 2015 perhaps also to subsidize the travel of scholars from Africa to the IAHR World Congress in Erfurt, 2015.

The Executive Committee noted that if \$4,000 were disbursed as hoped in 2015, the total expenditure over 5 years would already be over \$13,000, i.e. more than the funds available in the IAHR ATF from 2010.

The Executive Committee also noted that the term of 5 years had been agreed in 2009 as a reasonable period in which to operate the fund precisely in order to avoid tying the hands of the 2015 incoming Executive Committee, which would no doubt wish to review its financial priorities at an early stage, including deciding how to use, during its coming term of office, any accumulated 'savings' against budget accumulated under various headings between 2010-2015.

In regard to the suggestion of spending more than \$4,000 in 2015 and/or allocating funds to the purpose of supporting travel to the World Congress rather than targeting research projects, the Executive Committee noted that it had agreed a limit of \$4,000 each year, which in most years had turned to be more than the IAHR African Trust Fund Board of Trustees required, and that the IAHR is already making a very substantial contribution to the Congress travel subsidy fund to support scholars from weaker economies. Besides, the allocation of travel support against published criteria was a matter for the Erfurt Congress organizing committee.

The Executive Committee further noted that the cycle of advertising, adjudicating and awarding the IAHR ATF grants typically ran between Sept-March and there was thus ample time for the incoming Executive Committee at Erfurt to make any arrangements it might deem suitable beyond 2015.

In light of these considerations the Executive Committee meeting in Cape Town last year unanimously agreed:

1) that the IAHR ATF would continue to run as at present; that is, there would be a final tranche of \$4,000 from the current fund made available to the IAHR ATF Board of Trustees in 2015, to support research by scholars in line with the IAHR ATF criteria.

2) that efforts should be made, as also suggested by the IAHR ATF Board of Trustees Secretary, Dr. Adogame, to publicise the fund to promising candidates at the imminent AASR conference in Cape Town, so that the full allocation could hopefully be disbursed to projects of eligible scope and quality.

3) in briefing the incoming Executive Committee in Erfurt, the outgoing General Secretary would briefly remind members of the history and purpose of the fund and its activation by the 2005-10 Executive Committee and implementation by the 2010-15 Executive Committee, as well as of the amount actually spent over the 5 years to 2015.

Allow me to end my report on the IAHR African Trust Fund by way of extending thanks to all the members of the Board of Trustees, and special thanks to the Secretary to the Board of Trustees, Dr. Afe Adogame, also for providing a list of the recipients.

## **Minutes of the AASR Business Meeting**

**Held on Tuesday, 25 August 2015 at**

**Erfurt University, Erfurt, Germany**

**On the occasion of the 2015 IAHR Congress**

**General Secretary: Corey L. Williams**

### *Opening and Welcome*

The meeting commenced at 6:00 PM with the President, Elias Bongmba, operating as the chair. He opened the meeting on behalf of the AASR Executive and thanked everyone for their attendance and participation in the IAHR Congress. There were around 35-40 people in attendance. He also extended greetings on behalf of Jan Platvoet and Gerrie ter Haar, who were both unable to be in attendance. A moment of silence was observed for those AASR members and important Africanist scholars who passed away since the last IAHR Congress in 2010.

### *Adoption of Minutes*

The President referred to the minutes of the last meeting and motioned for their adoption. The first motion was made by Abdulkader Tayob and a second motion was made by Danoye Oguntola-Laguda. The President asked all AASR members in attendance to indicate their support with a motion of 'all in favor'. A majority of attendees raised their hands in support and the minutes were adopted.

### *Report from the President*

The President indicated that his report had already been published in the AASR Bulletin and that it would be posted online following the IAHR Congress. With this being the case, he

briefly summarised a few of the points. First of all, the President thanked the Executive Committee, national and regional representatives, and others for greatly improving communication. Beyond email and phone communication, the AASR Bulletin, AASR website, and AASR Facebook group continue to keep AASR members in contact and aware of past and future events and opportunities. He thanked the local organising committees of AASR conferences held in Kenya (2012) and Cape Town (2014) for their tremendous efforts. The affiliations to AAR/SBL and ASA were pointed out. The President encouraged all AASR members to participate in these conference associations by submitting proposals and attending the annual conferences. The location of future AASR Regional Conferences was highlighted, with Francophone countries and North Africa (specifically Egypt and Morocco) mentioned as possibilities.

*Report from the General Secretary*

The General Secretary, Afe Adogame, thanked all of those in attendance for their attention and participation. For the benefit of both new and potential members present, he briefly spoke about the purpose of the AASR as an interdisciplinary, transnational organization with many ways to get involved. He pointed out that the AASR website is a rich resource that should be utilised by all AASR members. Lastly, he pointed out that the Calvin College Nagel Institute grants are a fantastic opportunity for African scholars based in Africa. All of the details for applying are available on the AASR website and on the Nagel Institute website. Following Afe's report, the President took a moment to thank him for his many years of service on the AASR Executive Committee.

*Report from the Webmasters*

The Co-Webmaster, Corey Williams, opened by thanking Jan Platvoet and Melissa Browning for their years of service on the AASR website. He also expressed gratitude to Co-Webmaster Adriaan van Klinken for his continued involvement, particularly as it relates to moderating the AASR Facebook group. Corey reported that the AASR website is currently being hosted for free by Wes Browning, Melissa Browning's husband. He also encouraged all AASR members to participate more by posting to the Facebook site and by sending information about opportunities, conferences, and general information to the Webmasters. He reported that he plans to meet with Jan Platvoet later in 2015 to discuss ways to improve the website.

*Report from the Treasurer*

The Treasurer, Abel Ugba, informed those at the meeting that his most recent report was published in the AASR Bulletin and that there was very little news to report. He displayed the account balances with PowerPoint and recounted that 2014 was a successful year, especially due to a well managed and properly budgeted conference in Cape Town. Those in attendance were given an opportunity to ask questions regarding the accounts. Frans Wijzen, AASR Europe Representative, requested that conference fees, membership fees, and donations be given separate line items in order to get a better perspective whether the centralisation process is working. Frans also requested that a central audit be carried out periodically. The Treasurer

indicated that both requests were possible, but it would take some time. This brought up the issue of deregistration. The Treasurer indicated that all AASR members have been given several opportunities to pay their membership fees and that those who have not paid will be deregistered as members. Lastly, he proposed that the minimum annual membership fee be changed to USD 30. Those in attendance were given an opportunity to discuss the issue. Abdulkader Tayob suggested that it would be a good idea to simplify the membership fees and that perhaps it would also be a good idea to change to a singular currency. As part of this simplified structure, several people proposed that stronger currency countries would pay a flat rate of USD 60. The proposal of changing the minimum annual membership fee to USD 30 and the annual membership fee for stronger currency countries to USD 60 was put to a vote with the following results: 24 in support and 0 opposed. Therefore, the proposal was approved and the Webmasters informed to update the information on the AASR website.

*Report on the AASR Bulletin and AASR e-Journal*

The General Secretary, Afe Adogame, provided updates on the AASR Bulletin and AASR e-Journal. He noted that the Bulletin is now exclusively published on the AASR website, with the most recent issue being released in May 2015. He requested that members send in updates on their work and any news that could be distributed to AASR members. Regarding the e-Journal, Afe reported that the first issue was published in August 2015 and the goal is to publish the second issue of the year by December 2015. Frans Wijzen, the European Representative, asked whether or not the journal had been reported to various libraries. Afe said that this would be accomplished in the coming months and requested that all AASR members consider submitting articles for consideration.

*Report from the European Representative*

Frans Wijzen, the European Representative, indicated that he had nothing to report. He did question whether regional representatives have a role any longer given the centralisation of the AASR treasury. Abel Ugba and Danoye Laguda both spoke up to say that regional representatives should be promoting the AASR, seeking out new members, and encouraging current members to pay their membership dues and participate in AASR events.

*Report from the Ghana Representative*

Rose-Mary Etego reported that there are about 6 new members in Ghana. She also presented an update on plans for the Regional Conference to take place at the University of Ghana in July 2016. The conference planners have been questioning whether to place the travel day within the conference itself in order that institutions would provide funding. Those in attendance offered support for this option, which means that the conference will take place from 26-29 July 2016. The President, Elias Bongmba, offered thanks to Rose-Mary for her continued work on planning the conference. He also mentioned that in order to further support the conference, the AASR should work to promote the event to the African American community, as many have ancestry from Ghana.

*Dissolution of the Outgoing Executive*

As Gerrie ter Haar from the nominating committee was unable to attend the meeting, Rosalind Hackett, a founding member of the AASR, chaired the dissolution of the outgoing committee. She requested that the outgoing committee, consisting of the President, Elias Bongmba, the General Secretary, Afe Adogame, and the Treasurer, Abel Ugba (the Vice President, Ezra Chitando, was not in attendance), step down from the stage. Rosalind offered thanks to the outgoing committee for their hard work.

*Election of the Incoming Executive*

Rosalind referred to the AASR Bulletin where the nominations were listed for the incoming Executive Committee. Given that there were no counter nominations, the incoming Executive committee, consisting of the President, Elias Bongmba, the Vice President, Damaris Parsitau, the General Secretary, Corey Williams, and the Treasurer, Abel Ugba, were invited to the stage and officially confirmed (Damaris was not in attendance).

*AASR Plans and Projections for 2015-2020*

President Elias Bongmba offered a few suggestions for the future of the AASR. In particular, he said that it was important to conduct a systematic accounting of Religious Studies programmes throughout Africa. This accounting could then be stored in a simple database on the AASR website. Such an accounting would allow for the AASR to make further connections, particularly in Francophone Africa. As the Managing Editor of *Religious Studies Review* (a quarterly publication that reviews religious studies publications), Elias also spoke of how important it is that AASR members announce their publications to the journal. Elias then offered up the floor for any other business. Gerald West noted that SBL has an online platform called the ICI Project that allows those who login from developing countries to access a wealth of publications. He wondered if such an initiative could be developed for religious studies resources, for instance, in a cooperative effort by the AASR and the IAHR or AAR. It was suggested that he contact the Executive Director of SBL, John Kutkso, who can then liaise with the General Secretary to discuss the idea.

*Closing and Dinner Invitation*

To close the meeting, the President thanked everyone for attending and asked that each person introduce herself or himself. The meeting was dismissed and many in attendance took part in a dinner together at a nearby restaurant in Erfurt.



# AASR AT THE AAR/SBL CONFERENCE, ATLANTA 2015

## **Minutes of the AASR Business Meeting** **Held on Sunday, 22 November 2015 in** **Atlanta, USA** **On the occasion of the 2015 AAR/SBL Annual Meeting**

**General Secretary: Corey L. Williams**

### *Opening and Welcome*

The meeting commenced at 6:30 PM with the President, Elias Bongmba, presiding over the meeting. The General Secretary, Corey Williams, assisted the President with the meeting. There were 14 people in attendance. The President opened the meeting on behalf of the AASR Executive and thanked everyone for attending and participating in the AAR/SBL conference.

### *Adoption of Minutes*

The President referred to the minutes of the last business meeting and motioned for their adoption. Afe Adogame made the first motion and Elias Bongmba made a second motion. Both members had attended the IAHR Congress where the last business meeting was held. The President asked all AASR members in attendance to indicate their support with a motion of 'all in favour'. All members raised their hands in support and the minutes were adopted.

### *New Executive Committee*

The President announced that at the previous AASR business meeting, which took place at the 2015 IAHR Congress in August, the AASR formally elected a new Executive Committee. The Executive Committee for 2015-2020 is:

President: Elias Bongmba (Rice University)

Vice President: Damaris Parsitau (Egerton University)

General Secretary: Corey Williams (Leiden University)

Treasurer: Abel Ugba (University of East London)

The President also announced that former General Secretary, Afe Adogame, had recently been elected Secretary General of the IAHR. He offered him congratulations and noted that Afe had worked closely with the IAHR to allow many African colleagues to attend the 2015 IAHR Congress in August.

*Steering Committee for AASR Panels at AAR/SBL*

The major issue discussed at the business meeting related to nominating a steering committee for the AASR panels at the AAR/SBL annual meeting. The President explained a bit about the history of the panels, which members have been involved in recent years, and how the panels were previously selected. He offered thanks to Esther Acolatse (Duke University) and Althea Spencer Miller (Drew University) who have been in charge of chairing the panels in recent years. In order to spread the responsibility around, the President proposed that a steering committee be formed to assist Esther and Althea. Nominations were taken from attendees and the following steering committee was formed to serve a three-year term:

*Steering Committee*

Nathanael Homewood (Rice University)  
Elana Jefferson-Tatum (Emory University)  
Stephen Lloyd (Boston University)  
Lovemore Togarasei (University of Botswana)

Additionally, the logistical process of submitting paper proposals was discussed and the conclusion made that the AASR would start using the online system of the AAR/SBL to submit call for papers and receive paper proposals. This decision will make the process more professional and organized for the steering committee. It will also mean a wider distribution of the call for papers.

*Session Ideas for 2016 AAR/SBL Annual Meeting*

The President opened up the floor for any ideas related to sessions for the 2016 AAR/SBL Annual Meeting in San Antonio, USA. Those in attendance proposed the following ideas:

- Personhood and Religion
- How does eschatology speak to challenges in Africa (multireligious perspectives)?
- Sexuality and Law (related to Ghana conference theme)
- Religion and Disability
- Showing the Senegalese film, *Xala*.

The General Secretary noted that he would pass along these suggestions to the Steering Committee.

*Co-Webmaster Position Available*

The General Secretary announced that he intended to step down from his role as Co-Webmaster at the end of 2015 in order to focus on his new responsibilities. The new Co-Webmaster would work with Co-Webmaster, Adriaan van Klinken, by keeping the AASR website and Facebook Group up to date with a range of announcements and further developing aspects of the website such as the 'Resources' section. It was announced that if anyone is interested in filling the position, they should contact Corey by email

([c.l.williams@hum.leidenuniv.nl](mailto:c.l.williams@hum.leidenuniv.nl)).

*Journal of Religion in Africa*

Robert Baum, Executive Editor of the *Journal of Religion in Africa*, took the opportunity to announce that the journal would happily receive articles from AASR members. He noted that there was a recent development in which most submissions were anthropological in approach and geographically focused on Ethiopia and South Africa. Thus, he especially welcomed submissions with an historical approach and that focused on other areas of Africa.

*Closing: Other AASR Panels and Dinner Invitation*

To close the meeting, the President referred to the other AASR panels that would be taking place in the coming days. He invited everyone to attend these sessions and the dinner that was being planned to take place after the Monday evening session.

In total, the AASR sponsored or co-sponsored the following 3 sessions:

### **Session 1: Issues in African-Initiated Churches and African Diaspora Christianity**

Jehu J. Hanciles, Emory University, Presiding

Bernard Appiah, University of Birmingham

*Integration Strategies of Pentecostal Churches in the African Diaspora*

Lovemore Togarasei, University of Botswana

Obed Ndeya Kealotswe, University of Botswana

Sana Mmolai, University of Botswana

*Quinine, Ditaola, and the Bible: Investigating Botswana Health Seeking Practices*

Janice McLean-Farrell, City Seminary of New York

*Singleness, Marriage, and the Second-Generation: Charting the Future of African and African Diasporan Immigrant Families in the West*

JoAnn D'Alisera, University of Arkansas

*Afterlife Exiles: Death and Dying in the Sierra Leonian Diaspora*

Responding:

Jehu J. Hanciles, Emory University

### **Session 2: Religion, Social Space, and Development**

Esther Acolatse, Duke University, Presiding

Franz Kogelmann, University of Bayreuth  
Magnus Echtler, University of Bayreuth  
*Religion(s) and Sacred Space(s) in Africa and Beyond*

Komi Ahiatoga Hiagbe, Global Theological Seminary, Ghana  
*An Investigation into Some African Endogamous Models of Development*

Maaraidzo Mutambara, Africa University  
*African Ethics and Disability: Case Study of the Shona of Zimbabwe*

Responding:  
Elias Kifon Bongmba, Rice University

Business Meeting:  
Elias Kifon Bongmba, Rice University  
Corey Williams, Leiden University

**Session 3: Ebola, Africa, and Beyond: An Epidemic in Religious and Public Health Perspectives (Co-sponsored with the African Religions Group)**

Joseph Hellweg, Florida State University, Presiding

Epidemics always highlight or exaggerate the power relations and inequalities that characterize everyday life--no less so in the case of the West African Ebola epidemic. The epidemic has revealed the inadequacy of medical infrastructures in Africa, the influence that international institutions have over African public health crises, and the prejudices that inform popular understandings of the continent. Religion has played a key role in these dynamics. Not only have ritual practices allegedly contributed to the epidemic's spread, but religious leaders have tried to educate their followers in collaboration with public health authorities to stem the epidemic. This roundtable brings together public health experts and religion scholars to ask what we can learn from the epidemic in relation to the potential of religion to help or hinder effective responses to threats like Ebola, both in and beyond Africa, and how religious studies can nuance public health understandings of African realities.

Panelists:  
Elias Kifon Bongmba, Rice University  
Scott Santibañez, Center for Disease Control and Prevention, Atlanta, GA  
John Blevins, Emory University  
Ellen Idler, Emory University

## AASR E-JOURNAL

It was a great moment for the AASR when in August this year the first issue of the *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* (ISSN 2311 5661) was published, for this peer-reviewed open access e-journal is the new major modern digital means through which AASR members and other scholars may publish their original research in the large field of the academic study of the religions of Africa, present and past, and their global spread in the past centuries, especially through the trans-Atlantic (and other) slave trade, and in the past few decades through migration.

### CONTENTS AASR E-JOURNAL 1,1

= *Editor's introduction*

Adogame, Afe, 2015, *Editor's Note*, in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 1-4; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

= *Research articles:*

Shoko, Tabona, & Agness Chiwara 2015, 'Mukondombera: HIV and AIDS and Shona Traditional Religion in Zimbabwe', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 5-17; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

[This essay explores HIV and AIDS in light of Shona indigenous cultural practices in Zimbabwe. We focus on indigenous cultural practices that facilitate the spread of the disease, the impact of the spread of the disease on society, the role of indigenous healers and claims to curing the disease, AIDS education and research into a cure for AIDS, and problems faced by traditionalists in the fight against AIDS. We examine case studies of healing practices in the indigenous contexts as perceived by the Shona people, indigenous practitioners and their association ZINATHA, their clients and use of indigenous medicine. We explore the role cultural practices play in contributing or the promotion, prevention and containment of the AIDS epidemic.]

Nkomazana, Fidelis, 2015, 'Similarities and Differences in the Healing Practices of Pentecostal Churches and the African Traditional Religions in Botswana', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 18-32; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

[This essay examines the similarities and differences in the healing practices of Pentecostal churches and the traditional religions in the context of Botswana. The major similarities result from the fact that in both the Pentecostal churches and the traditional religions there is a strong belief in supernatural interventions in times of crisis in order to preserve, prolong and protect life. While certain methods and strategies are similar, the belief in an-

cestors in the case of traditional religions, and in Jesus and the Holy Spirit, who are the key agents of healing for Pentecostal churches, mark the major points of difference. The term ‘healer’, is accepted and generally used to describe the traditional healing practitioners, while it is never used to refer to Pentecostals possessing and exercising the gift of healing. For Pentecostals the healer is either Jesus Christ or the Holy Spirit.]

Gumo-Kurgat, Sussy, & Susan Mbula Kilonzo 2015, ‘Church’s Role in Prevention, Care and Management of HIV and AIDS in Western Kenya: Case of Vihiga and Busia Districts’, in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 33-48; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

[The mandate of this essay is two-fold. First, it pays attention to the role of the Church in the care of persons living with HIV and AIDS and the affected. Secondly, it examines the efforts of the Church in prevention and management of HIV and AIDS in Western Kenya. The strategies used by the Church in achieving these two facets therefore forms the basis of the discussion. The viability of these approaches has been discoursed analytically as a basis for providing suggestions that might inform the church leaders and members to re-think the strategies relevant in responding to HIV and AIDS. The discussions are framed under the concept of holistic care and development for humanity. Primary data is sourced from two purposively sampled districts: Vihiga and Busia in Western Kenya. 52 randomly sampled churches provide the sample size from which examples were drawn. As a way forward, given the numerous challenges that the churches face while responding to HIV within communities, we advocate an integrated approach where churches can borrow strategies that work best from their counterparts.]

Togarasei, Lovemore, 2015, ‘Healing Culture, Healing AIDS: A Review of some African Cultural and Religious Beliefs and Practices in Contexts of HIV and AIDS’, in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 49-64; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

[This essay sees culture as a two-edged sword in HIV and AIDS response. It argues that while scholarly attention has mainly been on how certain cultural practices facilitate the spread of HIV and stand in the way of prevention, treatment and care, there are some ethno-cultural and religious beliefs and practices that can be used for positive HIV and AIDS response. The essay thus identifies and discusses some ethno-cultural and religious factors that contribute to the spread of HIV with the aim of ‘healing’ those that fuel the spread of HIV and promoting those that can be used for positive response.]

#### = Reviews

Olademo, Oyeronke, 2015, review of James L. Cox 2014, *The Invention of God in Indigenous Societies* (Durham: Acumen, x + 182 pp., ISBN 978-1-84465-754-4 [hbk], \$76.86; ISBN 978-1-84465-755-1 [pbk], \$24.05), in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 65-73; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

Gabaitse, Rosinah Mmannana, 2015, review of Simangaliso Kumalo 2013, *Religion and Politics in Swaziland: The Contributions of Dr JB Mzizi* (Bloemfontein: SUNPRESS, 360 pp., ISBN 978-1-920382-29-2, R375), in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 73-74; PDF at:

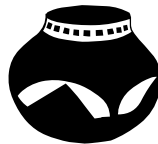
<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

Chitando, Ezra, 2015, review of Elias Kifon Bongmba (ed.) 2012, *The Wiley Blackwell Companion to African Religions* (Malden, MA, etc.: Wiley Blackwell, xxi + 605 pp., ISBN: 978-1-4051-9690-1 (hbk), £129.00), in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 75; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

= *Call for papers*

As Afe Adogame, Editor in Chief of the *AASR e-Journal*, wrote in his *Editors Note*: AASR members and other scholars of the study of the religions of Africa and its Diaspora with an interdisciplinary vision and focus are strongly encouraged to submit their research papers for review and publication in *AASR e-Journal*. For the guidelines for authors for the submission of articles, visit <http://www.a-asr.org/journal/guidelines-for-authors/>



## OBITUARY

### IN MEMORIAM STEPHEN ELLIS, 1953-2015<sup>5</sup>



We are very sad to report that Prof. Stephen Ellis died on July 29, 2015. Stephen had leukemia, a disease that first manifested itself three years ago, and was treated effectively until three weeks ago. With great admiration we have seen how Stephen coped with his illness, and until very recently worked on a book manuscript about his most recent research, a history of Nigerian organized crime, which is virtually ready. If you want to share your feelings, that can be done through the ASC ([asc@ascleiden.nl](mailto:asc@ascleiden.nl)) and/or directly to Stephen's partner Gerrie ter Haar ([terhaar@iss.nl](mailto:terhaar@iss.nl)).

Stephen Ellis was born in Nottingham, Great Britain, on June 13, 1953. He studied modern history at the University of Oxford and did his doctoral exam there in 1981. He studied a revolt in Madagascar in the late 1890s, that was published by Cambridge University Press (*The Rising of the Red Shawls*, in 1985). Later he published a book about Madagascar in French (*Un Complot à Madagascar*, 1990, Karthala). In 1979-1980 he had worked as a lecturer at the University of Madagascar, but that was not his first time in Africa: when he was eighteen years old he worked as a teacher in Douala, Cameroon. Between 1982 and 1986 he was head of the African sub-region at the International Secretariat of Amnesty International in London, followed by a position as Editor for the *Africa Confidential* newsletter.

In 1991-1994 Stephen became the General Secretary and later Director of the African Studies Centre at Leiden, followed by an assignment for the Netherlands Ministry of Foreign Affairs (for the Global Coalition for Africa; it resulted in his book *Africa Now*, published in 1996) and a position as senior researcher



<sup>5</sup> <http://www.ascleiden.nl/news/memoriam-stephen-ellis-1953-2015>. Since this obituary was published on July 30, 2015, twenty-four more obituaries have been published worldwide on the internet till 25/10/2015. The URLs (links) to them are listed at the ASC internet site below the ASC obituary.

at the ASC until now. He was also appointed Desmond Tutu Professor at the Free University at Amsterdam from 2008 onwards for two days per week.

Stephen Ellis is the ASC's most prominent scholar, and one of the key researchers in African Studies in the world. The library of the ASC has 82 of his publications.<sup>6</sup> Many of those publications deal with recent or historical political developments in Africa or, often together with Gerrie, about religion in Africa. He wrote most extensively about South Africa, Madagascar, Liberia and Nigeria, but also about Togo, Zambia, and Sierra Leone. Stephen Ellis' personal page at Google Scholar<sup>7</sup> shows that 4,700 colleagues cited his many publications so far. His most popular book is *The Criminalization of the State in Africa*, which he wrote together with Jean-François Bayart and Béatrice Hibou and which was published in 1999 (after a French version that was published two years earlier). Other books that became famous were *The Mask of Anarchy: The Destruction of Liberia and the Religious Dimension of an African Civil War* (2001), *Worlds of Power: Religious Thought and Political Practice in Africa* (together with Gerrie ter Haar, 2004) and *Comrades against Apartheid: The ANC & the South African Communist Party in Exile* (together with Tsepo Sechaba, 1992). Among his recent publications are: *External Mission: The ANC in Exile, 1960-1990* (2013), *Season of Rains: Africa in the World* (2012; there is also a version in Dutch, *Het Regenseizoen*) and *West Africa's International Drug Trade* (2009).

Prof. Ton Dietz,  
Director of the African Studies Centre,  
Leiden, The Netherlands,  
On behalf of the African Studies Centre and the ASC Community



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<sup>6</sup> <http://opc-ascl.oclc.org:1080/REL?PPN=071342346>

<sup>7</sup> <https://scholar.google.nl/citations?user=4IqyhNoAAAAJ&hl=nl&oi=ao>

## INTERVIEW WITH PROF. JACOB K. OLUPONA

Anthony Chiorazzi<sup>8</sup>

### THE SPIRITUALITY OF AFRICA<sup>9</sup>

Though larger religions have made big inroads, traditional belief systems, which are based on openness and adaptation, endure.

One of Jacob Olupona's earliest memories in Massachusetts is of nearly freezing in his apartment as a graduate student at Boston University during the great snowstorm of 1978. "I had it. I told my father that I was coming home," he recalled. But after braving that first blizzard in a land far from his native Nigeria, Olupona stuck it out and earned his Ph.D. He went on to conduct some of the most significant research on African religions in decades.



Olupona, professor of indigenous African religions at Harvard Divinity School and professor of African and African-American studies in Harvard's Faculty of Arts and Sciences, recently sat down for an interview about his lifelong research on indigenous African religions. Olupona earned his bachelor of arts degree in religious studies from the University of Nigeria, Nsukka, in 1975. He later earned both an M.A. (1981) and Ph.D. (1983) in the history of religions from Boston University.

Authoring or editing more than half a dozen books on religion and African culture (including the recent *African Religions: A Very Short Introduction* (Oxford University Press)), Olupona has researched topics ranging from the indigenous religions of Africa to the religious practices of Africans who have settled in America. His research has helped to introduce and

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<sup>8</sup> Anthony Chiorazzi has an M.Phil. in social anthropology from Oxford University. He is studying for a master of theological studies (M.T.S.) degree at Harvard Divinity School. He has researched and written about such diverse religious cultures as the Hare Krishnas, Zoroastrians, Shakers, and the Old Order Amish.

<sup>9</sup> Interview with Jacob Olupona in *Harvard Gazette*, October 6, 2015; full text at: <http://news.harvard.edu/gazette/story/2015/10/the-spirituality-of-africa/>

popularize new concepts in religious studies, such as the term ‘reverse missionaries’, referring to African prelates sent to Europe and the United States.

The recipient of many prestigious academic honors and research fellowships, Olupona also received the 2015–2016 Reimar Lust Award for International and Cultural Exchange, considered one of Germany’s most prestigious academic honors. The award allows Olupona a year of study and research in Germany; he is on leave this year (2015–16). Much of Olupona’s work is an attempt to provide a fuller understanding of the complexity and richness of African indigenous thought and practice by viewing it not as a foil or as a useful comparative to better understand Western religions, but as a system of thought and belief that should be valued and understood for its own ideas and contribution to global religions.

GAZETTE: How would you define indigenous African religions?

OLUPONA: Indigenous African religions refer to the indigenous or native religious beliefs of the African people before the Christian and Islamic colonization of Africa. Indigenous African religions are by nature plural, varied, and usually informed by one’s ethnic identity, where one’s family came from in Africa. For instance, the Yoruba religion has historically been centered in southwestern Nigeria, the Zulu religion in southern Africa, and the Igbo religion in southeastern Nigeria. For starters, the word “religion” is problematic for many Africans, because it suggests that religion is separate from the other aspects of one’s culture, society, or environment. But for many Africans, religion can never be separated from all these. It is a way of life, and it can never be separated from the public sphere. Religion informs everything in traditional African society, including political art, marriage, health, diet, dress, economics, and death. This is not to say that indigenous African spirituality represents a form of theocracy or religious totalitarianism — not at all. African spirituality simply acknowledges that beliefs and practices touch on and inform every facet of human life, and therefore African religion cannot be separated from the everyday or mundane. African spirituality is truly holistic. For example, sickness in the indigenous African worldview is not only an imbalance of the body, but also an imbalance in one’s social life, which can be linked to a breakdown in one’s kinship and family relations or even to one’s relationship with one’s ancestors.

GAZETTE: How have ancestors played a role in traditional societies?

OLUPONA: The role of ancestors in the African cosmology has always been significant. Ancestors can offer advice and bestow good fortune and honor to their living dependents, but they can also make demands, such as insisting that their shrines be properly maintained and propitiated. And if these shrines are not properly cared for by the designated descendant, then misfortune in the form of illness might befall the caretaker. A belief in ancestors also testifies to the inclusive nature of traditional African spirituality by positing that deceased progenitors still play a role in the lives of their living descendants.

GAZETTE: Are ancestors considered deities in the traditional African cosmology?

OLUPONA: Your question underscores an important facet about African spirituality: It is not a closed theological system. It doesn't have a fixed creed, like in some forms of Christianity or Islam. Consequently, traditional Africans have different ideas on what role the ancestors play in the lives of living descendants. Some Africans believe that the ancestors are equal in power to deities, while others believe they are not. The defining line between deities and ancestors is often contested, but overall, ancestors are believed to occupy a higher level of existence than living human beings and are believed to be able to bestow either blessings or illness upon their living descendants.

GAZETTE: In trying to understand African spirituality, is it helpful to refer to it as polytheistic or monotheistic?

OLUPONA: No, this type of binary thinking is simplistic. Again, it doesn't reflect the multiplicity of ways that traditional African spirituality has conceived of deities, gods, and spirit beings. While some African cosmologies have a clear idea of a supreme being, other cosmologies do not. The Yoruba, however, do have a concept of a supreme being, called Olorun or Olodumare, and this creator god of the universe is empowered by the various *orisa* [deities] to create the earth and carry out all its related functions, including receiving the prayers and supplications of the Yoruba people.

GAZETTE: What is the state of indigenous African religions today?

OLUPONA: That's a mixed bag. Indigenous African spirituality today is increasingly falling out of favor. The amount of devotees to indigenous practices has dwindled as Islam and Christianity have both spread and gained influence throughout the continent. According to all the major surveys, Christianity and Islam each represent approximately 40 percent of the African population. Christianity is more dominant in the south, while Islam is more dominant in the north. Indigenous African practices tend to be strongest in the central states of Africa, but some form of their practices and beliefs can be found almost anywhere in Africa. Nevertheless, since 1900, Christians in Africa have grown from approximately 7 million to over 450 million today. Islam has experienced a similar rapid growth. Yet consider that in 1900 most Africans in sub-Saharan Africa practiced a form of indigenous African religions. The bottom line then is that Africans who still wholly practice African indigenous religions are only about 10 percent of the African population, a fraction of what it used to be only a century ago, when indigenous religions dominated most of the continent. I should add that without claiming to be full members of indigenous traditions, there are many professed Christians and Muslims who participate in one form of indigenous religious rituals and practices or another. That testifies to the enduring power of indigenous religion and its ability to domesticate Christianity and Islam in modern Africa. The success of Christianity and Islam on the African continent in the last 100 years has been extraordinary, but it has been, unfortunately, at the expense of African indigenous religions.

GAZETTE: But yet you said it's a mixed bag?

OLUPONA: Yes, it's a mixed bag because in the African diaspora — mostly due to the slave trade starting in the 15th century — indigenous African religions have spread and taken root all over the world, including in the United States and Europe. Some of these African diaspora religions include Cuban *Regla de Ocha*, Haitian Vodou, and Brazilian Candomble. There is even a community deep in the American Bible Belt in Beaufort County, S.C., called *Oyotunji Village* that practices a type of African indigenous religion, which is a mixture of Yoruba and Ewe-Fon spiritual practices. One of the things these diaspora African religions testify to is the beauty of African religions to engage a devotee on many spiritual levels. A follower of African diaspora religions has many choices in terms of seeking spiritual help or succor. For example, followers can seek spiritual direction and relief from healers, medicine men and women, charms [adornments often worn to incur good luck], amulets [adornments often used to ward off evil], and diviners [spiritual advisers]. I should also state that there are signs of the revival of African indigenous practices in many parts of Africa. Modernity has not put a total stop to its influence. Ritual sacrifices and witchcraft beliefs are still common. Moreover, the religions developed in the Americas impact Africa in that devotees of the African diaspora have significant influence on practices in Africa. Some African diasporans are returning to the continent to reconnect with their ancestral traditions, and they are encouraging and organizing the local African communities to reclaim this heritage.

GAZETTE: It sounds like African indigenous religions are dynamic, inclusive, and flexible.

OLUPONA: Yes, and the pluralistic nature of African-tradition religion is one of the reasons for its success in the diaspora. African spirituality has always been able to adapt to change and allow itself to absorb the wisdom and views of other religions, much more than, for example, Christianity and Islam. While Islam and Christianity tend to be overtly resistant to adopting traditional African religious ideas or practices, indigenous African religions have always accommodated other beliefs. For example, an African amulet might have inside of it a written verse from either the Koran or Christian Bible. The idea is that the traditional African practitioner who constructed that amulet believes in the efficacy of other faiths and religions; there is no conflict in his mind between his traditional African spirituality and another faith. They are not mutually exclusive. He sees the 'other faith' as complementing and even adding spiritual potency to his own spiritual practice of constructing effective amulets. Indigenous African religions are pragmatic. It's about getting tangible results.

GAZETTE: What allows African indigenous religions to be so accommodating?

OLUPONA: One of the basic reasons is that indigenous African spiritual beliefs are not bound by a written text, like Judaism, Christianity, and Islam. Indigenous African religion is primarily an oral tradition and has never been fully codified; thus, it allows itself to more

easily be amended and influenced by other religious ideas, religious wisdom, and by modern development. Holding or maintaining to a uniform doctrine is not the essence of indigenous African religions.

GAZETTE: What will Africa lose if it loses its African indigenous worldview?

OLUPONA: We would lose a worldview that has collectively sustained, enriched, and given meaning to a continent and numerous other societies for centuries through its epistemology, metaphysics, history, and practices. For instance, if we were to lose indigenous African religions in Africa, then diviners would disappear, and if diviners disappeared, we would not only lose an important spiritual specialist for many Africans, but also an institution that for centuries has been the repository of African history, wisdom, and knowledge. Diviners — who go through a long educational and apprenticeship program — hold the history, culture, and spiritual traditions of the African people. The Yoruba diviners, for example, draw on this extensive indigenous knowledge every day by consulting *Ifa*, an extensive literary corpus of information covering science, medicine, cosmology, and metaphysics. *Ifa* is an indispensable treasure trove of knowledge that can't be duplicated elsewhere; much of its knowledge has been handed down from *babalawo* [*Ifa* priest/diviner] to *babalawo* for centuries. (I myself have consulted with several diviners for my research on specific academic topics regarding African culture and history; consequently, if we were to lose Africa's diviners, we would also lose one of Africa's best keepers and sources of African history and culture. That would be a serious loss not only for Africans, but also for academics, researchers, writers, and general seekers of wisdom the world over.

GAZETTE: What else would we lose if we lost traditional African Religions?

OLUPONA: If we lose traditional African religions, we would also lose or continue to seriously undermine the African practice of rites of passage such as the much cherished age-grade initiations, which have for so long integrated and brought Africans together under a common understanding, or worldview. These initiation rituals are already not as common in Africa as they were only 50 years ago, yet age-grade initiations have always helped young Africans feel connected to their community and their past. They have also fostered a greater feeling of individual self-worth by acknowledging important milestones in one's life, including becoming an adult or an elder. In lieu of these traditional African ways of defining oneself, Christianity and Islam are gradually creating a social identity in Africa that cuts across these indigenous African religious and social identities. They do this by having Africans increasingly identify themselves as either Muslim or Christian, thus denying their unique African worldview that has always viewed — as evidenced in their creation myths — everything as unified and connected to the land, the place where one's clan, lineage, and people were cosmically birthed. Foreign religions simply don't have that same connection to the African continent.

GAZETTE: How do you balance your Christian and indigenous African identity?

OLUPONA: I was raised in Africa during the 1960s, when the Yoruba community never asked you to choose between your personal faith and your collective African identity. But today that is not the case due to more exclusive-minded types of Christianity and Islam that see patronizing indigenous African beliefs and practices as violating the integrity of their Christian or Muslim principles, but I believe that one can maintain one's religious integrity and also embrace an African worldview.

GAZETTE: How can you do that?

OLUPONA: My father, a faithful Anglican priest, was a good example. Everywhere he went in southwestern Nigeria, he never opposed or spoke out against African culture — including initiation rites, festivals, and traditional Yoruba dress — as long as it didn't directly conflict with Christianity. For myself, I negotiate between my Yoruba and Christian identity by, for example, affirming those aspects of African culture that promote good life and communal human welfare. For instance, in a few years time, I pray that I will be participating in an age-grade festival — for men around 70 years of age — called *Ero* in my native Nigerian community in Ute, in Ondo state. I won't pray to an *orisa*, but I will affirm the importance of my connection with members of my age group. In respect and honor of my culture, I also dress in my traditional Nigerian attire when I'm in my country. I also celebrate and honor the king's festivals and ceremonies in my hometown and other places where I live and do research. Additionally, I will not discourage, disparage, or try and convert those who practice their form of African indigenous religions. Maybe this is why I am not an Anglican priest. In the end, I believe that Africans can make room for a plurality of religious points of view without one religious point of view excluding or compromising the other. An old African adage says: "The sky is large enough for birds to fly around without one having to bump into the other."



## A NEW BOOK

Sharma, Veena, 2015, *Advaita Vedanta and Akan: Inquiry into an Indian and African Ethos*. Shimla: Indian Institute of Advanced Study, xi + 229 pp., ISBN 9789382396215, \$32.90

In this book, Veena Sharma places the yet unexamined consonances and dissonances between two disparate world views – one Indian and the other African – under a comparative lens. It seeks to set up a cross-cultural dialogue even as it aims to understand the two on their own terms through their own epistemological constructs. Through an exploration of the concepts of God and the Human Person, it unravels the aspirational goals framed by each, the degrees of ultimate perfection sought by it and the contributions the two traditions make to human civilization.

The book foregrounds the fact that there are many ways of approaching fundamental questions regarding the human condition, each valid in its own historical and geographical context. It provides an insight into how each world view points to a different approach to the universe; to relations between the Divine and the world, and between humans and humans, leading to different types of social formations and related issues and having far reaching influence on their understanding of morality, ethics, justice, group cohesion and how they deal with defaulters. An understanding of those approaches can enable sharper insights and deeper reflections into the strong and weak points of one's own particular tradition.

The field work shows that despite sustained and pervasive exposure to other belief systems – especially the colonial intervention – the two indigenous systems continue to deeply impact the mindsets of their followers.

In a global environment of increased social interactions the book seeks to showcase freshly negotiated relations that transcend traditional prejudices and biases.



## PERSONS & POSTS

Vita Duva

### LEADING SCHOLAR IN AFRICAN DIASPORA JOINS PTS FACULTY IN SPRING 2016<sup>10</sup>



Princeton Theological Seminary will welcome the Maxwell M. Upson Professor of Christianity and Society, **Dr. Afe Adogame**, to its list of world-class faculty members in the spring. Adogame is a leading scholar of the African Diaspora. 'We are thrilled to have Dr. Adogame join our seminary community', PTS President M. Craig Barnes said. 'He is a leading scholar of the African Diaspora who will help us stay relevant to a changing society'. Adogame, who specializes in both the teaching and researching of new dynamics of religious experiences and expressions in Africa and the African Diaspora, is also well versed in Afri-

can Christianities and new indigenous religious movements. The academic has published two book monographs and edited and co-edited 14 books and more than 90 essays in peer-reviewed journals – of which some are also book chapters. 'I am excited to help the seminary advance its theological curriculum in conversation with social science', Adogame said. 'I want to prepare students for sustainable leadership in the 21<sup>st</sup> century. My courses will equip them with theoretical resources and interdisciplinary perspectives that will enhance and deepen theological studies and Christian practices in the church and society'. Adogame holds a Ph.D. in history of religions from the University of Bayreuth in Germany. Since 2005, he has served as associate professor of world Christianity and religious studies, and as the director of the international [program?] at School of Divinity, New College, at The University of Edinburgh in Scotland. Adogame is editor-in-chief of The African Association for the Study of Religions e-Journal, *Journal for the Study of Religions of Africa and its Diaspora*, deputy editor of the *Journal of Religion in Africa* and associate editor of *Studies in World Christianity*.

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<sup>10</sup> *The Princeton Sun*, September 2, 2015; cf. <http://theprincetonsun.com/2015/09/02/leading-scholar-in-african-diaspora-joins-pts-faculty-in-spring-2016/>



**Rosalind I.J. Hackett**, IAHR President 2005-2015 and AASR founding member, has been elected Vice-President of the International Council for Philosophy and Humanistic Sciences (ICPHS) / *Conseil International de Philosophie et des Sciences Humaines* (CIPSH)<sup>11</sup> at the CIPSH General Assembly, held in Paris, at UNESCO headquarters, on October 15<sup>th</sup> 2014. IAHR has been an active member of CIPHS since 1951,<sup>12</sup> and has received considerable financial support from it until 2010 when UNESCO was faced with a severe financial crisis and cut back its subventions to CIPSH dramatically.<sup>13</sup> Rosalind is now Visiting Professor, Women's Studies in Religion Program, Harvard Divinity School (2014-15) in addition to Professor in the Department of Religious Studies, University of Tennessee, Knoxville, USA. Her research interests are the religions of Africa; new religious movements; religion and sound; religion and gender; religion and media.<sup>14</sup>



**Esther Acolatse**, AASR North American Representative and Assistant Professor at Duke University was ordained into the Ministry of the Presbyterian Church on Sunday, 28 September 2015. For her research interests and publications, visit:

<https://divinity.duke.edu/academics/faculty/esther-acolatse>



**Benjamin F. Soares**, Senior Research Fellow at the African Studies Centre (ASC) at Leiden, The Netherlands, has been appointed Professor of the Anthropology of Islam in Africa and its Diaspora at the University of Amsterdam (UvA) in its Faculty of Social and Behavioural Sciences. Soares is a scholar of Islam and Muslim societies in Africa. He conducted research in Mali, Mauritania, Nigeria, Senegal, and Sudan, as well as among West African Muslims living in Europe and Asia. His research focuses particularly on religious life from the early 20<sup>th</sup> century to the present, on changing modalities of religious expression, different

<sup>11</sup> CIPHS defines itself as 'non-governmental organisation within UNESCO, which federates hundreds of different learned societies in the field of philosophy, human sciences and related subjects'.

Cf. <http://icphs.zhongyan.org/web/faq.htm>.

<sup>12</sup> Cf. [Pettazzoni, Raffaele, e.a. (eds.)] 1956, *Atti dell'VIII Congresso Internazionale di Storia delle Religioni*. Firenze: G.C. Sanzoni-Editore, 79

<sup>13</sup> Cf. *IAHR Bulletin (Erfurt Congress Edition) 40 (August 2015)*, [PDF at: <http://iahr.dk/bulletins/IAHR-XXI-ERFURT-CONGRESS-BULLETIN-40-AUG-2015.pdf>], pp. 64-65, 78

<sup>14</sup> Cf. <http://hds.harvard.edu/people/rosalind-i-j-hackett>; <http://religion.utk.edu/faculty/hackett.php>

modes of belonging, and emergent social imaginaries in colonial and postcolonial West Africa. In addition, he is also studying contemporary Muslim public intellectuals in Africa. He is the author of *Islam and the Prayer Economy* (University of Michigan Press & Edinburgh University Press, 2005), and co-editor, with René Otayek, of *Islam and Muslim Politics in Africa* (Palgrave Macmillan, 2007), with Rosalind Hackett of *New Media and Religious Transformations in Africa* (Indiana University Press, 2015), and with Adeline Masquelier of *Muslim Youth and the 9/11 Generation* (University of New Mexico Press, 2016).



**Rijk van Dijk**, Senior Research Fellow at ASC-Leiden (African Studies Centre, Leiden University) has been appointed Professor Extraordinary to the chair, Religion and Sexuality in Africa. He delivered his inaugural address *Faith in Romance: Toward an Anthropology of Romantic Relationships, Sexuality and Responsibility in African Christianities* (Amsterdam: University of Amsterdam, 27 pp.<sup>15</sup>) on June 24, 2015.



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<sup>15</sup> PDF at [http://www.oratiereeks.nl/upload/pdf/PDF-4153weboratie\\_Van\\_Dijk\\_-\\_DEF.pdf](http://www.oratiereeks.nl/upload/pdf/PDF-4153weboratie_Van_Dijk_-_DEF.pdf)

## NEW ASRSA EXECUTIVE

At the 2015 ASRSA annual meeting at the University of Johannesburg, a new Executive of the Association for the Study of Religion in Southern Africa (ASRSA) was chosen. They are:



**President:** Prof. Abdulkader Tayob. He holds the Professor's Chair of Islam, African Publics and Religious Values at the University of Cape Town. His particular interests are in Religion Education, Islam and Modernity.



**Vice President:** Prof. Farid Esack. He is currently the head of the Department of Religion Studies at the University of Johannesburg. His particular fields of study are in Qur'anic Studies and Islamic Liberation Theology



**Treasurer:** Ms Beverly Vencatsamy, who has been the treasurer for the last two years, has kindly agreed to continue to serve in this position. She currently lectures at UKZN (University of KwaZulu/Natal) in the Department of Religious Studies. Her research interests are in Comparative Religion, Gender and Community Engagement.



**Secretary:** Dr Maria Frahm-Arp lectures in the Department of Religion Studies at the University of Johannesburg. Her areas of particular interest are the sociology of religion, Pentecostalism in Southern Africa and Anglican Studies in Africa.



**Editor** of the ASRSA international journal: *Journal for the Study of Religion* (JSR): Prof Jannie Smit will continue as the editor for JSR. He lectures in the School of Religion, Philosophy & Classics at the University of KwaZulu-Natal. His research primarily focuses on Comparative Religion with focus on Christianity

## NEW MEMBERS

AASR is pleased to welcome the following new members:

**Shreve, Adam**, PhD Candidate

The University of Edinburgh, Edinburgh, UK

Email: [Adam.Shreve@ed.ac.uk](mailto:Adam.Shreve@ed.ac.uk)

**Ekwenye John, PhD**, Lecturer

Department Of Social Science Education

Masinde Muliro University of Science and Technology. Kakamega, Kenya

Email: [jekwenye@mmust.ac.ke](mailto:jekwenye@mmust.ac.ke) ([jekwenye@yahoo.com](mailto:jekwenye@yahoo.com))

**Juanita Meyer (Maiden: Loubser)**, PhD Practical Theology, Postdoctoral Fellow

Research Institute for Theology and Religion, University of South Africa, Pretoria, South Africa. Email: [meyerj@unisa.ac.za](mailto:meyerj@unisa.ac.za)

**Mwangi, Maryann**, Lecturer and Head of Department (HOD) in Sociology and Psychology  
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**Pamela Kima, PhD**, Part Time Lecturer

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**Nicole Wagner, (M.A.)**, Doctoral Research Fellow

University of Cologne, Department of Cultural and Social Anthropology, Köln, Germany

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**Serah Madiiga Kitsiiri (Masters of Arts Degree in Religion)**, Part time lecturer

Masinde Muliro University of Science and Technology, Kakamega, Kenya.

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**Abigail Kerubo Osoro**, Adjunct Lecturer in Kisii and Laikipia,

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**Reverend Jacob Chirchir**

Kapsabet Bible College, Kapsabet, Kenya

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***Ulrich Relebogilwe Kleinhempel***

Independent Researcher, Fuerth, Germany

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Department of Philosophy and Religious Studies, Moi University, Kenya

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***Samuel Kehinde Fabunmi***

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Email : [fabunmisk@yahoo.com](mailto:fabunmisk@yahoo.com)

***Nandi Ogodo Manyasa Jacob, PhD***, Associate Professor of Social Sciences

Kaimosi University College, Kakmega, Kenya

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***Pauline Mark Lere, PhD***

University of Jos, Jos, Nigeria

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## CONFERENCE ANNOUNCEMENT

### 7th BIENNIAL AASR CONFERENCE IN AFRICA

RELIGION, SEXUALITY, AND IDENTITY IN AFRICA & THE AFRICAN DIASPORA

University of Ghana, Legon, Accra

July 26-29, 2016



UNIVERSITY OF GHANA

### CALL FOR PAPERS

Secularism as a dominant human experience in the age of globalisation presents a notion of an inclusive religious, cultural and moral evolution. However, a plurality of religions, cultures, genders, sexualities, sexual orientations and identities is emerging in association with secularism. Though some of these issues are not particularly new on the African continent, they are taking new forms and vitality and have become topical and, at times, flashpoints in several African societies and diasporic communities. Consequently, discourses (oral and written) on these issues reveal diverse and sometimes sentimental and pedestrian perspectives, mainly grounded on typically religious, cultural and moral claims. At the same time there is limited academic scholarship on the issues. With the African continent currently grappling with some moral issues such as same-sex relationships (LGBT), it is critical for scholars in the study of religions to dispassionately deliberate, explore and provide informed contributions to the debate in this era of rapid social change. This AASR conference provides the right place and space for scholars of different disciplinary traditions to rigorously examine this issue.

The conference invites panel and paper proposals that address this theme and related issues from critical perspectives, taking into consideration the specific contexts of Africa and the

## AASR BULLETIN **43** (NOVEMBER 2015)

<http://www.a-asr.org/>

African diaspora. This research and related discourses are relevant as we seek to chart the path for the future of Africa and its diaspora.

Papers that engage any of the following and related issues are invited for presentation at this conference:

- Religious and moral underpinnings of gender in Africa and the African Diaspora
- Sexuality in Africa and the African Diaspora
- Teaching African sexualities in Africa and/or the African Diaspora
- Masculinities and masculinity studies in Africa and the African Diaspora
- Femininities: plurality and the debate on feminism in Africa and the African Diaspora
- Religion, masculinities, gender-based violence and HIV
- Queering, xenophobia and violence in Africa and the African Diaspora
- Sexualities, sexual orientations, violence and human rights in Africa and the African Diaspora
- Religion, migration, class and sexuality
- Religious views of humanity and the LGBT debate in Africa
- The LGBT debate and North-South ecumenical/interfaith relations
- Religion, sexuality and the media
- Religion, sexuality and law
- Philosophy, person and gender
- Philosophy, human identity and sexuality

In addition, at least two special panels will focus on issues of theory and method in the study of religion(s) in Africa with special reference to the theme of the conference.

### **ABSTRACTS**

- Abstracts of proposed papers should not exceed three hundred (300) words. Authors should ensure that abstracts reflect the title of their paper(s).
- Author's contact details (name, institutional affiliation, email address and phone number) should be provided in a separate page or sheet.
- All submissions are to be made electronically using [aasr2016@ug.edu.gh](mailto:aasr2016@ug.edu.gh)
- Abstracts are to be received by **31 December 2015**.

## AASR BULLETIN **43** (NOVEMBER 2015)

<http://www.a-asr.org/>

### Registration fees

Type of Registration	Regular Members	Student Members
Early Bird Rate (Now—30 April)	\$160	\$100
Late Registration Rate (After 30 April)	\$180	\$120
One-Day Rate	\$60	\$40
Two-Day Rate	\$100	\$80

Conference registration includes the following: entrance to the conference, conference materials, refreshments during the day, and meals (lunches and dinners).

**NOTE:** The above registration rates are for AASR members who have paid their membership dues for 2016. For members in Europe, America and other western or stronger economy countries, the annual fee is \$60. For members from other countries the annual fee is \$30. Students and retired persons are to pay half of the annual fee for their country. For more information and to join the AASR and/or to pay dues online, visit the AASR website (<http://www.a-asr.org/membership/>), or email the AASR Treasurer, Abel Ugba ([A.Ugba@uel.ac.uk](mailto:A.Ugba@uel.ac.uk)).

**NOTE:** Participants interested in having their abstracts in the conference ‘book of abstracts’ must register by 31 May.

**NOTE:** Participants should submit their draft papers by 30 June.

### Additional Conference Costs

Conference Dinner	\$45
Excursion	TBA

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<http://www.a-asr.org/>

### **CONFERENCE ACCOMMODATION**

University of Ghana Campus Accommodation

Conference reference Code: AASRCONF2016

#### **Option #1: Institute of African Studies Yiri Lodge**

Email: [yirilodge@gmail.com](mailto:yirilodge@gmail.com), Tel: 00233-302-513386/7, 00233-205-796333, 00233-244-735647 or 00233-233-735647.

1. Suite (New site) – GHS 550.00
2. Double room (New site) – GHS 280.00
3. Twin room (New site) – GHS 250.00
4. Single occupancy (Old site) – GHS 140.00
5. Single room (Old site) – GHS 210.00

#### *Option #2: University of Ghana Guest Centre*

Email: [guestcentre@gmail.com](mailto:guestcentre@gmail.com) Tel: 00233-289-500184 or 00233- 288-512513

Bedsitter:

1. Single (Old site) – GHS 150.00
2. Single (New site) – GHS 240.00
3. Double (Old site)– GHS 180.00
4. Double (New site)– GHS 280.00

Flat:

1. Single (Old site) – GHS 200.00
2. Single (New site) – GHS 320.00
3. Double (Old site)– GHS 240.00
4. Double (New site)– GHS 360.00

### Off-Campus Accommodation

#### *Option #1:*

Hotel Obama [www.HOTELOBAMAGHANA.COM](http://www.HOTELOBAMAGHANA.COM) ; [hotelobamaghana@gmail.com](mailto:hotelobamaghana@gmail.com)

1. Rate (flat) – \$70.00

#### *Option #2: Erata Hotel*

[www.eratahotel.com](http://www.eratahotel.com) Email: [infor@eratahotel.com](mailto:infor@eratahotel.com) or [eratahotel@hotmail.com](mailto:eratahotel@hotmail.com) Contact: 00233-(0)544-336701 or +233-(0)263-003927

1. Standard \$100.00

## AASR BULLETIN **43** (NOVEMBER 2015)

<http://www.a-asr.org/>

2. Double occupancy – \$120.00
3. Airport pick-up available
4. This rate applies to conference attendees irrespective of length of stay

For further enquires, please contact Rose Mary Amenga-Etego: [aasr2016@ug.edu.gh](mailto:aasr2016@ug.edu.gh)



University of Ghana

## RECENT PUBLICATIONS

Abbink, J., 2014, 'Religion and Politics in Africa: The Future of "the Secular"', in *Africa Spectrum* 49, 3: 83-106, PDFat: <http://hdl.handle.net/1887/29901>

[This essay discusses the continued importance that religion holds in African life, not only in terms of numbers of believers, but also regarding the varieties of religious experience and its links with politics and the 'public sphere(s)'. Coinciding with the wave of democratization and economic liberalization efforts since about 1990, a notable growth of the public presence of religion and its political referents in Africa has been witnessed; alongside 'development', religion will remain a hot issue in the future political trajectory of the continent. Its renewed presence in public spheres has also led to new understandings of what religion means and how it figures into both 'world-making' and identity politics. This will prolong the challenges associated with the role and status of religion in the 'secular state model' found in most African countries. Can these states, while 'besieged' by believers, maintain neutrality among diverse worldviews, and if so, how? The paper discusses these issues in a general manner with reference to African examples, some taken from fieldwork by the author, and makes a philosophical argument for the development of a new kind of 'secular state' that can respect the religious commitments of African populations.]

Abbink, Jon, 2015, 'The Cross in Ethiopian Christianity: Ecclesial Symbolism and Religious Experience', in Bongmba 2015: ??-?? (chapter 7)

Abdalla, Salma Mohamed Abdalmunim, 2014, 'Contradicting State Ideology in Sudan: Christian-Muslim Relations among the Internally Displaced Persons in Khartoum: The Case of Mandela and Wad al-Bashir Camps', in Chesworth & Kogelmann 2014: ??-??

Abdullahi, Abdurahman M., 2015 [?], *The Islamic Movement in Somalia: A Study of the Islah Movement, 1950-2000*. London/Abuja: Adonis & Abbey Publishers, 430 pp., ISBN 978-1-909112-51-3 (pbk), £25

[The book provides a detailed and empirically rich narrative of the *Islah* Movement as a case study which has influenced and made an impact on other Islamist organizations in recent decades. The author provides an insider's view of the Islamic Movement being one of the leaders of *Islah*.]

Adewale, Olubiyi Adeniyi, 2015, 'Re-examining the Message of the Parable of the Prodigal Son in the Light of its Context', in *Ilorin Journal of Religious Studies* 5, 1: 53-72; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1042/578>

[The paper begins by examining the traditional understanding of the parable by looking at four authors. After this, the contexts of the parable as furnished in Luke 15:1-3 and 15:4-10 are examined both linguistically and culturally in the light of the 1st Century Palestine to bring out the contextual implication. Words like 'tax-collectors', 'sinners', 'Pharisees', and 'scribes' are examined to reveal what class of people they stand for. Having seen that the listed groups are samples of the two classes of people representing the socio-religious divide of the Jewish community in the days of Jesus and that they are all Jews, the principle of application is then applied to limit the application of the parable in the conclusion. In an earlier paper, 'A Yoruba Reading of the Parable of the Prodigal Son', I have already stated that since all the members of the classes are Jews, interpreting the parable to apply to a believer versus an unbeliever situation cannot be sustained.]

Adelowo, E. Dada, (ed.) 2014, *Perspectives in Religious Studies*. Ibadan : HEBN Publishing, 3 vol. (VIII, 211 p.; X, 377 p.; XI, 427 p.), ISBN 9780814450

[This edited work consists of three volumes on the subject of religion in Africa, with a focus on Nigeria, and southern Sudan. The first volume includes chapters on theories of religion and world religions. The second volume contains contributions on biblical, mainly Old Testament, studies, church and religious history, and on Christianity and Islam in the African, or Nigerian, context. The third volume holds chapters on religion from a sociological and ethical perspective, African traditional religion and Islam.]

= *Volume I*: E. Dada Adelowo, Theories of religion; M.P. Adogbo, Religious experience: the manifestation of the sacred; T.F. Jemiriye, African concept of God; A. Dzurgba, Divinities in African traditional religions with emphasis on West Africa: a study of selected West African divini-

ties; M. P. Adogbo, Symbols and symbolism in African indigenous religion: the Urohobo of Nigeria as a case study; P.A. Dopamu, Yoruba magic and medicine; E. Dada Adelowo, Judaism and Hinduism; M.A. Abdu-Raheem, The basic components of Islam; E. Dada Adelowo, Christianity; B. Saraswathama, Shinto; A. Dzurgba, Sikhism: a study of a reformed religious movement.

= *Volume II*: G.O. Abe, Old Testament covenants; A.E. Array-Chidomere, Charisma: a case study of succession narrative in the Old Testament; J.A. Ilori, Moral theology of the Old Testament prophets; D.J.I. Ebo, Re-ordering of Amos' visions; J.M. Enomate, The theology of *Ger* in the Old Testament; O.K. Peters, The lamb christology of the apocalypse; D.T. Ejenebo, The Holy Spirit and God in the theology of Paul; M.F. Akangbe, St. Paul's conception of the Church as reflected in Galatians; Philip Baker, History rediscovered: the relationship between history and faith; E. Ade Odomuyiwa, The early African Church Father-St. Augustine of Hippo (354-430 A.D.): a case study; D.T. Ejenebo, Contextualisation of Christianity in Africa; G.O. Abe, Contextualisation of Christian sacraments: a case study of the Anglican communion in Nigeria; D.O. Olayiwola, African experience of Christianity: a historical review; A. Dzurgba, A historical survey of the Church of Christ in the Sudan among the Tiv; M.O. Akinwumi, Origin and development of the Gospel Faith Mission Churches in the southern part of Ondo State; E.A. Odeyemi, Christianity and Church hierarchies: a case study of the African Churches in Agege, Lagos; E.A. Odumuyiwa, A history of the Church reformation in the sixteenth century A.D.: merits and demerits; J.B. Ogundana, Islam and Borno; Ademola Adeleke, Islam and the Hausa culture; E. Dada Adelowo, Plurality of religions and its effects: a case-study of the situation in Yorubaland of Nigeria.

= *Volume III*: D.O. Olayiwola, Church and national development: the evangelist and social change in modern Nigeria; G.O. Abe, Religion and Nigerian political future: The role of the Church; G.O. Abe, The Nigerian Church in entrepreneurship; R.A. Akanmidu, Religion and communication: a socio-anthropological approach; J.A. Ebigbola, The impact of religion on population change in Nigeria; S.N. Adiele, The contribution of Christian education to the development of southern Igboland; S.A. Adewale, Personal morality and religious faith; A.A. Zurgba, Ethics of African traditional religion; E. Dada Adelowo, Ethics of Islam and Christianity; R.A. Akanmidu, The theistic arguments; E. Dada Adelowo, Nigerian traditional religion and Islam in interaction; E. Dada Adelowo, Comparative religion: the contents of Yoruba oral traditions, the Quran, Hadith and the Bible; Father J.P. Kenny, Towards better understanding of Muslims and Christians; E. Dada Adelowo Islamic revolution in Hausaland; Felix Dare-Alao, Islam in the middle belt of Nigeria; E. Dada Adelowo, The beginnings, expansion and consolidation of Islam in Oyo-Yorubaland in the nineteenth century; A.R.I. Doi, Islam in Igboland: history and culture-contact; M.A. Abdu-Raheem, Islamic mysticism in relation to the African milieu; E.O. Oyelade, Healing in Yoruba Islam: problems and prospect - an aspect of Islamic modernism; Ademola Adegbite, The influence of Islam on music and dance among the Yoruba; Zakariyah I. Oseni, Hajj.

Agai, Jock, 2015, 'Reading the Near-Death Experience from an African Perspective', in *HTS Teologiese Studies / Theological Studies* 71, 1: 7 pp.; PDF at:

[http://www.hts.org.za/index.php/HTS/article/viewFile/2898/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2898/pdf_1)

[The scientific study of near-death experience (NDE) teaches that NDE does not entail evidence for life after death, but a study of NDE from an African perspective implies that NDE could serve as a yardstick which supports African traditional beliefs concerning death and resurrection. Using references from Ancient-Egyptian afterlife beliefs and those of the Yorubas of Nigeria, I argue that, for Africans, the percipients of NDE did not only come close to death but are regarded as having truly died. The purpose of this research is to initiate an African debate on the subject and to provide background-knowledge about NDE in Africa for counsellors who counsel NDE percipients that are Africans.]

Agyekum, Kofi, 2011, 'The Ethnopragmatics of the Akan Palace Language of Ghana', in *Journal of Anthropological Research* 67, 4: ??-??

[This paper deals with formal language at the chiefly palaces of the Akan people of Ghana. The Akan language is spoken in six regions in the southern parts of Ghana. These areas are inhabited by native Akans and by Ghanaian immigrants representing other ethnic groups. The paper looks

at Akan palace language from the point of view of the norms and values of Akan culture and shows the rich use of language in sociocultural communicative events at the Akan palace. I focus on the following questions: How different is royal oratory from ordinary language? What is the place of formality and politeness in palace language? How do children acquire competence in palace language? What is required of participants? What are the functions of palace language? What is the current state of the palace language? And, have there been any dramatic changes in the palace language from urbanization, modernization, and the influence of Western cultures and religion?]

Ahmed, Einas, 2015, 'Militant Salafism in Sudan', in *Islamic Africa* 6, 1-2: 164-184

[One of the significant developments to occur after more than two decades of Islamists' rule in the religious domain in Sudan is the emergence of Salafism. The increasing political pragmatism of the Islamists and the lenient policy towards most of the religious trends have contributed largely to the proliferation of Salafi activities including political militant Salafism. The rise of militant Salafism and Salafi political actors created a space of concurrence with other religious groups particularly with the dominant Sufi brotherhoods leading sometimes to the eruption of violence. This has destabilized the longstanding peaceful cohabitation among opposing religious groups with the Islamists progressively moving towards the centre of the religious spectrum and emerging as a mediator. This article studies two trends of the Salafi spectrum in Sudan representing different models. It highlights their respective relations with the Islamists regime while highlighting the underlying religious driving principles.]

Akpan, Otoabasi, 2015 [?], *War and Conquest without Weapons: Understanding and Overcoming the Boko Haram Challenge in Nigeria*. London/Abuja: Adonis & Abbey Publishers, 125 pp., ISBN 978-1-909112-34-6 (pbk), £16.99

[The Boko Haram insurgency in Nigeria should be seen as both a phenomenon and as an activity. As a phenomenon it should be seen as expressions of injustice and de-development in Nigeria; and as an activity it should be seen as expressions of violence and destruction to satisfy orgiastic aspirations, especially in some northern parts of Nigeria. This deadly scenario provokes soul-searching questions: Why is Nigeria constantly enmeshed in deadly conflicts? What conditions fertilize social violence in our societies? What were the warning signals or accumulation of combustible materials that were ignored? What conditions could engender peace and security in a plural society like ours? Are the violence entrepreneurs engaging Nigeria in conversation or are they determined to crack its history? Is Nigeria sitting on a keg of gunpowder? Are Nigerian youths dissatisfied with the political economy of Nigeria? Is the aggression of the Boko Haram a product of frustration, religious messianism or terrorism? How can the swords of Damocles in Nigeria be turned into ploughshares? And how can the phenomenon of Boko Haram in Nigeria and its activities in some parts of Northern Nigeria be stopped? These are some of the questions which the book tries to provide answers for.]

Akuno, Emily Achieng, 2015, 'Church Music in Africa: Space for Enculturation and Transformation', in Bongmba 2015: ??-?? (chapter 27)

Ali, Osman Mohamed Osman, 2014, "'Sharī'a and Reality": A Domain of Contest among Sunni Muslims in the District of Shendi, Northern Sudan', in Chesworth & Kogelmann 2014: ??-??

Amanze, James N., 2015, 'Christianity and Politics in Southern Africa, 1960-2013', in Bongmba 2015: ??-?? (chapter 23)

Amara, Ramzi Ben, 2014, "'We Introduced Sharī'a": The Izala Movement in Nigeria as Initiator of Sharī'a-reimplementation in the North of the Country: Some Reflections', in Chesworth & Kogelmann 2014: ??-??

Amster, Ellen J., 2014, *Medicine and the Saints: Science, Islam, and the Colonial Encounter in Morocco, 1877-1956*. Austin: University of Texas Press, 334 pp., ISBN: 978-0-292-76211-4 (pbk), \$20.10

[This book traces a history of colonial embodiment in Morocco through a series of medical encounters between the Islamic sultanate of Morocco and the Republic of France from 1877 to 1956. Drawing on a wealth of primary sources in both French and Arabic, the author investigates the positivist ambitions of French colonial doctors, sociologists, philologists, and historians; the

social history of the encounters and transformations occasioned by French medical interventions; and the ways in which Moroccan nationalists ultimately appropriated a French model of modernity to invent the independent nation-state. This research reveals how Moroccans ingested and digested French science and used it to create a nationalist movement and Islamist politics, and to understand disease and health. In the colonial encounter, the Muslim body became a seat of subjectivity, the place from which individuals contested and redefined the political realm.]

?Andel, Tinde van, & Paul Westers 2010, 'Why Surinamese Migrants Continue to Use Medicinal Herbs from their Home Country', in *Journal of Ethnopharmacology* 127, 3: 694-701

Anderson, Allan Heaton, 2013, 'Eritrean Pentecostals as Asylum Seekers in Britain', in *Journal of Religion in Africa* 43, 2: 167-195

[This article explores the background and issues relating to the plight of Eritrean Pentecostal asylum seekers, and is based on background literature on the Eritrean context and interviews with Eritrean asylum seekers in the UK. It explores the historical, political, and religious context of Eritrea and analyses the challenges presented to British immigration officials by the presence of Eritrean asylum seekers who claim to be persecuted for their Pentecostal faith. The article examines the processes from the perspective of personal narratives of asylum seekers, their reasons for fleeing their country, the documents and statements used to deny them asylum in the application process, and the characteristics of their faith that are often overlooked.]

Anderson, Allan H., 2015, 'Pentecostalism in Southern Africa', in Bongmba 2015: ??-?? (chapter 19)

Asamoah-Gyadu, J.K., 2014, 'Therapeutic Strategies in African Religions: Health, Herbal Medicines and Indigenous Christian Spirituality', in *Studies in World Christianity* 20, 1: 70-90

[The use of herbs has been the main means of curing diseases in traditional Africa and this continued through the colonial period to present times. Widely held traditional views that interpreted certain diseases as caused by supernatural agents meant that, although some ailments could be naturally caused, in most cases, shrine priests and diviners were needed to dispense herbal preparations for clients. Christian missionaries mostly – though by no means all – denounced herbal medicines as evil, looking on them as pagan because of the close relationship between herbs and agents of local divinities. At the emergence of the African independent church movement at the beginning of the twentieth century, herbal medicines acquired a sacramental value, and today they are obtained from churches and local prophets as therapeutic substances infused with spiritual power for healing. The sacramental interpretation of herbs has been extended to those obtained from prayer places and grottoes under the supervision of historic mission denominations, a phenomenon that has virtually transformed the image of herbs and herbal medicines in African therapeutic systems.]

Asamoah-Gyadu, J. Kwabena, 2015, 'Christianity and Politics in West Africa', in Bongmba 2015: ??-?? (chapter 21)

Asakitkpi, E.A., 2008, 'Born to Die: The *Ogbanje* Phenomenon and its Implication on Childhood Mortality in southern Nigeria', in *The Anthropologist* 10, 1: 59–63

Asekhauno, A.A., & C.E. Ukhun 2015, 'God, Heaven and Hell: The Philosophy of Belief', in *Ilorin Journal of Religious Studies* 5, 1: 35-52; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1041/577>

[The issues (of God, heaven and hell) rest in probabilism. There is the need to emerge from the ensuing dilemma of deciding. Consequently, this paper, using the analytical method, articulates the logic/sense in believing heaven/hell real or otherwise. It indicates that heaven and hell, for the unbeliever, may be hypothetical; they, for the believer, are categorical positions. It also lays out the options available to the deciding agent. The paper, therefore, concludes that it could be more reasonable and beneficial for one to believe and make heaven—such that even if heaven turns out to be a farce, nothing would have been lost since one would have lived a moral/desirable life on earth; that there is some gain in believing in God, heaven/hell as a reasonable probability—which is a pedestal for public morality here on earth.]

Ashforth, Adam, 2015, 'The Meaning of "Apartheid" and the Epistemology of Evil', in Olsen & van Beek 2015: ??-??

- Atiemo, Abamfo O., 2013, *Religion and the Inculturation of Human Rights in Ghana*. London/New York: Bloomsbury, 256 pp., ISBN: 9781441164940 (eBook), £19.99  
[Based on fieldwork conducted in Ghana, the author establishes a convergence between human rights and local religious and cultural values in African societies. He argues that human rights represent universal 'dream values'. This allows for a cultural embedding of human rights in Ghana and other non-Western societies. He argues that 'dream values' are usually presented in religious language and proclaimed, for example, by prophets and seers or expressed in certain forms of taboo, proverbs or legal norms. He employs the concept of inculturation, adaptation of the way Church teachings are presented to non-Christian cultures, as a hermeneutical tool for developing a model to understand the encounter between universal human rights and local cultures.]
- Atiemo, Abamfo O., Ben-Willie Golo & Lawrence Boakye (eds.) 2014, *Unpacking the Sense of the Sacred: A Reader in the Study of Religion*. London: Ayebea Clarke, 203 pp., ISBN 0992843626, 9780992843625, US\$ 22.50 (= Arts and Humanities Series : University of Ghana Readers, 7)
- Atiemo, Abamfo O., 2014, 'Fighting for the Rights of the Gods: Tradition, Religious Human Rights and the Modern Nation-State in Africa – A Ghanaian Case-Study', in Cephas N. Omenyo & Eric B. Anum (eds.) 2014, *Trajectories of Religion in Africa: Essays in Honour of John S. Pobee*. Amsterdam-New York: Rodopi, 2014, 233-247
- Atiemo, Abamfo O., 2014, 'What is Religion?: The Question of Definition in the Study of Religions', in Atiemo, Golo & Boakye 2014: 8-20
- Atiemo, Abamfo O., 2015, 'Religion and Custom are not the Same: Sacred Traditional States and Religious Human Rights in Contemporary Ghana', in Pieter Coertzen, Len Hamsen and Christy Green (eds.) 2015, *Law and Religion in Africa: The Quest for the Common Good*. Stellenbosch: SUN Press, 15-35
- Augis, Erin, 2014, 'Aïcha's Sounith Hair Salon: Friendship, Profit, and Resistance in Dakar', in *Islamic Africa* 5, 2: 199-224  
[Whereas high-profile women leaders in Dakar, Senegal's *Sunnī* movement engage public media like radio and television to disseminate their movement's ideals of Islamic reform and modesty for women, lesser-known female authorities convert private spaces like their homes into public forums ('internal publics') as a means to perpetuate *Sunnī* norms. This article examines the case of Aïcha, who as owner of a prosperous *Sunnī* beauty salon that she operates in her living room, educates other women about reformist values and provides employment for female adherents. In this way, lesser-known female authorities like Aïcha may spread more potent political and intercultural messages about state secularism, *tariqas*, and Muslim femininity for the movement than illustrious female *Sunnī* leaders.]
- Aye-Addo, Charles Sarpong, 2013, *Akan Christology: An Analysis of the Christologies of John Samuel Pobee and Kwame Bediako in Conversation with the Theology of Karl Barth*. Eugene [OR]: Pickwick Publications, xxx + 208 pp., ISBN-13: 9781620321553 (pbk), \$26.00  
[This dissertation critically engages these two attempts to construct an authentic African Christology that uses indigenous religio-cultural concepts to speak of the Jesus encountered in the Bible. This project affirms and shares the concerns of this theological movement. However, it questions some of the assumptions and constructive moves: it also seeks to examine the extent to which these attempts have delivered on the promise of honoring both the biblical witness and indigenous thought.]
- Babou, Cheikh A., 2011, 'A West African Sufi Master on the Global Stage: Cheikh Abdoulaye Dièye and the Khidmatul Khadim International Sufi School in France and the United States', in *African Diaspora* 4, 1: 27-49  
[Based on extensive interviews in the United States and in France and on the examination of Murid internal sources and scholarly secondary literature, this article investigates the efforts of the late Sufi sheikh, Abdoulaye Dièye, to expand the Muridiyya Muslim *tariqa* in France and North America. I am particularly interested in examining the foundations of Dièye's appeal, his struggle to earn legitimacy and relevance on the global stage, and the response of diverse constituencies to his calling. I contend that the attraction of Dièye's teachings to Europeans, Americans, and

- Africans in the diaspora, is rooted in his dual cultural outlook as a Western educated and traditionally trained *Murid*.]
- Badran, M. (ed.) (2011). *Gender and Islam in Africa: Rights, Sexuality, and Law*. Stanford: Stanford University Press, 336 pp., ISBN 9780804774819 (hbk.), \$60  
[This volume examines ways in which women in Africa are interpreting traditional Islamic concepts in order to empower themselves and their societies. African women, it argues, have promoted the ideals and practices of equality, human rights, and democracy within the framework of Islamic thought, challenging conventional conceptualizations of the religion as gender-constricted and patriarchal. The contributors come from the fields of history, anthropology, linguistics, gender studies, religious studies, and law. Their depictions of African women's interpreting and reinterpreting of Islam go back into the nineteenth century and up to today, including analyses of how cultural media such as popular song and film can communicate new gender roles in terms of sexuality and direct examinations of religious and religiously based family law and efforts to reform them.]
- Balcomb, T., 2013, 'Theological Education and the Relevance of African Worldviews: Shifting the Paradigm', in I.A. Phiri & D. Werner (eds.) 2013, *Handbook of Theological Education in Africa*. Dorpspruit (SA): Regnum Books International, 576–588
- Bang, Anne K., 2015, 'The Riyadha Mosque Manuscript Collection in Lamu, Kenya', in *Islamic Africa* 6, 1-2: 209-215
- Barnard, M., H. Mbaya & Cas Wepener 2014, 'Burning, Blessing and Burying: Social Capital Formation in Churches in South Africa', in W. Gräb & L. Charbonnier (eds.) 2014, *The Impact of Religion on Social Capital Formation and Social Development in Different Cultural Contexts: Entering the Field in an International and Interdisciplinary Perspective*. Berlin/Münster: LIT Verlag, 109-126
- Barnes, Andrew E., 2015, "'Making Good Wives and Mothers": The African Education Group and Missionary Reactions to the Phelps Stokes Reports', in *Studies in World Christianity* 21, 1: 66-85  
[The discussions that took place between the Colonial Office and Christian missions over the implementation of the recommendations of the Phelps Stokes Education Commissions merit more historical investigation. While missions voiced little public opposition to the reforms of mission education outlined in the two reports, over time, in meetings and conferences sponsored by the International Missionary Council (IMC), missionary challenges to the recommendations mounted. This was especially the case with the recommendations concerning the education of African girls. Thomas Jesse Jones, leader of the two Phelps Stokes Education Commissions and author of the two reports, argued that schools for African girls should focus on the training of future Christian matriarchs, who would supply colonial states with the healthy, disciplined labour forces those states desperately desired. J. H. Oldham of the IMC took the point in presenting the Phelps Stokes recommendations and the government proposals based upon the recommendations to missionaries. Oldham discovered that missionaries questioned Shaw's expertise and rejected the idea that girls should be educated only to be wives and mothers.]
- Baum, Robert, 2015, 'Historical Perspectives on West African Christianity', in Bongmba 2015: ??-?? (chapter 4)
- Becker, Felicitas, 2014, 'Fashioning Selves and Fashioning Styles: Negotiating the Personal and the Rhetorical in the Experiences of African Recipients of ARV Treatment', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??
- Beek, Wouter van, 'Shrines and Sacred Places in Two Traditional West African Religions', in Paul Post, Philip Nel & Walter van Beek (eds.) 2014, *Sacred Spaces and Contested Identities: Space and Ritual Dynamics in Europe and Africa*. Trenton: Africa World Press, 65-82
- Beek Walter E.A. van, & William C. Olsen 2015, 'Introduction: African Notions of Evil: The Chimera of Justice', in Olsen & van Beek 2015: ??-??
- Beek, Walter E.A. van, 2015, 'Evil and the Art of Revenge in the Mandara Mountains', in Olsen & van Beek 2015: ??-??
- Benagiano, G., S. Carrara, V. Filippi & I. Brosens 2011, 'Condoms, HIV and the Roman Catholic Church', in *Reproductive BioMedicine Online* 22, 7: 701-709

- Biney, Moses, 2015, 'African Christianity and Transnational Religious Networks: From Africa to America and back to Africa', in Bongmba 2015: ??-?? (chapter 20)
- Biri, Kudzai, 2014, 'Migration, Transnationalism and the Shaping of Zimbabwean Pentecostal Spirituality', in *African Diaspora* 7, 1: 139-164  
 [This article explores the effects of global expansion and the importance of diasporic transnational connections on the theology and practice of an African Pentecostal church, Zimbabwe Assemblies of God Africa (ZAOGA), one of the largest and oldest Pentecostal churches in Zimbabwe. The growth of this Pentecostal movement, both within and without Zimbabwe, has depended centrally on the homeland church leadership's capacity to maintain transnational connections with its own external congregations, termed Forward in Faith Ministries International (FIFMI). The article examines how transnational ties, strengthened through the phenomenal exodus from Zimbabwe from 2000 and the associated creation of new diasporic communities, have affected the church's teaching and practice. ZAOGA's teaching encouraged emigration over the period of the Zimbabwe crisis, but combined this with an emphasis on departure as a temporary sojourn, stressed the morality and importance of investing in the homeland, and promoted a theology of Zimbabwe as morally superior to the foreign countries where diasporic communities have grown up. A sense of transnational Pentecostal religious community has thus developed alongside the circulation of essentialised notions of national cultural difference hinging on derogatory stereotypes of foreigners while elevating the moral supremacy of Zimbabwean nationhood.]
- Biri, Kudzai, 2015, 'Christianity and Tradition: An Ethical Evaluation of the Discourse on Feminism and Empowerment in the Zimbabwe Assemblies of God Africa (ZAOGA) Church', in Mangena, Chimuka & Mabiri 2015: 25-40
- Black, Joseph William, 2013, 'Offended Christians, Anti-Mission Churches and Colonial Politics: One Man's Story of the Messy Birth of the African Orthodox Church in Kenya', in *Journal of Religion in Africa* 43, 3: 261-296  
 [Thomas Nganda Wangai's personal account of the beginnings of the Orthodox Church in Kenya gives a first-hand narrative of the Kikuyu resistance to mission Christianity and mission-imposed education that led to the break with the mission churches and colonial-approved mission schools. The desire to remain Christian while throwing off the yoke of Western versions of Christianity led Nganda and other early leaders to seek out a nonmission form of Christianity that reflected the ancient purity of the early church. Nganda tells the story of how a schismatic archbishop of the African Orthodox Church provided the initial leadership for the nascent Orthodox movement. Nganda charts the interrelatedness of the search for an ecclesiastical identity and the decision to align with the Alexandrian Patriarchate and the growing political conflict with the Kenyan colonial authorities. The paper concludes with Nganda's description of the Orthodox Church's response to the declaration of Emergency in 1953, along with the hardship and suffering that the subsequent ten years of proscription imposed.]
- Blunt, Robert, 2013, 'Oracles, Trauma, and the Limits of Contextualization: Naming the Witch in Contemporary Kenya', in *Journal of Religion in Africa* 43, 3: 329-349  
 [This article revisits Terence Ranger's call for scholars of the occult in Africa to better historicize, contextualize, and disaggregate the subject. I argue that Ranger's imperative fails to define what type of object of study the occult is and take seriously the 'aggregation' of the occult as an empirical ethnographic fact. I suggest that 'the occult' is often experienced as both a proliferating series of oracular institutions for contending with feelings of affliction, and as invisible forces whose origin and nature are compound. I turn to James Siegel's work on witchcraft to bring attention to the experiential dimension of the occult, and provide an extended ethnographic account of a moment in which the source, nature, and means of redress of an individual's occult affliction cannot be determined. I argue, in line with Siegel, that historicization and contextualization, while important, risk denaturing the occult and impairing our understanding of its persistence.]
- Bochow, Astrid, & Rijk van Dijk 2012, 'Christian Creations of New Spaces of Sexuality, Reproduction, and Relationships in Africa; Exploring Faith and Religious Heterotopia', in *Journal of Religion in Africa* 42, 4: 325-344

[In many African societies today Christian churches, Pentecostals in particular, are an important source of information on sexuality, relationships, the body, and health, motivated in part by the HIV/AIDS pandemic but also related to globally circulating ideas and images that make people rethink gender relations and identities through the lens of 'romantic love'. Contextualizing the contemporary situation in the history of Christian movements in Africa, and by applying Foucault's notion of heterotopia, this introduction and the subsequent papers show that Christian doctrines and practices are creating social spaces of altering relational ethics, identities and gender roles that appeal especially to upwardly mobile women.]

Bompani, Barbara, 2016, "'For God and for my country': Pentecostal-Charismatic Churches and the Framing of a New Political Discourse in Uganda', in van Klinken & Chitando 2016: ??-??

Bonacci, Giulia 2015, 'Mapping the Boundaries of Otherness: Naming Caribbean Settlers in Ethiopia', in *African Diaspora* 8, 1: 34-50

[This paper analyses the stranger-host relationship through examples of names, which are taken or asserted by Caribbean Rastafari, and attributed or given to them by Ethiopians. In the late 1950s a Caribbean Rastafari population settled on the outskirts of Shashemene, a southern Ethiopian town. I explain how these settlers, inspired by a popular tradition of Ethiopianism, identify themselves as "real Ethiopians". I analyse as well the names they claim (Jamaican, Rastafari) and the names given to them by Ethiopians (*sädätäñña färänjočč*, *tukkur americawi*, *balabbat* and *baria*). These names illustrate the changing representations the Ethiopians have of the Caribbeans and the shifting position of the latter in Ethiopian society. The complexities of the diasporic subject "returned home" and those of the national setting are discussed, thus mapping the boundaries of otherness at work. Based on extensive research in Jamaica and Ethiopia, this paper draws on archival, written, and oral sources in English and Amharic.]

Bongmba, Elias K., 2015, 'Introduction', in Bongmba 2015: ??-??

Bongmba, Elias K., 2015, 'Christianity in North Africa', in Bongmba 2015: ??-?? (chapter 1)

Bongmba, Elias K., 2015, 'From Medical Missions to Church Health Services', in Bongmba 2015: ??-?? (chapter 30)

Bongmba, Elias K., 2015, 'Conclusion: Studying African Christianity: Future Trajectories', in Bongmba 2015: ??-??

Bongmba, Elias Kifon, (ed.) 2015, *Routledge Companion to Christianity in Africa*. Florence [Kentucky]: Routledge, 576 pp., ISBN 9780415705028 (hbk.), \$240.00

[This volume offers a multi-disciplinary analysis of the Christian tradition across the African continent and throughout a long historical span. The volume offers historical and thematic essays tracing the introduction of Christianity in Africa, as well as its growth, developments, and effects, including the lived experience of African Christians. Individual chapters address the themes of Christianity and gender, the development of African-initiated churches, the growth of Pentecostalism, and the influence of Christianity on issues of sexuality, music, and public health.]

Bonk, Jonathan, 2015, 'Religion and Security in Africa: A Christian Perspective', in Triebel 2015: 53-89

Broqua, Christophe, 2016, 'Islamic Movements against Homosexuality in Senegal: The Fight against AIDS as Catalyst', in van Klinken & Chitando 2016: ??-??

Bruijn, M.E. de, 2014, 'The Itinerant Koranic School: Contested Practice in the History of Religion and Society in Central Chad', in J. Bouju & M.E. de Bruijn (eds.) 2014, *Ordinary Violence and Social Change in Africa*. Leiden: Brill, 63-84

Buggenhagen, Beth, 2012, *Muslim Families in Global Senegal: Money Takes Care of Shame*. Bloomington: Indiana University Press, 256 pp., ISBN 978-0-253-22367-8 (pbk), \$24.95

[Senegalese Murid migrants have circulated cargo and currency through official and unofficial networks in Africa and the world. *Muslim Families in Global Senegal* focuses on trade and the transmission of enduring social value through cloth, videos of life-cycle rituals, and religious offerings. Highlighting women's participation in these networks and the financial strategies they rely on, the author reveals the deep connections between economic profits and ritual and social authority. She discovers that these strategies are not responses to a dispersed community in crisis, but rather produce new roles, wealth, and worth for Senegalese women in all parts of the globe.]

- Buitendag, Johan, 2014, 'Between the Scylla and the Charybdis: Theological Education in the 21<sup>st</sup> Century in Africa', in *HTS Theologies Studies / Theological Studies* 70, 1: 5 pp.; PDF at: [http://www.hts.org.za/index.php/HTS/article/viewFile/2855/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2855/pdf_1)  
[The article reflects on the challenges of theological education in the 21<sup>st</sup> century and in Africa. Reputation, impact, success and funding have become the driving forces of the modern university. However, we are living in the 21<sup>st</sup> century and in Africa with a subsequent frame of reference that is holistic and faith-based. The article therefore argues for a multi- and transdisciplinary approach towards the nature of a university and recognition of the unique contribution theological education can contribute. Due to the inherently cooperative nature of theological scholarship, theological education could be able to avoid the extremes of the Scylla and the Charybdis, that is, fideism and secularisation, and therefore be able to survive at an academic institution. Both sectarianism and scientism should be avoided. Theological education in Africa needed to travel the same difficult road of theological faculties in Europe in the previous century.]
- Burnet, Jennie E., 2015, 'Genocide, Evil and Human Agency: The Concept of Evil in Rwandan Explanations of the 1994 Genocide', in Olsen & van Beek 2015: ??-??
- Burchardt, Marian, 2010, 'Challenging Pentecostal Moralism: Erotic Geographies, Religion and Sexual Practices among Township Youth in Cape Town', in *Culture, Health & Sexuality* 13, 6: 669-684
- Burchardt, Marian, 2013, 'Equals before the Law?: Public Religion and Queer Activism in the Age of Judicial Politics in South Africa', in *Journal of Religion in Africa* 43, 3: 237-260  
[This article takes the case of Christian mobilization around the legal recognition of same-sex marriage in South Africa to investigate the intertwinement of religious and sexual rights struggles. Linking the anthropology of law, the sociolegal literature on judicialization, and studies of public religion, it argues that both same-sex activism and religious mobilization should be understood in terms of judicial politics. The article analyses religious responses to lesbian and gay judicial activism and presents a typology that reveals the structured diversity of these responses in terms of public discourse, political strategy, and legal argument. Two dimensions are key to conceptualizing these responses: religious communities' ontological concepts of the world, including ideas about human agency and God, and their relationships to the world, construed in terms of political habitus.]
- Burchardt, Marian, 2014, 'The Logic of Therapeutic Habitus: Culture, Religion and Biomedical AIDS Treatments in South Africa', in van Dijk, Dilger, Burchardt & Rasing 2014: ??-??
- Carney, J.J., 2014, *Rwanda Before the Genocide: Catholic Politics and Ethnic Discourse in the Late Colonial Era*. New York: Oxford University Press, 358 pp., ISBN 9780199982271 (hbk), £47.99  
[This research grows out of newly released archival material from the Missionaries of Africa archives in Rome. The author is the first researcher to consult archival material for the critical revolutionary years that culminated with Rwandan independence in 1962. It is the first post-genocide history to focus explicitly on the 1950s, a decade that established the political and ethnic narratives that dominated Rwanda's post-colonial period. It offers the first analysis of how the Catholic major seminary and other church institutions served as sites of contestation in Rwanda's late colonial ethnic disputes. It reveals how the supposedly primordial Hutu-Tutsi narrative was in fact muted during the early 1950s, overshadowed by black-white tensions in the church and other political narratives framed in non-ethnic terms.]
- Carney, J.J., 2015, 'Christendom in Crisis: The Catholic Church & Postcolonial Politics in Central Africa', in Bongmba 2015: ??-?? (chapter 22)
- Chesworth, John, & Franz Kogelmann 2014, 'Introduction', in Chesworth & Kogelmann 2014: ??-??
- Chesworth, John, & Franz Kogelmann (eds.) 2014, *Sharia in Africa Today: Reactions and Responses*. Leiden, etc.: Brill, xiv + 281 pp., ISBN 9789004250543 (hbk), €112,00/\$156.00  
[This volume explores how Islamic law has influenced relations between Muslims and Christians, through a series of case studies by young African scholars working in four African countries: in Sudan where total Shari'a was applied until recently; in Nigeria where the Northern states re-introduced Shari'a courts; in Kenya where the place of Islamic courts has been contested in constitutional debates; in Tanzania where Muslims are calling for the re-introduction of Islamic courts.]

- Each chapter is based on research carried out by the authors, topics include: relations between Muslims and Christians; how Islamic law has impacted on women; new Islamic movements and the state. It is of importance to anyone interested in the impact of Shari'a in Africa today.]
- Chimuka, Tarisayi Andrea, 2015, 'Witches: Sellouts in Zimbabwe's War of Liberation', in Mangena, Chimuka & Mabiri 2015: 103-116
- Ciekawy, Diane, 2015, 'Distinctions in the Imagination of Harm in Contemporary Mijikenda Thought: The Existential Challenge of Majini', in Olsen & van Beek 2015: ??-??
- Chitando, Ezra, 'African Initiated Christianity in Southern Africa', in Bongmba 2015: ??-?? (chapter 17)
- Cole, Jennifer, 2010, *Sex and Salvation: Imagining the Future in Madagascar*. Chicago: University of Chicago Press, 248 pp., ISBN: 9780226113319 (pbk), \$32  
[*Sex and Salvation* chronicles the coming of age of a generation of women in Tamatave in the years that followed Madagascar's economic liberalization. Eager to forge a viable future amid poverty and rising consumerism, many young women have entered the sexual economy in hope of finding a European husband. Just as many Westerners believe that young people break with the past as they enter adulthood, Malagasy citizens fear that these women have severed the connection to their history and culture. Cole shows how this notion of generational change is both wrong and consequential. It obscures the ways young people draw on long-standing ideas of gender and sexuality, it ignores how urbanites relate to their rural counterparts, and it neglects the relationship between these husband-seeking women and their elders who join Pentecostal churches. And yet, as talk about the women circulates through the city's neighborhoods, bars, Internet cafes, and churches, it teaches others new ways of being.]
- Cole, Jennifer, 2012, 'The Love of Jesus Never Disappoints: Reconstituting Female Personhood in Urban Madagascar', in *Journal of Religion in Africa* 42, 4: 384-407  
[Drawing from extensive fieldwork in east Madagascar, this article examines the role of Pentecostal churches in assuaging gendered suffering among middle-aged women who have become vulnerable to social exclusion. It focuses particularly on two techniques that women use to manage their relationships with husbands and children: cultivated passivity and the creation of a relationship with Jesus through prayer and small acts of exchange. It argues that conversion and the practice of Pentecostal Christianity helps women less by changing their husband's behavior than by offering them an alternative source of authority and a new set of practices through which to build valued personhood.]
- Conradie, Ernst M., 2015, 'Approaches to Religion and the Environment in Africa', in Bongmba 2015: ??-?? (chapter 26)
- Cox, J. L. (2008). 'Community Mastery of the Spirits as an African Form of Shamanism', in [ONLINE] DISKUS. *The Journal of the British Association for the Study of Religions* 9 (Autumn 2008); PDF at: [www.basr.ac.uk](http://www.basr.ac.uk). 9. [http://basr.ac.uk/diskus\\_old/diskus9/cox.htm](http://basr.ac.uk/diskus_old/diskus9/cox.htm)  
[Most scholars agree that shamans can be defined as religious specialists in traditional societies who are believed to enter a trance, leave their bodies and travel to upper or lower worlds in order to heal, predict the future, influence weather and enlist the help of spirits on behalf of the community. Yet, a fundamental disagreement centres on the distinction between those who are possessed by spirits and practitioners who seemingly incarnate spirits at will. In the former case, the medium appears to be controlled by the possessing spirit while in the latter case the specialist masters the spirits. Many scholars, such as Raymond Firth, Merete Jakobsen and the Russian ethnologist of the early twentieth century S.M. Shirokogoroff make controlling spirits, which is the dominant method of shamanic activity in Siberia and other northern regions, the distinctive feature of a genuine shaman, thereby excluding a vast number of societies, particularly in Africa, which feature possession as the primary mode of communication with the spirit world. By examining field material from Zimbabwe and by drawing on arguments by I.M. Lewis, this article interprets the process of becoming a shaman as beginning with spontaneous or involuntary possession and culminating with the shaman becoming expert at entering a trance. The Zimbabwean material confirms that this process occurs also in the development of spirit mediums in Africa, who, after a period of initiation, eventually control the spirits, albeit in cooperation with the community whose induce-

ments and participation in the possession ritual ensure that the spirit ‘speaks’ through the medium. Seen in this light, shamanism can be interpreted as a universal phenomenon, applicable equally in Africa as in Siberia and other northern regions.]

Cox, J.L., 2013, ‘The Transmission of an Authoritative Tradition: That without Which Religion Is Not Religion’, in Afe Adogame, Magnus Echter & O. Freiburger (eds) 2013, *Alternative Voices: A Plurality Approach for Religious Studies*. Göttingen: Vandenhoeck and Ruprecht, 308-323

Cox, James, 2015, ‘Religious Memory as a Conveyor of Authoritative Tradition: The Necessary and Essential Component in a Definition of Religion’, in *The Journal of the Irish Society for the Academic Study of Religions* 2, 1: 5-23; PDF at:

<https://jkapalo.files.wordpress.com/2015/04/religious-memory-as-a-conveyor-of-authoritative-tradition-the-necessary-and-essential-component-in-a-definition-of-religion-pdf1.pdf>

[In a landmark book published in 2000, the sociologist Danièle Hervieu-Léger defined religion as a chain of memory, by which she meant that within religious communities remembered traditions are transmitted with an overpowering authority from generation to generation. After analysing Hervieu-Léger’s sociological approach as overcoming the dichotomy between substantive and functional definitions, this article compares a ritual honouring of the ancestors in which a medium becomes possessed by the senior elder’s ancestor spirit among the Shona of Zimbabwe with a cleansing ritual performed by a Celtic shaman in New Hampshire, USA. In both instances, despite different social and historical contexts, appeals are made to an authoritative tradition to legitimize the rituals performed. This lends support to the claim that the authoritative transmission of a remembered tradition, by exercising an overwhelming power over communities, even if the memory of such a tradition is merely postulated, identifies the necessary and essential component for any activity to be labelled ‘religious’.]

Craffert, Pieter F., ‘What does it Mean to be Possessed by a Spirit or Demon?: Some Phenomenological Insights from Neuro-anthropological Research’, in *HTS Teologiese Studies / Theological Studies* 71, 1: 9 pp.; PDF at: [http://www.hts.org.za/index.php/HTS/article/viewFile/2891/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2891/pdf_1)

[The visible growth in possession and exorcism in Southern Africa can, amongst others, be attributed to the general impression in Christianity that, since Jesus was a successful exorcist, his followers should follow his example. Historical Jesus research generally endorses a view of Jesus as exorcist, which probably also contributes to this idea, yet there is no or very little reflection about either exorcism or possession as cultural practices. This article offers a critical reflection on possession based on insights from cross-cultural and neuro-scientific research. The first insight is that possession is not a single thing, but a collective term for what is a wide range of phenomena. At least two distinct meanings are identified: possession as a label for illness or misfortune, and possession as an indication of forms of human dissociative phenomena. In the latter instance, an impression of possession as a mode of being a Self, together with insights about the inherent potential for dissociative phenomena, provides the background to the view of possession as a cultural technique with a variety of functions. A second insight is that the term possession refers to complex neuro-cultural processes that can be described by means of both cultural and neurological mechanisms. A third insight is that in most ethnographic examples possession is the response or solution to other underlying problems. Against this background the role of exorcism should be reconsidered as clear-cut and worthy of emulation.]

Currier, Ashley, & Joëlle M. Cruz 2016, ‘Religious Inspiration: Indigenous Mobilisation against LGBTI Rights in Postconflict Liberia’, in van Klinken & Chitando 2016: ??-??

D’Alisera, JoAnn, 2010, ‘Public Spaces/Muslim Places: Locating Sierra Leonean Muslim Identity in Washington, D.C.’, in *African Diaspora* 3, 1: 93-109

[In this paper I explore the way in which Muslim space is produced in public venues to become a tangible medium through which Sierra Leonean Muslims living in Washington, D.C. reflect upon the harmonies and tensions of life in the city. I ask how secular sites such as work spaces, street corners and sidewalks are remade by a multiplicity of sanctifying patterns of action that are performed in conscious tension with the way American public spaces are normally perceived. I illustrate the complex ways that spatial practices that emplace the sacred onto mundane sites creates complex social fields in which Sierra Leoneans negotiate the social relations and practical

knowledge of their world. In so doing, I show that sacred meaning and significance can coalesce in any place that becomes a site for intensive religious interpretation and thus essential locations of self-reflection and self-constitution in cities.]

Danfulani, Chikas, 2015, ‘“Education is Education”: Contemporary Muslim Views on Muslim Women’s Education in Northern Nigeria’, in Chesworth & Kogelmann 2014: ??-??

Davis, Joanne, 2015, ‘Family Trees: Roots and Branches – The Dynasty and Legacy of the Reverend Tiyo Soga’, in *Studies in World Christianity* 21, 1: 20-37

[The Reverend Tiyo Soga, ordained as a minister in the United Presbyterian Church of Scotland in December 1856, is a remarkable figure in many ways. However, one area not yet commented on in the scholarly literature on Soga is the legacy of his family within the ministry. This paper examines the role of Soga's parents, ‘Old Soga’ and *NoSuthu*, in his conversion and introduces his wife, Janet Soga, and their seven surviving children, of whom two sons – William Anderson and John Henderson – were ordained ministers and missionaries, and two daughters – Isabelle McFarlane and Francis Maria Anne – worked in missions in the Eastern Cape. In addition, Soga's nephew and namesake, Tiyo Burnside Soga, became an ordained minister and a writer, and since then, several of Soga's great- and great-great-grandchildren have become ministers. This paper seeks to situate the Soga family as a powerful family in South African religious history and its intelligentia.]

Deacon, Gregory, & Gabrielle Lynch 2013, ‘Allowing Satan in?: Moving Toward a Political Economy of Neo-Pentecostalism in Kenya’, in *Journal of Religion in Africa* 43, 2: 108-130

[Neo-Pentecostalism provides African elites with an avenue for legitimation of authority and wealth and, to some extent, bolsters power and authority. Simultaneously, ordinary people look for control over their lives—realities that help explain the explosion of neo-Pentecostal beliefs across sub-Saharan Africa that began in the 1980s. The political legitimacy provided is open to contestation and debate, liable to be rejected by some and questioned by others. Neo-Pentecostalism can offer defence mechanisms or strategies that assist with survival, but rarely socioeconomic or political change. Instead, it tends to detract from a class-based identification of and opposition to structural violence, inequality, corruption, and oppression, and often contributes to a general sense of uncertainty and insecurity regarding relevant and appropriate responses. The outcome is an unsteady reinforcement of unequal relations of power and wealth. This paper sets out these arguments with reference to Kenya, and more specifically the declarations and actions of both politicians and slum residents.]

Demart, Sarah, Bénédicte Meiers & Anne Mélice 2013, ‘Géographies religieuses et migrations post-coloniales: déclinaisons kimbanguistes, pentecôtistes, et olangistes en Belgique’, in *African Diaspora* 6, 1: 122-149

[L’Église kimbanguiste (EJCSK), les Églises de réveil, le Ministère du Combat Spirituel du couple Olangi, sont trois mouvements religieux d’origine congolaise affirmant un christianisme africain affranchi des assignations coloniales et néocoloniales. Bien que ces mouvements soient irréductibles les uns aux autres sur le plan historique, ils sont tous travaillés par la thématique du combat spirituel. Sur la base de recherches menées au sein de ces mondes religieux plurilocalisés, les auteurs examinent la redistribution temporelle et spatiale des territoires sorciers. Après avoir rappelé les métamorphoses de la sorcellerie dans la société congolaise depuis les années 1990, les pratiques et les discours relatifs à la sorcellerie sont examinés pour chacun des mouvements. Les recompositions religieuses qu’engage la migration en Europe sont ensuite mises en perspective en posant la question de savoir dans quelle mesure ces pratiques et discours en situation migratoire activent le référent postcolonial. Si le projet migratoire est avant tout un projet de réalisation de soi et d’affranchissement pour les adeptes du combat spirituel, il est en même temps associé à une entreprise de rédemption d’une Europe jugée en perdition, et même, selon les kimbanguistes, en proie à la sorcellerie. Ce fond commun supporte toutefois aussi des divergences. Tandis que la migration est associée à une reformulation des discours sur la famille pour les olangistes et à une forte transformation des discours et des pratiques de délivrance au sein des Églises de réveil, le déplacement en Europe correspond au contraire pour la diaspora kimbanguiste, à une confrontation accrue avec un territoire considéré comme éminemment sorcier.]

- Dengah II, H. J. François, 2013, 'The Contract with God: Patterns of Cultural Consensus across Two Brazilian Religious Communities', in *Journal of Anthropological Research* 69, 3: ??-??  
[Cognitive anthropologists have used cultural consensus analysis (CCA) to estimate the level of cultural sharing around a particular domain. This method has limits.. Residual agreement analysis (RAA) helps address this lacuna. It can identify subcultural variation and elicit the structural nature of such shared deviation. Utilizing data from Brazilian Pentecostals, CCA demonstrates that this community shares a model of lifestyle success known as *A Vida Completa*. Residual agreement analysis, however, shows systematic deviations from the overall cultural consensus across two congregations. This finding suggests that the distinction between how these two churches conceive of *A Vida Completa* may not be due to unique cultural beliefs but rather to differential emphasis of an underlying shared cultural model. This research demonstrates a novel extension of CCA and provides insights into the characteristics of Brazil's fastest growing religious community.]
- Devisch, René, 2015, 'Ambivalence and the Work of the Negative among the Yaka', in Olsen & van Beek 2015: ??-??
- Dijk, R.A. van, H. Dilger & M. Burchardt, 'The Redemptive Moment: Religion and AIDS-treatment in Africa; An Introduction', i van Dijk, Dilger, Burchardt & Rasing 2014: 1-26
- Dijk, R.A. van, H. Dilger, M. Burchardt & Th. Rasing (eds.) 2014, *Religion and AIDS Treatment in Africa: Saving Souls, Prolonging Lives*. London: Ashgate Publishers, 320 pp., ISBN 978-1-4094-5669-8 (hbk), £63  
[This book critically interrogates emerging interconnections between religion and biomedicine in Africa in the era of antiretroviral treatment for AIDS. Highlighting the complex relationships between religious ideologies, practices and organizations on the one hand, and biomedical treatment programmes, and the scientific languages and public health institutions that sustain them on the other, this anthology charts largely uncovered terrain in the social science study of the Aids epidemic. Spanning different regions of Africa, the authors offer access to issues at the interface of religion and medical humanitarianism and the manifold therapeutic traditions, religious practices and moralities as they co-evolve in situations of AIDS treatment. It also sheds new light on how religious spaces are formed in response to the dilemmas people face with the introduction of life-prolonging treatment programmes.]
- Dijk, Rijk van, 2015, *Faith in Romance: Toward an Anthropology of Romantic Relationships, Sexuality and Responsibility in African Christianities* [inaugural address, delivered at the University of Amsterdam on 24 June 2015]. Amsterdam: University of Amsterdam, 27 pp.; PDF at: [http://www.oratiereeks.nl/upload/pdf/PDF-4153weboratie\\_Van\\_Dijk\\_-\\_DEF.pdf](http://www.oratiereeks.nl/upload/pdf/PDF-4153weboratie_Van_Dijk_-_DEF.pdf)  
[Although Christianity in Africa takes many forms, it is often characterised by strict views on sexuality and relationships. One striking development is that in recent years, these views show an increasing tendency of changing in line with global and middle-class notions of romantic love and a modern lifestyle. In a context where religion has become an important factor in the fight against the HIV-AIDS epidemic, major changes are taking place in the way Christians develop their ideas on relationships, sexuality and feelings. Modern Christian movements are not just influenced by these ideas, but also help shape them: 'Christianity in Africa has become an important carrier of romance [while] in Western history, Christianity and romance remained largely antagonistic' (10). Van Dijk asks how the rise in a 'faith in romance' can be interpreted, especially given the attraction it holds for younger generations in parts of Africa.]
- Dilley, Roy, 2015, 'Attributions of Evil among Haalpulaaren, Senegal', in Olsen & van Beek 2015: ??-??
- Diouf, Mamadou, (ed.) 2013, *Tolerance, Democracy, and Sufis in Senegal*. New York: Columbia University Press, 296 pp., ISBN: 9780231162630 (pbk), \$32.00 / £22.00  
[This collection critically examines 'tolerance', 'secularism', and respect for religious 'diversity' within a social and political system dominated by Sufi brotherhoods. Through a detailed analysis of Senegal's political economy, essays trace the genealogy and dynamic exchange among these concepts while investigating public spaces and political processes and their reciprocal engagement with the state, Sunni reformist and radical groups, and non-religious organizations. The anthology

provides a rich and nuanced historical ethnography of the formation of Senegalese democracy, illuminating the complex trajectory of the Senegalese state and reflecting on similar postcolonial societies.]

Dube, Musa W., 2015, 'Christianity and Translation in Colonial Context: Inventing Globalization', in Bongmba 2015: ??-?? (chapter 9)

Dube, Zorodzai, 2015, 'The Statue Debate: Ancestors and 'Mnemonic Energy' in Paul and Now', in *HTS Teologiese Studies / Theological Studies* 71, 3: 5 pages; PDF at:

<http://www.hts.org.za/index.php/HTS/article/view/3035>

[Why do people in South Africa fight over statues – even to the extent of tying themselves to a mere bust? Using insights, especially from Jan Assmann, the study develops the argument that material culture (such as images and statues) provides the social energy that drives the manner in which history is told, that is, historiography; they provide the 'silent objects' with the power to control the public discourse and collective identity. Statues encapsulate all we need to know, inversely, concerning public discourse, particularly, concerning issues pertaining to control, power and class. From this perspective, those who vandalise them may be regarded as contesting public discourse identity and historiography. Insights from this discussion provide parallel discussions, especially, in Galatians where Paul contrasts the image of Abraham with that of Moses – choosing Abraham as the public image that best represents the identity complexity, cosmopolitan and heterogeneous nature that characterises the Hellenistic context.]

Echtler, Magnus, & Azonzeh Ukah (eds.) 2015, *Bourdieu in Africa: Exploring the Dynamics of Religious Fields*. Leiden, etc.: Brill, xii + 266 pp., ISBN13: 9789004303065 (hbk), €110, \$142

[This volume offers a view of religions as social games played by interested actors. Analyzing practices as strategic moves, this critical approach conceptualizes the religious field as relations of exchange and competition between experts and laity, and explores how the actors' *habitus*, including religious beliefs, serve to misrecognize and thus legitimize relations of power within the religious sphere and beyond. The authors discuss the volatile religious fields of Nigeria, Ethiopia, Eritrea, Kenya and South Africa, with their variably configured tensions between African traditions, Christianity and Islam, but also consider the interrelations of religion with other social fields, with politics, economy, education and law.]

Ekoué, Léocadie, & Judy Rosenthal 2015, 'Azé and the Incommensurable', in Olsen & van Beek 2015: ??-??

Eliastam, John L.B., 2015, 'Exploring *Ubuntu* Discourse in South Africa: Loss, Liminality and Hope', in *Verbum et Ecclesia* 36, 2: 8 pages.

[This article explores the current state of the social value of *ubuntu*. The notion of *ubuntu* seems to offer possibilities for nation building and social cohesion in post-Apartheid South Africa. However, this is contested by scholars who argue that the concept is vague and open to abuse. Interviews reveal that, whilst core elements remain, the meaning of *ubuntu* has been eroded, and is subject to distortion and even abuse. *Ubuntu* exists tightly interwoven with un-*ubuntu*. The notion of liminality is introduced to understand the current state of both *ubuntu* and South African society in transition. A liminal space offers possibilities for the creative re-imagining and recovery of *ubuntu* as a social value that can drive social transformation in South Africa. The lens of discursive leadership offers insight into the ways in which leaders can stimulate and shape *ubuntu* discourse and facilitate the construction of new meaning in society.]

Ellis, Stephen, 2014<sup>2</sup> (1985<sup>1</sup>), *The Rising of the Red Shawls: A Revolt in Madagascar, 1895–1899*. Cambridge: Cambridge University Press, 226 pp., ISBN 9781107634893 (pbk), \$28.99

[Originally published in 1985, this book examines the rising of the *menalamba*, the Red Shawls, against French colonial rule in Madagascar in the 1890s. Using the words of the Malagasy themselves and the archives of the Malagasy kings and queens, as well as European records, Ellis tells from the inside the story of an Afro-Asian society at a moment of crisis. In the century before the French conquest, rising tensions between modernising kings, self-seeking Christian oligarchs and reactionary guardians of the ancient talismans had weakened the capacity of the kingdom to resist. But just two months after the French occupation of the capital the *menalamba* revivalist movement sought to restore the customs of the ancestors and expel the French from the island. The civ-

il war of 1895–9, which was fully described here for the first time, has cast a shadow on Malagasy politics ever since.]

Eshte, Tibebe, 2015, 'Evangelicals: Rereading Ethiopian Pentecostals and Evangelism', in Bongmba 2015: ??-?? (chapter 12)

Ferran, Hugo, 2015, 'The Ethiopian and Eritrean Evangelical Diaspora of Montreal: Music, Identity and Ambivalence', in *African Diaspora* 8, 1: 76-97

[The Ammanuel Montreal Evangelical Church (AMEC) is composed of over 150 members of Ethiopian and Eritrean origin. Through the examination of their musical practices, this article analyzes how music is involved in the construction and expression of religious identities in the context of migration. It appears that in borrowing worship music widespread in Ethiopia and in its diaspora, the faithful highlight the "Ethiopianness" of the group, at the expense of the minority Eritrean identity. The author then reveals that each musical parameter conveys different identity facets. If the universality of the Gospel message is expressed through dance and lyrics, the repertoire and its instrumentarium convey the "Ethiopianness" of the congregation, while the rhythms refer to a multi-ethnic Ethiopian imaginary. As for the local identity (Montreal) of the congregation, it is represented by the combination of several hymns borrowed from the stars of Ethiopian Gospel music. Finally, the paper highlights some musical ambivalences of the faithful who, in the context of migration, feel torn between several cultures.]

Foley, Catherine, 2014, 'Developing Materials for a Digital Library Gallery', in *Islamic Africa* 5, 1: 83-90

[This essay explores how scholars working on 'Pluralism and Adaptation in the Islamic Practice of Senegal and Ghana', a National Endowment for the Humanities (NEH) Collaborative Research project, partnered with a digital humanities center to create freely available online digital collections to enhance research, teaching, and learning about West African Islam. Specifically, the essay reviews the efforts of subject experts in describing and cataloging multimedia collections so that users understand the context in which the primary source materials were created, as well as the overarching purpose of the digital collections. We also describe the technology and standards used for storing, retrieving, and displaying interviews, documents, and images in this collection. In short, this essay provides insight into the processes and challenges by which we transform field and archival research data into contextualized web resources useful for learning about and researching Africa and Islam.]

Frahm-Arp, Maria, 2012, 'Singleness, Sexuality, and the Dream of Marriage', in *Journal of Religion in Africa* 42, 4: 369-383

[In contemporary South Africa the nuclear family, made up of a husband and wife with two or three children living in a suburban area, is considered a social ideal and symbol of social and economic success. In Pentecostal Charismatic Churches the nuclear family is also held up as a symbol of success and as a sign of spiritual favour and blessing. Yet many young professional women who are members of Pentecostal Charismatic Churches struggle to find suitable husbands and marry. This paper examines why these women encounter these difficulties and how the Pentecostal Charismatic Churches in this study are opening up new social spaces in which singleness is an acceptable social state. In so doing the paper shows the complex relationship between weddings, sexuality, and economics in the life of young upwardly mobile Pentecostal Charismatic Christians.]

Frede, Britta, 2014, 'Following in the Steps of 'Ā'isha: Ḥassāniyya-Speaking Tijānī Women as Spiritual Guides (*Muqaddamāt*) and Teaching Islamic Scholars (*Limrābuṭāt*) in Mauritania', in *Islamic Africa* 5, 2: 225-273

[Women in Ḥassāniyya-speaking Sunnī Muslim communities in Mauritania have long served as spiritual guides (*muqaddamāt*) and as teaching scholars (*limrābuṭāt*) for other women. Yet those who have done so have tended to come from a small number of prominent scholarly families. Furthermore, their activities have usually remained hidden outside of their immediate social circles and are actively excluded from the historical record. In recent years, however, a boom in Islamic learning has led to a diversification in the social backgrounds of women acting as Islamic teachers and spiritual guides. At the same time, women's spaces of Islamic learning have become increas-

ingly visible. This article illustrates these changes in women's exercise of Islamic authority by recounting the life stories of several female spiritual guides and teaching scholars in Nouakchott who adhere to the Tijānī Sufi order. It also draws on historical documents and government survey data to contextualize these changes. The stories presented here highlight important aspects of women's performance of religious authority.]

Frede, Britta, & Joseph Hill 2014, 'Introduction: En-gendering Islamic Authority in West Africa', in *Islamic Africa* 5, 2: 131-165

Fretheim, Sara, 2015, 'Early Central African Christianity: Prophets, Priests and Kings', in Bongmba 2015: ??-?? (chapter 5)

Fröchtling, Drea, 2015, 'Uprooted to the very Core: Religious Coping Mechanisms in Situations of Forced Migration and Trafficking', in Triebel 2015: 90-107

Fumanti, Mattia, 2010, "'Virtuous Citizenship': Ethnicity and Encapsulation among Akan-speaking Ghanaian Methodists in London', in *African Diaspora* 3, 1: 12-41

[Akan-speaking Methodists in London make sense of their diasporic experience by claiming 'virtuous' citizenship. Regardless of their legal and formal status, they feel themselves to be citizens of Britain as Methodists, workers and law-abiding subjects. Active membership in the British Methodist church, conceived as an English transnational polity extending to Ghana, allows for this alternative construction, rooted in Methodist Christian ideology of universal and selfless love, and the Akan concept of *tema* - empathy for the pain of others, expressed in moral and material obligations to humanity at large, and family or fellowship members. Encapsulation in ethnically exclusive fellowships has become, however, highly problematic for the British Methodist Church whose internal conversation mirrors wider debates in Britain on multiculturalism and immigrant citizenship. Ghanaians themselves are increasingly aware of this critique, but for them ethnic fellowships do not imply exclusion or exclusiveness: they are the loci where people's agency is experienced, and where they gain recognition and distinction.]

Garrard, David J., 2013, 'The Protestant Church in Congo: The Mobutu Years and their Impact', in *Journal of Religion in Africa* 43, 2: 131-166

[This paper examines the Protestant Church in Congo/Zaire during the regime of Mobutu Sese Seko. It reviews its origins as a loose affiliation of denominations during the days of the Belgian colony and the changes which came about under Bokolele—its driving force and central figure. His goal was to do away with the autonomy of the denominations and create a super Protestant Church in the nation. With the help of government legislation, forced union and centralisation took place. It is the purpose here to highlight some of the forces that were at work and to decide what the consequences were in this marriage of the Protestant Church and the state in Zaire. Not all Protestants yielded to the pressures of state and church and by the 1990s new expressions of faith were emerging in the nation. What then were the outcomes?]

Geest, Sjaak van der, 2011, 'Shifting Positions between Anthropology, Religion and Development: The Case of Christianity', in *Exchange* 40: 257-273; PDF at:

[https://www.academia.edu/5548689/2011\\_Shifting\\_positions\\_between\\_anthropology\\_religion\\_and\\_development\\_The\\_case\\_of\\_Christianity\\_Exchange\\_40\\_3\\_257-273](https://www.academia.edu/5548689/2011_Shifting_positions_between_anthropology_religion_and_development_The_case_of_Christianity_Exchange_40_3_257-273)

[Anthropologists in Africa used to have an ambivalent relationship with missionary Christianity and international development work. Being active in the same areas but with different intentions reinforced mutual stereotypes and added to the uneasiness. This seems to be changing now. Christianity has passed its missionary stage and is now an African religion, interesting to study for anthropologists and 'applied anthropology' allows anthropologists to make their discipline more meaningful and relevant to today's world. The involvement of medical anthropologists in health development is a case in point.]

Giggle, John M., 2007, *After Redemption: Jim Crow and the Transformation of African American Religion in the Delta, 1875-1915*. New York: Oxford University Press, 315 pp., ISBN 978019-5304039 (hbk), \$99; ISBN: 9780195304046 (pbk), \$21.95

[This book examines the sacred world of ex-slaves and their descendants living in the region more densely settled than any other by blacks living in this era, the Mississippi and Arkansas Delta. It challenges the conventional view that this era marked the low point in the modern evolution of

African-American religion and culture. Set against a backdrop of escalating racial violence in a region more densely populated by African Americans than any other at the time, it illuminates how blacks adapted to the defining features of the post-Reconstruction South-- including the growth of segregation, train travel, consumer capitalism, and fraternal orders--and in the process dramatically altered their spiritual ideas and institutions.]

Gilsaa, Søren, 2015, 'Salafism(s) in Tanzania: Theological Roots and Political Subtext of the *Ansār Sunna*', in *Islamic Africa* 6, 1-2: 30-59

[Over the past three decades, the role of Salafism has grown considerably in Tanzania, causing clashes and discord between Muslims, Christians and the state and among Muslims themselves. This article traces the roots of the *Ansār Sunna*, the “defenders of the Sunna”, which is the most conspicuously purist and fast-growing group of Salafi organizations in Tanzania at present. The article discusses the *Ansār Sunna* local and foreign impetuses and situates the *Ansār*'s defense of “pure Sunna” in Tanzania's historical and contemporary politics. The analysis highlights the particularities of individual *Ansār* organizations and the significance of local actors and changing political conditions for the shaping of *Salafi* ideas, practices, and identities. Situating the production of *Salafi* expressions and identities in the ongoing Muslim dialogue within specific environments, the article suggests an inherent diversity, malleability and localizing nature of Salafism.]

Grant, Paul, 2014, 'Dying German in Ghana: The Basel Mission Wrestles with Grief, 1830–1918', in *Studies in World Christianity* 20, 1: 4-18

[Throughout the eighty years preceding the First World War, the Basel Mission's activities in the Gold Coast were overshadowed by endless reports of missionary death and disease. Lengthy bouts of sickness and grief described the very context of mission work. With each turn in the road, the missionaries and the home office alike turned to writing and rewriting their history, and in the process incorporated death into the message of the mission: sacrifice with an assurance of ultimate accomplishment gave way to notions of sacrifice as service in itself. This conversation was profoundly emotional and frequently expressed itself in song and poetry – the field hymnal, for example, included several songs for death and sickness. At the centre of Basel Mission grief lay a particularly German notion of home and spatial belonging called *Heimat*. To these German missionaries, including their supporters in Europe, the tragedy of dying in the mission field was above all dying far away from home.]

Green, Maia, 2015, 'Sorcery after Socialism: Liberalization and Anti Witchcraft Practices in Southern Tanzania', in Olsen & van Beek 2015: ??-??

Guma, Prince Karakire, 2016, 'Narratives of “Saints” and “Sinners” in Uganda: Contemporary (re-)presentations of the 1886 Story of “Queer” Mwanga and Ganda “Martyrs”', in van Klinken & Chitando 2016: ??-??

Gumo-Kurgat, Sussy, & Susan Mbula Kilonzo 2015, 'Church's Role in Prevention, Care and Management of HIV and AIDS in Western Kenya: Case of Vihiga and Busia Districts', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 33-48; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

[The mandate of this essay is two-fold. First, it pays attention to the role of the Church in the care of persons living with HIV and AIDS and the affected. Secondly, it examines the efforts of the Church in prevention and management of HIV and AIDS in Western Kenya. The strategies used by the Church in achieving these two facets therefore forms the basis of the discussion. The viability of these approaches has been discoursed analytically as a basis for providing suggestions that might inform the church leaders and members to rethink the strategies relevant in responding to HIV and AIDS. The discussions are framed under the concept of holistic care and development for humanity. Primary data is sourced from two purposively sampled districts: Vihiga and Busia in Western Kenya. 52 randomly sampled churches provide the sample size from which examples were drawn. As a way forward, given the numerous challenges that the churches face while responding to HIV within communities, we advocate an integrated approach where churches can borrow strategies that work best from their counterparts.]

Gunda, Masiwa Ragies, & Joachim Kugler (eds.) 2012, *The Bible and Politics in Africa*. Bamberg: University of Bamberg Press, 341-362 (Bible in Africa Studies, 7); PDF at: <http://opus4.kobv.de/opus4-bamberg/frontdoor/index/index/docId/472>

[This volume is based on the International Bible Symposium “The Bible and Politics in Africa” which was held in summer 2010 in Kloster Banz (Germany). Some of the articles published here are based on papers presented at IBS 2010. The editors, however, added some articles to broaden the discussion and to also give a voice to those who could not be present at the symposium. The topic of Biblical influence on politics and of political uses of the Bible is of course not merely an African topic. Christian tradition has always stressed that it not only wants to show ways to heaven but also to reconstruct this world according to God’s will. However the topic seems especially relevant in African societies as many of them ascribe a paramount role to the “Word of God” and thus the Bible seems to be used most directly as a handbook for political actions. With their critical analytical approach the contributors of BiAS 7 try to meet this special challenge for Contextual Biblical Studies which has to be taken more serious than it used to be in academic research.]

Gusman, A., 2009, ‘HIV/AIDS, Pentecostal Churches, and the “Joseph Generation” in Uganda’, in *Africa Today* 56, 1: 67-86

Handler, Jerome S., & Kelly E. Hayes 2009, ‘Escrava Anastácia: The Iconographic History of a Brazilian Popular Saint’, in *African Diaspora* 2, 1: 25-51' PDF at:

[http://booksandjournals.brillonline.com/docserver/18725457/v2n1\\_splitsection2.pdf?expires=1443363704&id=id&accname=guest&checksum=21991540064137A4429DA6587135EC9B](http://booksandjournals.brillonline.com/docserver/18725457/v2n1_splitsection2.pdf?expires=1443363704&id=id&accname=guest&checksum=21991540064137A4429DA6587135EC9B)

[This article describes the transformation of an image depicting an unnamed, enslaved African man wearing a metal facemask, a common form of punishment in colonial Brazil, into the iconic representation of the martyred slave Anastácia/Anastasia, the focus of a growing religious and political movement in Brazil. The authors trace the image to an early 19<sup>th</sup> century engraving based on a drawing by the Frenchman Jacques Arago. Well over a century later, Arago’s image increasingly became associated with a corpus of myths describing the virtuous suffering and painful death of a female slave named Anastácia. By the 1990s, Arago’s image (and variations of it), now identified as the martyred Anastácia/Anastasia, had proliferated throughout Brazil, an object of devotion for Catholics and practitioners of Umbanda, as well as a symbol of black pride.]

Hannig, Anita, 2013, ‘The Pure and the Pious: Corporeality, Flow, and Transgression in Ethiopian Orthodox Christianity’, in *Journal of Religion in Africa* 43, 3: 297-328

[This article addresses a key problem at the intersection of medicine and religion: how do people fashion themselves into moral subjects in the midst of acute bodily suffering? In particular, how can we situate the wounded, porous body of obstetric fistula in relation to Ethiopian Orthodox Christian ideals of purity and containment? Through an analysis of regimens of embodied piety among Orthodox Christians in the Amhara region of Ethiopia, this article seeks to delineate the multiplicity of ways in which fistula sufferers are able to exercise their religiosity in the face of their physical affliction, and how they use the very symbols that would seem to alienate them to achieve a powerfully enlightened subject position. This study thus complicates static notions of the sacred to reveal the recursive nature of holiness, and shows that recognition of the body’s imperfection is built into the very system of Orthodox belief and practice.]

Hansen, Stig Jarle, 2012, *Al-Shabaab in Somalia: The History and Ideology of a Militant Islamist Group, 2005–2012*. New York: Oxford University Press, 195 pp., ISBN: 9780199327874 (hbk), \$37.50

[Since early 2007 a new breed of combatants has appeared on the streets of Mogadishu and other towns in Somalia: the *Shabaab*, or youth, the only self-proclaimed branch of al-Qaeda to have gained acceptance (and praise) from Ayman al-Zawahiri and ‘AQ centre’ in Afghanistan. Itself an offshoot of the Islamic Courts Union, which split in 2006, *Shabaab* has imposed Sharia law and is also heavily influenced by local clan structures within Somalia itself. It remains an infamous and widely discussed, yet little-researched and understood, Islamist group. Hansen attempts to go beyond the media headlines and simplistic analyses based on alarmist or localist narratives and, by employing intensive field research conducted within Somalia, as well as on the ground interviews

- with *Shabaab* leaders themselves, explores the history of a remarkable organisation, one that has survived predictions of its collapse on several occasions. Hansen portrays *al-Shabaab* as a hybrid Islamist organization that combines a strong streak of Somali nationalism with the rhetorical obligations of international jihadism, thereby attracting a not insignificant number of foreign fighters to its ranks. Both these strands of *Shabaab* have been inadvertently boosted by Ethiopian, American and African Union attempts to defeat it militarily, all of which have come to nought.]
- Harris, Colette, 2012, 'Masculinities and Religion in Kaduna, Nigeria: A Struggle for Continuity at a Time of Change', in *Religion & Gender* 2, 2: 207-230; PDF at: <https://www.religionandgender.org/articles/abstract/10.18352/rg.7204/>  
[This paper addresses coping strategies used by men in Kaduna to ward off chaos resulting from economic instability, situating them within the global context and national policies on gender and religion. They include upholding a set of gender norms in which adult masculinity's most crucial traits are control over women and children, and breadwinning. These norms were introduced into Nigeria under colonialism and through Islam and Christianity, yet today they are considered to represent local traditions. Religion is also important for coping strategies, especially the newer Pentecostal churches and reformist mosques, characterized by emphasis on literalist interpretations of the scriptures and notions of male superiority. Poor men have particularly welcomed the levels of certainty, moral and material support they provide as well as the legitimization of their gender power positions, especially those struggling to perform appropriate masculinity, while at the same time these establishments have facilitated sectarian violence.]
- Heever, Gerhard van den, 2015, 'Early Christian Discourses and Literature in North African Christianities in the Context of Hellenistic Judaism and Greco-Roman Culture', in Bongmba 2015: ??-?? (chapter 3)
- Hellweg, Joseph, 2016, 'Côte d'Ivoire and the new Homophobia: The Autochthonous Ethic and the Spirit of Neo-liberalism', in van Klinken & Chitando 2016: ??-??
- Hill, Joseph, 2014, 'Picturing Islamic Authority: Gender Metaphors and Sufi Leadership in Senegal', in *Islamic Africa* 5, 2: 275-315  
[Gendered metaphors of begetting, birth, milk nursing, maternal nurturing, virility, filial piety, patrilineage, and marital relationships have been central to Sufi imaginations of religious knowledge and authority for over a millennium. Although the most widely used metaphors are perhaps those of fatherhood for male leaders and motherhood for female leaders, a range of masculine and feminine metaphors can describe either men or women. The Fayḍa Tijāniyya's founder, Shaykh Ibrahim Niasse, is best known to disciples as *Baay* ('Father'). The paternal metaphor is largely reserved for Shaykh Ibrahim's unique place in the movement. Yet women leaders overwhelmingly describe themselves in terms of maternal metaphors, presenting religious leadership as growing naturally out of their maternal qualities. At the same time, these women deconstruct gender distinctions using mystical discourses, sometimes presenting all Sufis as 'men' and sometimes insisting that gender has no reality. Although some scholars have argued that Sufi gender metaphors value men and masculinity while devaluing women and femininity, this article shows that the effects of a metaphor must be sought in the performative context in which it is invoked.]
- Hock, Klaus, 2014, 'Global Transformations - Local Confrontations - Global Variations: Christian-Muslim Relations in Sub-Saharan Africa: Segregation, Coexistence, or Cultural Annihilation?', in W. Gräb & L. Charbonnier (eds.) 2014, *The Impact of Religion on Social Capital Formation and Social Development in Different Cultural Contexts: Entering the Field in an International and Interdisciplinary Perspective*. Berlin/Münster: LIT Verlag, 127-148
- Hodgson, Dorothy L., 2015, 'The Gender of Evil: Maasai Experiences and Expressions', in Olsen & van Beek 2015: ??-??
- Holtzhausen, Herman, 2015, '*Ubuntu* and the Quest for Land Reform in South Africa', in *Verbum et Ecclesia* 36, 2: 8 pages  
[In this article, I ask the question how we can relate *ubuntu* to South African land reform from a practical-theological point of view. I will look at researchers' efforts to understand *ubuntu* and how these efforts do and do not integrate into the conversation around land reform. Referring to land reform, I will focus on two private narratives as opposed to dominant public narratives. An

in-depth discussion on legislation and research on perspectives of land ownership therefore falls outside of the ambit of this article. In conclusion, I will argue that the relationship between a landowner and his or her dispossessed coworkers can be the fertile soil which *ubuntu* requires to find sustainable local answers to land reform.]

Homewood, Nathanael, 2016, ‘“I was on Fire”: The Challenge of Counter-intimacies within Zimbabwean Christianity’, in van Klinken & Chitando 2016: ??-??

Hui Lee, Jia, 2016, ‘The Extraversion of Homophobia: Global Politics and Sexuality in Uganda’, in van Klinken & Chitando 2016: ??-??

Iddrisu, Abdulai, 2013, *Contesting Islam in Africa: Homegrown Wahhabism and Muslim Identity in Northern Ghana, 1920–2010*. Durham [NC]: Carolina Academic Press, 279 pp., ISBN: 978-1-59460-916-9 (pbk), \$38.00

[This book examines the experiences of returnee scholars, an emerging class of elites trained in Saudi and Egyptian theological universities, and their role in educational initiatives and the reconfiguration of Muslim identity in Ghana between 1920 and 2010. Based on oral interviews and significant archival work in Ghana and at the National Archives in London, the book addresses three questions: How did the returnee scholars conceptualize and rationalize local politics and Muslim life in a pluralistic society where Muslims are a minority? How did Ghana’s colonial and post-colonial governments react to the transnational spaces constructed by Muslims generally? And, given the returnee educational imperative, what has been the Saudi and Egyptian influence on the formulation of Muslim culture in Ghana? The book also explores the influence of local *mallams*, in particular Alhaji Yussif Soalihu (Afa Ajura), who was indefatigable as he almost single-handedly spread Wahhabism in Ghana.]

Insoll, T., 2010, ‘Talensi Animal Sacrifice and its Archaeological Implications’, in *World Archaeology* 42, 2: 231–244; PDF at:

<http://www.tandfonline.com/doi/pdf/10.1080/00438241003672856>

[The sacrifice of animals in various types of shrines is a major component of Talensi ritual practice and religious belief. The scale of sacrifice would suggest significant faunal remains might be expected archaeologically. In reality they are infrequent in comparison to other categories of material and almost wholly absent from shrine contexts. The potential reasoning behind this absence is explored in relation to the mechanics of sacrifice and the division of sacrificial animals in particular. This would suggest that sacrifice could have been as important in the past as it is in the present, even if as a practice it is archaeologically negative.]

Ivey G, & T. Myers 2008, ‘The Psychology of Bewitchment (Part I): A Phenomenological Study of the Experience of Bewitchment’, in *South African Journal of Psychology* 38, 1: 54-74

John, Sokfa F., Lilian C. Siwila & Federico Settler 2013, ‘“Men can, Should and Must Change!”: An Analysis of Ezra Chitando's Writings on Africal Masculinities’, in *Journal of Gender and Religion in Africa* 19, 2 (November 2013): 159-181; PDF at:

[https://www.academia.edu/6541055/Men\\_Can\\_Should\\_and\\_Must\\_Change\\_An\\_Analysis\\_of\\_Ezra\\_Chitanos\\_Writing\\_on\\_African\\_Masculinities](https://www.academia.edu/6541055/Men_Can_Should_and_Must_Change_An_Analysis_of_Ezra_Chitanos_Writing_on_African_Masculinities)

[The growth in the field of masculinities and religion in Africa has resulted in the emergence of different ideas and approaches to the subject by African religious scholars. The extent to which these ideas can be utilised and appreciated is sometimes obscured by the context or the specific problems they intend to address. Thus, this paper examined the works of one of the leading and pioneering scholars in the field, Ezra Chitando, in an attempt to re-present his ideas in a way that fosters better appreciation, interaction and further utilization. His works, *Acting in Hope* and *Living with Hope* were examined using the thematic networks analysis as an analytic tool within the theoretical lens of gender justice. It was observed that the thrust of Chitando’s work is the idea that men can, should and must change. Notwithstanding what some might regard as the theoretical limits of his work, Chitando has drawn our attention to the urgency and need for African men to challenge themselves and work for individual and social transformation in terms of gender relations. He does this in a way that makes his writing relevant beyond his familiar HIV AND AIDS writing context. Finally, he article highlights, amongst other things, the need for Chitando to strengthen his theoretical bases.]

- Jok, Jok Madut, 2015, 'The Evil of Insecurity in South Sudan: Violence and Impunity in Africa's Newest State', in Olsen & van Beek 2015: ??-??
- Jones, Ben, 2013, 'The Making of Meaning: Churches, Development Projects and Violence in Eastern Uganda', in *Journal of Religion in Africa* 43, 1:74-94  
[In the Teso region of eastern Uganda recently-formed Pentecostal churches have become a significant part of the local landscape, while the community structures built up by NGOs struggle to keep going once the funding ends. In explaining this difference I make an argument about how institutions are made sense of by people living in a particular place. The Teso region experienced a violent insurgency in the late 1980s and early 1990s and the idea of becoming born again has had particular resonance against this history. By contrast the work of NGOs is at a distance from what matters to people. This is evidenced not only in the rusted road signs that mark the failure of past projects, or in the new aluminium-roofed village churches, but also in the way people talk about churches and NGOs. Discussions about NGOs were dry and matter-of-fact, whereas conversations on new churches were rich and wide-ranging linking to other aspects of village life. Development projects and Pentecostal churches are interpreted differently, and this differential explains the durability of churches and the brief after-lives of development interventions.]
- Joubert, Annekie, 2015 in collaboration with Gerrie Grobler, Inge Kosch & Lize Kriel, *Ethnography from the Mission Field: The Hoffmann Collection of Cultural Knowledge*. Leiden, etc.: Brill, xxiv + 1148 pp., ISBN 9789004297630; e-ISBN 9789004297722, €233, \$301  
[This volume offers a translated and annotated edition of the 24 ethnographic articles by missionary Carl Hoffmann and his local interlocutors published between 1913 and 1958. The edition is introduced by a historic contextualisation using a cultural historical approach to analyse the contexts in which Hoffmann's ethnographic texts were produced. Using historical material and Hoffmann's own words from his personal diaries and letters, the authors analyze the discursive context in which the texts annotated in this book have been compiled. In a concluding chapter the book traces the captivating developments of the orthography of Northern Sotho through Hoffmann's texts over almost half a century. Brill has made the documentary film "A Journey into the Life of a Mission-Ethnographer" which is interlinked with this book available online via its online channels (see below). The digital database of the "Hoffmann Collection of Cultural Knowledge" (HCCK) can be accessed at: <https://rs.cms.hu-berlin.de/hoffmanncollection/pages/home.php>. It is an amalgamation of digital scans, images and video footage relating to missionary Carl Hoffmann's work and life on various mission stations, made available by the Humboldt Universität zu Berlin.]
- Joubert, Annekie, Gerrie Grobler, Inge Kosch & Lize Kriel 2015, *A Journey into the Life of a Mission-Ethnographer*. <http://dx.doi.org/10.6084/m9.figshare.1375528>; this documentary film may also be downloaded from: [http://figshare.com/articles/A\\_Journey\\_into\\_the\\_Life\\_of\\_a\\_Mission\\_Ethnographer/1375528](http://figshare.com/articles/A_Journey_into_the_Life_of_a_Mission_Ethnographer/1375528)  
[This film attempts to give the viewer a better understanding of the man behind these textual sources described in *Ethnography from the Mission Field, The Hoffmann Collection of Cultural Knowledge*, ISBN 978 90 04 29763 0, Brill 2015: Missionary Carl Hoffmann. The film traces a timeline through his life. He is placed in the centre of the narrative by reviewing different facets of his life and experiences in order to link them with the texts and the visuals he produced. The dialectics between a Lutheran missionary and an 'incidental' ethnographer constitute the central motif in the quest to understand the discursive context in which the texts annotated in this book had been compiled and particularly the man that was instrumental in the making of this collection of cultural knowledge. The film envisages to put the readers/viewers in a position where they can 'imagine' missionary Hoffmann's life – a human story embedded in a South African interior where different cultural and political systems prevailed – "a story of changing interests and shifting alliances".]
- Kaag, Maaïke, 2014, 'Gulf Charities in Africa', in J. Benthall & R. Lacey (eds.) 2014, *Gulf Charities and Islamic Philanthropy in the 'Age of Terror' and Beyond*. Berlin [etc.]: Gerlach Press, 79-94
- Kamp, Linda van de, 2012, 'Afro-Brazilian Pentecostal Re-formations of Relationships Across Two Generations of Mozambican Women', in *Journal of religion in Africa* 42, 4: 433-452

[Scholars of Pentecostalism in Africa have repeatedly shown that this religion generally attracts younger generations who perceive the Pentecostal theology of liberation from the bonds of kinship, tradition, and elders as very powerful. This article contributes to the existing scholarly field by examining how different generations of working women and female students in Mozambique find the Afro-Brazilian Pentecostal teachings and practices attractive, particularly when it comes to reshaping their relationships with kin, (ancestral) spirits, and men. It considers how Afro-Brazilian Pentecostalism is helping both younger and older women to reorder their relationships. Drawing on the concept of heterotopia, the role of age is highlighted to demonstrate that Afro-Brazilian Pentecostalism actively seeks to erase important generational hierarchies and differences, turning them into spiritual issues that affect all women regardless of age or generation.]

Kamp, Linda van de, 2015, 'Transatlantic Pentecostal Demons in Maputo', in Olsen & van Beek 2015: ??-??

Kaoma, Kapya, 2016, 'An African or Un-African Sexual Identity?: Religion, Globalisation and Sexual Politics in sub-Saharan Africa', in van Klinken & Chitando 2016: ??-??

Kaunda, Chammah J., 2014, 'The Need for Leadership in Gender Justice: Advancing a Missiological Agenda for the Church in Swaziland', in *Verbum et Ecclesia* 35, 3: 9 pp.

[This article argues that, in a context searching for gender justice, the mission of God should begin with making sensitive the consciousness of Swazi church leaders who, in turn, would act as agents for transforming social consciousness. In this process, the leaders become critically aware that they are called to act as prophetic example by adopting a gender-sensitivity posture and calling the local church to account for its reluctance and slothfulness in teaching and practicing gender-justice values and ideals as one of the key social organs of the country. In addition, the leaders should become conscious of the fact that they have a wider prophetic missiological task to subversively challenge and wisely remind the State about its social responsibility to advance the socially shared agenda of radically promoting the rights, humanity and dignity of women in its domain.]

Kawo, Hassen Muhammad, 2015, 'Islamic Manuscript Collections in Ethiopia', in *Islamic Africa* 6, 1-2: 192-200

[Ethiopian Muslims introduced literary culture and manuscript collection in the mosques after the introduction of Islam in the seventh century. Books were stored and preserved in bookshelves known as *taqet* (Arabic, *tāqat*, shelf). This clearly shows African endogenous culture of preserving textual material that before the introduction of European models for archives and museums. This article demonstrates the collection of Islamic manuscripts in Ethiopian state archives and private collections and illustrates their challenges with recommendation to rescue the collections.]

Keeney, Bradford, 2013, 'Re-entry into First Creation: A Contextual Frame for the Ju/'Hoan Bushman Performance of Puberty Rites, Storytelling, and Healing Dance', in *Journal of Anthropological Research* 69, 1: ??-??

[The Ju/'hoan Bushman origin myth is depicted as providing a contextual frame that orchestrates and gives meaning to their puberty rites, storytelling, and healing dance. These performances are shown to be an enactment of a re-entry from Second into First Creation, the latter an imagined time when the original people could change into animals, communicate with all living forms, and have eternal life without sickness. Here *n/om*, or the presumed vitality of life, change, and creation, is infused into the community. Empowerment of adolescent passage into adulthood, renewal of mythological potency, enhancement of community relations, and healing of sickness take place inside the performances that dramatize re-entry into First Creation. Bushman religion and ceremonial life are shown to highlight the importance of experiences that enact the way changing forms are given primacy over any subsequent naming or indication that stills movement. The latter is regarded as Second Creation. This recurrent passage between First and Second Creation sets the stage for Bushman transformative experience.]

Kgatla, Selaelo T., & Jinho Park 2015, 'Healing in Herero culture and Namibian African Independent Churches', in *HTS Teologiese Studies / Theological Studies* 71, 3: 9 pp.; PDF at:

[http://www.hts.org.za/index.php/HTS/article/viewFile/2922/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2922/pdf_1)

[The current phenomenon of Namibian African Independent Churches (NAICs) draws attention from various people in civil society in Namibia. Although the ministries of NAICs are engaged

with activities which are unusual for Christian churches, such as healing the people, fighting against evil spirits and power, performing certain rituals, prophesying and leading the worship services with African Traditional Religion (ATR) as a frame of reference in 21st century, they do have a very big influence on various aspects of society in Namibia, which cannot be ignored. This is because those activities are familiar to the everyday lives of Africans and in touch with their culture. With regards to this, this article focuses on the causes of integration or harmony between the Herero culture and the NAICs.]

Khamasi, J. Wanjiku, 2015, 'Transcending Female Circumcision: A Call for Collective Unmasking', in Longman & Bradley 2015: 99-110

[This chapter offers a challenging insider perspective on circumcision in Kenya. The author is direct in her call for the practice to be called circumcision, and not mutilation, so as to ensure the name reflects more accurately the way in which women from these communities talk about it amongst themselves. This sensitive and thought provoking chapter highlights the pressures but also the celebrations attached to female circumcision and offers some reasons as to why some women at least seemingly collude with a practice often seen from the outside as brutal. These insights are also useful when reflecting on the challenges of eradication programmes.]

Kheir, Abdallah, 2015, 'Islam and Muslims in Kenya before and after [the] Nairobi Bomb Blast [1998]', PDF at:

[https://www.academia.edu/14527090/Islam\\_and\\_Muslims\\_in\\_Kenya\\_before\\_and\\_after\\_the\\_Nairobi\\_Bomb\\_Blast\\_1998](https://www.academia.edu/14527090/Islam_and_Muslims_in_Kenya_before_and_after_the_Nairobi_Bomb_Blast_1998)

Kilani, Abdulrazaq, & Ibrahim Suberu 2015, 'Martyrs or Terrorists: Suicide Bombing in Islamic Hermeneutics', in *Ilorin Journal of Religious Studies* 5, 1: 119-137; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1045/581>

[The adoption of suicide terrorism by some Muslim groups as a strategic objective of modern warfare is the thrust of this paper. It explicates suicide terrorism as war tactic in contemporary time. It examines the claims that have been advanced for the permissibility of self-sacrifices operation (*al-amaliyyat al-Istishhadiyyah*) or martyrdom, and suicide bombing, which many of the contemporary groups consider as legitimate tactic of war. Hence they qualify the one involved as martyr. The authors use the Qur'an, Hadith, different schools of thought, and contemporary scholars' views to examine the positions and claims that have been advanced. The various sources from classical times to present day provide evidence that martyrdom or self-sacrifice operation is not alien to Islam. But the upsurge of suicide terrorism and suicide bombing among some militant Muslim groups today is not an influence of Islamic fundamentalism or conservatism as is mostly explained in intellectual discourse. It is rather adopted as a war tactic which exists also in other traditions outside Islam. Its permissibility depends on the context of its deployment.]

Kirkegaard, Annemette, 2012, 'Music and Transcendence: Sufi Popular Performances in East Africa, in *Temenos: Nordic Journal of Comparative Religion* 48, 1: 29-48; PDF at:

<http://ojs.tsv.fi/index.php/temenos/article/view/6945/12432>

[This article discusses transcendence in music in relation to popular Sufi performances in East Africa, drawing on specific cases from Zanzibar. Based on fieldwork, it examines ways in which music and movement in a structured event or performance can affect the consciousness. This phenomenon is discussed in close connection to its increasing presence in popular music festivals. The article also addresses the latent conflict between the performative Sufi orders of Islamic faith and the more conservative and increasingly silent Muslims.]

Klaits, F. 2010, *Death in a Church of Life: Moral Passion during Botswana's Time of AIDS*. Berkeley: University of California Press, 368 pp., ISBN: 9780520259669 (hbk), \$29.95, £19.95

[This ethnography explores the healing power of caring and intimacy in a small, closely bonded Apostolic congregation during Botswana's HIV/AIDS pandemic. It shows how members of the Baitshapi Church make strenuous efforts to sustain loving relationships amid widespread illness and death. Over the course of long-term fieldwork, Klaits discovered Baitshapi's distinctly maternal ethos and the 'spiritual' kinship embodied in the church's nurturing fellowship practice. He shows that for Baitshapi members, Christian faith is a form of moral passion that counters practi-

ces of divination and witchcraft with redemptive hymn singing, prayer, and the use of therapeutic substances.]

- Klinken, Adriaan van, 2011, 'Male Headship as Male Agency: An Alternative Understanding of a "Patriarchal" African Pentecostal Discourse on Masculinity', in *Religion & Gender* 1,1: 104-124; PDF may be downloaded from:

<https://www.religionandgender.org/articles/abstract/10.18352/rg.19/>

[In some Christian circles in Africa, male headship is a defining notion of masculinity. The central question in this article is how discourses on masculinity that affirm male headship can be understood. A review of recent scholarship on masculinities and religion shows that male headship is often interpreted in terms of male dominance. However, a case study of sermons in a Zambian Pentecostal church shows that discourse on male headship can be far more complex and can even contribute to a transformation of masculinities. The main argument is that a monolithic concept of patriarchy hinders a nuanced analysis of the meaning and function of male headship in local contexts. The suggestion is that in some contexts, male headship can be understood in terms of agency.]

- Klinken, Adriaan S., 2012, 'The Politics of "Biblical Manhood": A Critical Study of Masculinity Politics and Biblical Hermeneutics in a Zambian Pentecostal Church', in Masiwa Ragies Gunda & Joachim Kugler (eds.) 2012, *The Bible and Politics in Africa*. Bamberg: University of Bamberg Press, 341-362 (Bible in Africa Studies, 7); PDF at:

[https://www.academia.edu/1902440/The\\_Politics\\_of\\_Biblical\\_Manhood\\_A\\_Critical\\_Study\\_on\\_Masculinity\\_Politics\\_and\\_Biblical\\_Hermeneutics\\_in\\_a\\_Zambian\\_Pentecostal\\_Church?auto=download&campaign=weekly\\_digest](https://www.academia.edu/1902440/The_Politics_of_Biblical_Manhood_A_Critical_Study_on_Masculinity_Politics_and_Biblical_Hermeneutics_in_a_Zambian_Pentecostal_Church?auto=download&campaign=weekly_digest)

- Klinken, Adriaan S. van, & Peter Ben Smit 2013, 'Introduction: Jesus Traditions in World Christianity', in *Exchange* 42, 1: 1-15; PDF at:

[https://www.academia.edu/2776822/Introduction\\_Jesus\\_Traditions\\_and\\_Masculinities\\_in\\_World\\_Christianity?auto=download&campaign=weekly\\_digest](https://www.academia.edu/2776822/Introduction_Jesus_Traditions_and_Masculinities_in_World_Christianity?auto=download&campaign=weekly_digest)

[This article offers an introduction to the theme of this special issue of *Exchange*: Jesus traditions and masculinities in world Christianity. Highlighting the historical trajectory of feminist theological debates on the maleness of Jesus Christ and its implications for configurations of gender (read: the position of women) in Christian traditions, this article particularly explores two recent developments: first, the critical discussion in academic, theological and ecumenical circles of men and masculinities in contemporary Christian contexts, and second, the growing body of scholarship on the masculinity (or better, masculinities) of Jesus Christ in the New Testament in relation to masculinities in the early Christian era. Building on these debates and this scholarship, the article identifies a new and critical field of inquiry that explores the complex and productive relationships between the ambiguous and unstable masculinity/ies of Jesus Christ and the multiple and changing masculinities that are found today in the local contexts of an increasingly diverse global Christianity.]

- Klinken, Adriaan van, 2014, 'Homosexuality, Politics and Pentecostal Nationalism in Zambia', in *Studies in World Christianity* 20, 3: 259-281; PDF at:

<http://www.eupublishing.com/doi/pdfplus/10.3366/swc.2014.0095>

[Building upon debates about the politics of nationalism and sexuality in post-colonial Africa, this article highlights the role of religion in shaping nationalist ideologies that seek to regulate homosexuality. It specifically focuses on Pentecostal Christianity in Zambia, where the constitutional declaration of Zambia as a Christian nation has given rise to a form of 'Pentecostal nationalism' in which homosexuality is considered to be a threat to the purity of the nation and is associated with the Devil. The article offers an analysis of recent Zambian public debates about homosexuality, focusing on the ways in which the 'Christian nation' argument is deployed, primarily in a discourse of anti-homo-nationalism, but also by a few recent dissident voices. The latter prevent Zambia, and Christianity, from accruing a monolithic depiction as homophobic. Showing that the Zambian case presents a mobilisation against homosexuality that is profoundly shaped by the local configuration in which Christianity defines national identity – and in which Pentecostal-Christian moral concerns and theo-political imaginations shape public debates and politics – the article

nuances arguments that explain African controversies regarding homosexuality in terms of exported American culture wars, proposing an alternative reading of these controversies as emerging from conflicting visions of modernity in Africa.]

Klinken, Adriaan van, 2015, 'Christianity and Same-Sex Relationships in Africa', in Bongmba 2015: ??-?? (chapter 29)

Klinken, Adriaan van, & Ezra Chitando 2016, 'Introduction: Public Religion, Homophobia and Politics of Homosexuality in Africa', in van Klinken & Chitando 2016: ??-??

Klinken, Adriaan van, 2016, 'Christianity, Human Rights and LGBTI Advocacy: The Case of Dette Resources Foundation in Zambia', in van Klinken & Chitando 2016: ??-??

Klinken, Adriaan van, & Ezra Chitando (eds.) 2016, *Public Religion and the Politics of Homosexuality in Africa*. Farnham [Surrey]: Ashgate, 304 pp., ISBN 9781472445513 (hbk), £70 (= Religion in Modern Africa)

[Issues of same-sex relationships and gay and lesbian rights are the subject of public and political controversy in many African societies today. Frequently, these controversies receive widespread attention both locally and globally, such as with the Anti-Homosexuality Bill in Uganda. In the international media, these cases tend to be presented as revealing a deeply-rooted homophobia in Africa fuelled by religious and cultural traditions. But so far little energy is expended in understanding these controversies in all their complexity and the critical role religion plays in them. This is the first book with multidisciplinary perspectives on religion and homosexuality in Africa. It presents case studies from across the continent, from Egypt to Zimbabwe and from Senegal to Kenya, and covers religious traditions such as Islam, Christianity and Rastafarianism. The contributors explore the role of religion in the politicisation of homosexuality, investigate local and global mobilisations of power, critically examine dominant religious discourses, and highlight the emergence of counter-discourses. Hence they reveal the crucial yet ambivalent public role of religion in matters of sexuality, social justice and human rights in contemporary Africa.]

Knibbe, Kim, 2009, "'We did not come here as tenants, but as landlords": Nigerian Pentecostals and the Power of Maps', in *African Diaspora* 2, 2: 133-158; PDF at:

<http://booksandjournals.brillonline.com/content/journals/10.1163/187254509x12477244375058>

[This article first situates and describes a Nigerian-initiated Pentecostal church at Amsterdam within global cultural flows, in relation to Nigeria and in relation to the Netherlands. To many African Pentecostals, Europe, and by extension the Netherlands and Amsterdam, are territories which should be won back for Jesus. Subsequently, I show how 'producing the local' is crucially important to the goals of this church and how this relates to mapping and the production of religious geographies. The last part of this paper analyses how one particular location of this church, namely the South East of Amsterdam, shows up on a very different map that pinpoints this neighbourhood as a centre of Nigerian crime. In both cases, maps turn out to be a powerful means to mobilise money and people to produce long-lasting results.]

Knibbe, Kim, & Marten van der Meulen 2009, 'The Role of Spatial Practices and Locality in the Constituting of the Christian African Diaspora', in *African Diaspora* 2, 2: 125-130; PDF at:

<http://booksandjournals.brillonline.com/content/journals/10.1163/187254509x12477244375012>

Kobo, Ousman, 2012, *Unveiling Modernity in Twentieth-Century West African Islamic Reforms*. Leiden: Brill, x1 + 384 pp., ISBN 9789004215252 (hbk), €143

[Kobo analyzes the origins of Wahhabi-inclined reform movements in two West African countries. Commonly associated with recent Middle Eastern influences, reform movements in Ghana and Burkina Faso actually began during the twilight of European colonial rule in the 1950s and developed from local doctrinal contests over Islamic orthodoxy. These early movements in turn gradually evolved in ways sympathetic to Wahhabi ideas. Kobo also illustrates the modernism of this style of Islamic reform. The decisive factor for most of the movements was the alliance of secularly educated Muslim elites with Islamic scholars to promote a self-consciously modern religiosity rooted in the Prophet Muhammad's traditions. This book therefore provides a fresh understanding of the indigenous origins of 'Wahhabism'.]

Kobo, Ousman Murzik, 2015, 'Shifting Trajectories of *Salafi/Ahl-Sunna* Reformism in Ghana', in *Islamic Africa* 6, 1-2: 60-81

[This article explores the shifting trajectories of Salafi-inclined reforms in Ghana since the 1950s. Ghanaian expressions of Salafism emerged in the 1950s from local doctrinal debates between members of the Tijāniyya Sufi brotherhood and those who opposed Sufism. The opposition against the Tijāniyya evolved to become part of the worldwide Salafi reform movement. Tracing the movement's development, I illustrate further that the Ghanaian expressions of Salafism was neither homogenous nor static in its strategies of proselytization or its doctrinal emphases. Rather, many local Salafi scholars continuously defined and sharpened their ideas and strategies to accommodate changing local and global realities. Moreover, while seeking intellectual and financial support of Salafi sponsors in the Arab world, Ghanaian Salafis remained focused on local needs.]

Koning, Danielle, 2009, 'Place, Space, and Authority: The Mission and Reversed Mission of the Ghanaian Seventh-day Adventist Church in Amsterdam', in *African Diaspora* 2, 2: 203-226; PDF at: [http://booksandjournals.brillonline.com/docserver/18725457/v2n2\\_splitsection5.pdf?expires=1443362016&id=id&accname=guest&checksum=59AAA725EC2D5278A7FAA29272AEF3CD](http://booksandjournals.brillonline.com/docserver/18725457/v2n2_splitsection5.pdf?expires=1443362016&id=id&accname=guest&checksum=59AAA725EC2D5278A7FAA29272AEF3CD)

[African churches in diaspora frequently use mission discourses in which they seek to reach out not only to Africans but to 'native' populations as well. However, though such discourses are sometimes followed up by praxis and incidental 'success', there often appears a gap between so called 'reversed mission' discourse and its accompanying praxis. This article explores why this gap may exist, through a space and place related understanding of mission and a case study of the Ghanaian Seventh-day Adventists in Amsterdam. It is argued that ethnicised forms of place making, reversed mission as an identity discourse, and asymmetrical and ambivalent authority relations may account for the breach between reversed mission discourse and praxis among Ghanaian Adventists in Amsterdam and possibly the larger African Christian diaspora.]

Kopwe, William Andrew, 2014, 'Demand for the Re-Introduction of Kadhi's Courts on the Tanzanian Mainland: A Religious, Social and Political Analysis', in Chesworth & Kogelmann 2014: ??-??

Kreibohm, Kurt, 2015, 'Christlicher Glaube an der Grenze: Vom Widerstehen und Überwinden; Ausgewählte Texte von Joachim und Inge Kanitz', in Triebel 2015: 11-52

Kwansa, B.K., 2010, 'Complex Negotiations: "Spiritual" Therapy and Living with HIV in Ghana', in *African Journal of AIDS Research* 9, 4: 449-458

Kwansa, B.K., 2013, *Safety in the Midst of Stigma: Experiencing HIV/AIDS in two Ghanaian Communities*. Leiden: African Studies Centre, 248 pp.; PDF at: <https://openaccess.leidenuniv.nl/bitstream/handle/1887/20754/ASC-075287668-3293-01.pdf?sequence=2>

[Stigmatization of people associated with HIV can be devastating, even more so than the virus itself. It destroys the lives of HIV positive people and their loved ones. All too often in Ghana, those with no direct HIV experience do not see the depth of the impact of stigma on individuals, households and communities. This monograph, the result of fifteen months of ethnographic fieldwork in two communities in Ghana, brings to the fore the lived experiences of people infected with and affected by HIV from their own perspectives. In particular, their negotiations between resignation to fate and the struggle for survival as they cope with stigma are presented. Significantly, this book shows that being infected with or affected by HIV is as much a social issue as a medical one, and those associated with HIV/AIDS require more than medical care and support. Concerted efforts by all stakeholders - social and political leadership, the untested, the uninfected, the infected, the affected, service providers and policy makers - would go a long way to reduce the main problem that persists with regard to HIV prevention and treatment in Ghana: stigma.]

Kwansa, Benjamin Kobina, 2014, "'Silent Nights, Anointing Days": Post-HIV Test Religious Experiences in Ghana', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Lange, Mary E., (ed.) 2015, *Water Stories: Original !Garib Narrations about the Water Snake*. Pretoria: UNISA Press, 64 pp., ISBN 978-1-86888-787-3, SA Rand 310; US\$ 30; £18; €22

[When Mary Lange asked a group of Upington women: 'What do you know about the Water Snake?', this triggered a set of lyrical short stories, in an attempt to capture the myth of the Water Snake. The women's response to her question formed the basis for the Water Stories, here published with a set of original drawings by regional artist Betta Steyn. Johanna (Nana) de Wee, Martha van Rooi, Maria (Mokkie) Malo, Noxolo (Girlie) Prescilla Saaiman and Elizabeth (Bessa) Si-

xaxa became narrators – sharing with us their beliefs surrounding the Water Snake, a water deity located in the Orange/Garib river believed to manifest itself positively in soft rain and negatively in harsh dust storms and drownings. Religion, myth or folklore, these Water Stories provide a glimpse into beliefs, customs, traditions and everyday realities of these peoples of mixed cultural descent.]

Lange, Mary E., & Lauren Dyll-Myklebust 2015, 'Spirituality, Shifting Identities and Social Change: Cases from the Kalahari Landscape', in *HTS Teologiese Studies / Theological Studies* 71, 1: 11 pp.

[Storytelling, art and craft can be considered aesthetic expressions of identities. Kalahari identities are not fixed, but fluid. Research with present-day Kalahari people regarding their artistic expression and places where it has been, and is still, practised highlights that these expressions are informed by spirituality. This article explores this idea via two Kalahari case studies: Water Stories recorded in the Upington, Kakamas area, as well as research on a specific rock engraving site at Biesje Poort near Kakamas.]

Larsen, Kjersti, 2015, 'Reflections regarding Good and Evil: The Complexity of Words in Zanzibar', in Olsen & van Beek 2015: ??-??

LaTosky, Shauna L., 2015, 'Lip-Plates, "Harm" Debates, and the Cultural Rights of Mursi (Mun) Women', in Longman & Bradley 2015: 169-192

[LaTosky applies a postcolonial lens to the practice of lip-plates among Mursi women in Southern Ethiopia. The practice has been labelled by the government of Ethiopia as harmful and interventions have resulted in a reduction of lip-plate wearing from 95 per cent to 50 per cent. However, LaTosky is critical of the condescending approach taken by outsiders in their attempts to eradicate this practice largely on health grounds. She argues that efforts to reduce the practice should work from within communities and start with an understanding of how women experience lip-plates. Assumptions are made that they are painful and harmful but is this really a common experience? Her research highlights that Mursi women are well aware of the health risks involved in stretching their lips, and they have traditional ways of preventing and curing infection, repairing torn lips and avoiding dental problems. Many Mursi women are able to articulate and justify their reasons for wearing lip-plates. These arguments, she contends, should be taken seriously, and Mursi girls and women should be allowed to continue to have agency over their own bodies however uncomfortable those on the outside might feel.]

LeBlanc, Marie Nathalie, 2014, 'Piety, Moral Agency, and Leadership: Dynamics around the Feminization of Islamic Authority in Côte d'Ivoire', in *Islamic Africa* 5, 2: 167-198

[This article examines how, in the context of Islamic revivalism in Côte d'Ivoire, the feminization of Islam has evolved in the settings of voluntary associations. In particular, this article addresses the articulation between Islamic concepts of womanhood, including practices of veiling and ideological formations around them, and the construction of alternative modes of sociability in the context of the transformation of local religious organizations. In the 1990s, women's roles in the Ivorian Islamic revivalism were marked by instances of intensified activism, while the 2002 military conflict has encouraged the emergence of women-led NGOs. For some women, these NGOs have come to be the site of assertion of new forms of religious authority. Based on ethnographic data collected between 1992 to 2011 in the cities of Bouaké and Abidjan, the analysis focuses on the material and historical conditions of women's religious mobilization and authority.]

Lecocq, Baz, 2012, 'The Hajj from West Africa from a Global Historical Perspective (19th and 20th Centuries)', in *African Diaspora* 5, 2: 187-214

[This paper will look at global demography, safer travel, increase of wealth and cheap means of mass transport as the interconnected reasons for the spectacular growth of the hajj in the past half century from a world historical perspective, focussing on the West African Sahel in the 19<sup>th</sup> and 20<sup>th</sup> centuries. In this paper I hope to sketch how state rule, changing economies, motorised mass transport, and religion are interconnected phenomena, which are all shaped by and giving shape to world historical events in the Muslim world. The focus will be largely on the changing demography and social geography of the pilgrimage journey to Mecca as performed by pilgrims from the Sahel, and the changing significance of this journey in their lives.]

- Leichtman, Mara, 2015, *Shi'i Cosmopolitanisms in Africa: Lebanese Migration and Religious Conversion in Senegal*. Bloomington: Indiana University Press, 320 pp., ISBN 978-0-253-01605-8 (pbk), \$30  
 [This book offers an in-depth study of Shi'i Islam in two very different communities in Senegal: the well-established Lebanese diaspora and Senegalese 'converts' from Sunni to Shi'i Islam of recent decades. Sharing a minority religious status in a predominantly Sunni Muslim country, each group is cosmopolitan in its own way. The book provides new insights into the everyday lives of Shi'i Muslims in Africa and the dynamics of local and global Islam. It explores the influence of Hizbullah and Islamic reformist movements, and offers a corrective to prevailing views of Sunni-Shi'i hostility, demonstrating that religious coexistence is possible in a context such as Senegal.]
- Leusenkamp, A.M.J., 2014, 'The Role of Religious Institutions in the District-level Governance of Anti-retroviral Treatment in Western Uganda', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??
- Limb, Peter, 2014, 'Islamic Africa: A Select, Annotated Webography', in *Islamic Africa* 5, 1: 91-102  
 [In this brief essay and webography, I indicate ways to pursue the themes of Islamic Africa on the Web. Digital and online libraries about Islam and West Africa, and more broadly about the history and culture of predominantly Islamic parts of Africa, have been steadily growing in the last few years. To assist readers of Islamic Africa to appreciate the span of these rapidly expanding resources and their depth and usefulness, and hopefully to make use of them in learning or researching Islam in Africa, I present this select survey of digital resources.]
- Loimeier, Roman, 2013, *Muslim Societies in Africa: A Historical Anthropology*. Bloomington: University of Indiana Press, 376 pp., 18 maps, ISBN: 978-0-253-00788-9 (hbk), \$55  
 [Loimeier provides a concise overview of Muslim societies in Africa in light of their role in African history and the history of the Islamic world. He identifies patterns and peculiarities in the historical, social, economic, and political development of Africa, and addresses the impact of Islam over the *longue durée*. To understand the movements of peoples and how they came into contact, Loimeier considers geography, ecology, and climate as well as religious conversion, trade, and slavery. He offers a balanced view of the complexities of the African Muslim past while looking toward Africa's future role in the globalized Muslim world.]
- Løland, Ole Jakob, 2015, 'The Position of the Biblical Canon in Brazil: From Catholic Rediscovery to Neo-Pentecostal Marginalisation', in *Studies in World Christianity* 21, 2: 98-118  
 [This study analyses the historically significant shifts in the diffusion and reception of the bible in Brazilian Christianity. It questions whether Brazil is turning Protestant, given the marginalisation in Brazilian neo-Pentecostalism of scripture, which is the fundamental pillar of Protestant faith. While scripture has traditionally been marginal to Brazil's popular Catholicism, it was regarded as the primary medium for access to the sacred in classical Pentecostalism. Whilst Brazilian Catholicism rediscovered the bible through the liberation theology movement, a contrary trend of marginalisation of scripture is evident in the Brazilian neo-Pentecostal church *Igreja Universal do Reino de Deus* (IURD). Although there is a performative use of the bible in IURD, the original meaning of the biblical texts is given little weight within this performance. Based on this evaluation of the bible's position, the article suggests that neo-Pentecostalism stands in continuity with popular Catholicism and discontinuity with classical Pentecostalism in relation to the biblical canon.]
- Lombaard, Christo, 2015, '*Deus ex Machina?*: Religious Texts, Spiritual Capital and Inequalities: In Continuation of a Current Debate (A Response to Colleague Farisani)', in *Verbum et Ecclesia* 36, 1: 7 pp.  
 [Often, theological debates stand in the tension between idealist and realist perspectives. This is true too of the discussion on the Africanisation or contextualisation or relevance of the Bible in (South) Africa. In this debate I have at times been cast as being opposed to such Africanisation or contextualisation or relevance. Such criticism is mistaken. I am, however, critical of too idealistic views on the ways in which Old Testament research can impact African problems. In an interdisciplinary manner, the sociological concept of spiritual capital proves useful in illustrating my view. With this, I hope to contribute to greater realism concerning the relationship between re-

search and societal problems. In that way, the Africanisation or contextualisation or relevance of the Bible in (South) Africa can become a greater reality. This is important in the post-secular time frame in which the role of religion in the public sphere is again finding greater acceptance rather than being side-lined. On all counts, thus, the plight of the marginalised may be better served. Such broader acceptance of religion also demands that Bible scholarship takes full cognisance of the societal processes through which such upliftment can occur in reality.]

Longman, Chia, & Tamsin Bradley (eds.) 2015, *Interrogating Harmful Cultural Practices: Gender, Culture and Coercion*. Farnham [Surrey]: Ashgate, 228 pp., ISBN 978-1-4724-2888-2 (hbk), BP 65

[Presenting concrete, empirical case studies from Africa, South East Asia, Europe and the UK, this volume explores a variety of ‘harmful cultural practices’ against women in the global South. Drawing on recent work by feminists across the social sciences, as well as activists from around the world, this volume discusses and presents research on practices such as veiling, forced marriage, honour related and dowry violence, female genital ‘mutilation’, lip plates and sex segregation in public space. It also explores questions surrounding the contribution of feminist thought to international and NGO policies on such practices, whether western beauty practices should be analysed in similar terms, or should the notion as such from an anthropological perspective be rejected, how harmful cultural practices relate to processes of culturalization, religionization and secularization, and how they can be challenged, come to transform and disappear.]

Lowry, John S. 2015, *Big Swords, Jesuits, and Bondelswarts: Wilhelmine Imperialism, Overseas Resistance, and German Political Catholicism, 1897–1906*. Leiden, etc.: Brill, 366 pp., ISBN13 9789004233843 (hbk), €139, \$180

[The author demonstrates that anti-imperialist resistance movements overseas significantly shaped the course of Wilhelmine domestic politics between 1897 and 1906. In 1898 and 1900, for example, the consequences of Chinese, Cuban, and Samoan resistance permitted Berlin to steer two large naval laws through the Reichstag by enabling the government to garner critical votes from the Catholic Center Party through pro-Catholic gestures overseas, rather than via repeal of the Anti-Jesuit Law at home. By contrast, after 1903 costly uprisings throughout German-occupied Africa generated acute fiscal concerns among Center Party delegates, and African civilian protests against colonial misrule aroused missionary and Centrist ire. Lowry emphasizes that the ensuing Reichstag dissolution of 1906 arose much more directly from African factors than previous scholarship has recognized.]

Mabiri, Francis, & Isaiah Munyiswa, 2015, ‘Re-thinking the “Right to Development” in Contemporary Sub-Saharan Africa’, in Mangena, Chimuka & Mabiri 2015: 135-146

MacGaffey, Wyatt, 2015, ‘Politics and Cosmographic Anxiety: Kongo and Dagbon Compared’, in Olsen & van Beek 2015: ??-??

Maduagwu M.O., 2010, *The Belief in Witchcraft in Contemporary Africa: A Philosophical Discourse*. Ibadan: Stirling Horden

Madzokere, Nyasha, & Francis Machingura 2015, ‘Poverty and Hunger in Zimbabwe in the Light of Jesus’ Parable of the Rich Man and Lazarus’, in Mangena, Chimuka & Mabiri 2015: 85-101

Magesa, Laurenti, 2015, ‘Christianity and African Religion: Historical Dynamics of the Encounter’, in Bongmba 2015: ??-?? (chapter 15)

Majawa, Clement, 2015, ‘African Christianity in the Post Vatican II Era’, in Bongmba 2015: ??-?? (chapter 13)

Makinde, Abdul-Fatah Kola, 2014, ‘The Evolution of the Independent Sharī’a Panel in Osun State, South-West Nigeria’, in Chesworth & Kogelmann 2014: ??-??

Manala, M.J., 2012, ‘Healing: An Essential Core Function of the Church in African Christianity’, in *Theologia Viatorum* 36, 2: 267–292

Manala, Matsobane, 2015, ‘African Traditional Widowhood Rites and their Benefits and/or Detrimental Effects on Widows in a Context of African Christianity’, in *HTS Teologiese Studies / Theological Studies* 71, 3, 9 pages. doi: 10.4102/hts.v71i3.2913; PDF at:

[http://www.hts.org.za/index.php/HTS/article/viewFile/2913/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2913/pdf_1)

[The aim of this research is to critically examine African traditional widowhood rites and practices with special reference to the comfort or pain to which they subject African widows. It further aims to examine the behaviour of some African Christians belonging to three congregations of one mainline church to determine whether their treatment of widows resonates with Jesus' teaching regarding the requisite care of widows. The issue of widowhood in Africa, in terms of the apparent plight of these bereaved and grieving women, needs to be urgently addressed for change in the 21st century. A critical literature study of relevant sources and a newspaper article will be used for this research. My personal experiences and continuing observation as an insider will also inform the research in useful ways.]

- Mangena, F., & S. Mhizha 2013, 'The Rise of White Collar Prophecy in Zimbabwe: A Psycho-ethical Statement', in J. Kügler, M.R. Gunda, I. Togarasei & E.S. Onomo (eds.) 2013, *Bible in Africa studies 12*. Bamberg: University of Bamberg Press, 133–152
- Mangena, Fainos, 2015, 'Moral Anchors of National Healing, Reconciliation and Integration in Post-conflict Zimbabwe', in Mangena, Chimuka & Mabiri 2015: 55-70
- Mangena, Fainos, Tarisayi A. Chimuka & Francis Mabiri 2015, 'Introduction: Philosophy in African Traditions and Cultures', in Mangena, Chimuka & Mabiri 2015: 1-9
- Mangena, Fainos, Tarisayi Andrea Chimuka & Francis Mabiri (eds.) 2015, *Philosophy in African Traditions and Cultures*. Washington DC: The Council for Research in Values and Philosophy, 193 pp., ISBN 978-1-56518-299-8 (pbk.), (= Zimbabwean Philosophical Studies, 2); PDF at: [https://www.academia.edu/13491649/Poverty\\_and\\_Hunger\\_in\\_Zimbabwe\\_in\\_light\\_of\\_Jesus\\_Parable\\_of\\_Richman\\_and\\_Lazarus?auto=download&campaign=weekly\\_digest](https://www.academia.edu/13491649/Poverty_and_Hunger_in_Zimbabwe_in_light_of_Jesus_Parable_of_Richman_and_Lazarus?auto=download&campaign=weekly_digest)
- Manyonganise, Molly, 2015, 'Oppressive and Liberative: A Zimbabwean Woman's Reflections on *Ubuntu*', in *Verbum et Ecclesia* 36, 2: 7 pages  
[*Ubuntu* as an African ethic has been embraced in Africa as one that defines an individual's African-ness. Its influence has gone beyond the African borders with other continents pondering how it can be embraced in their contexts. Scholars from Africa and beyond have eulogised the indispensability of *ubuntu*. However, it is a fact that most academic writings on the concept by various scholars have neglected to look at *ubuntu* and how it intersects with gender – especially with a particular focus on its ambivalence in the lives of women in Africa. This article, therefore, seeks to make a critical reflection on the ambivalence of the concept focussing mainly on the cultural traditions of the Shona of Zimbabwe from the perspective of a womanist.]
- Manyonganise, Molly, 2016, '"We Will Chop their Heads Off: Homosexuality versus Religio-political Grandstanding in Zimbabwe', in van Klinken & Chitando 2016: ??-??
- Maposa, Richard S., 2015, 'The African Church and Development', in Bongmba 2015: ??-?? (chapter 25)
- Marchal, Roland, & Zakaria M. Sheikh 2015, 'Salafism in Somalia: Coping with Coercion, Civil War and its Own Contradictions', in *Islamic Africa* 6, 1-2: 135-163  
[Salafism in Somalia has had to cope with violence for most of its duration, whether this violence was exercised against its supporters or whether violence was seen as a way for some Salafi trends to survive the supremacy of armed groups and the military intervention of external players. Its existence was possible only because its supporters found ways to escape, enforce, or neutralize violence using social mechanisms that eventually had a strong impact on their own understanding of Islam. In particular, it has proven to be a resilient ideology despite the failure of its political expressions in the 1990s or the growth of a *Jihadi* movement opposed by regional states and western allies.]
- Marcuzzi, Michael, 2013, 'Ring-Around-the-Rosie Atlantic: Transatlantic Uses of Rings Among Bata Drummers, Caravan Guards, and Muslim Insurgents', in *Journal of Religion in Africa* 43, 1: 29-52  
[In the preparation of the *bata* drums of Cuba and Yorubaland, ritual specialists affix a small iron ring near the smaller of the two heads of these drums. The ring is the material marker that the drums are consecrated, imbued with the power of Ayan, the *orisha* of drumming. This study looks to other appearances of iron rings and iron idiophones along sub-Saharan trade routes connected to the Oyo Empire, the 'source' of *bata* drumming. The study links the use of rings in these re-

gions to iconic sites of Yoruba culture in the Americas—Brazil and Cuba—as a means of revisiting some of the dominant narratives in the constructed past of *orisha* worship on both sides of the Atlantic, before and after the transatlantic separation. The prominence given to the Oyo-Shango complex in American forms of *orisha* worship is considered here to be unwarranted.]

Maseno, Loreen, 'Christianity in East Africa', in Bongmba 2015: ??-?? (chapter 6)

Masanya (Ngwan'a Mphahlele), Madipoane, & Hulisani Ramantswana 2015, 'Anything New under the Sun of African Biblical Hermeneutics in South African Old Testament Scholarship?: Incarnation, Death and Resurrection of the Word in Africa', in *Verbum et Ecclesia* 36, 1: 12 pp.

[In this article, two lenses are used to engage the task of African Biblical Hermeneutics. The one lens is derived from African wisdom, *i shavha i sia muinga i ya fhi?*, in which there is a need for people to affirm their own roots. Drawing from the wisdom of the preceding proverb, we argue that, in their scholarship, African biblical scholars have to take seriously their own African heritage and thus do justice to their contexts rather than rely heavily on Western paradigms if their scholarship is to impact communities and also contribute towards shaping the face of biblical hermeneutics as a whole. The other lens is an analogy derived from the following events in Jesus' life: incarnation, death and resurrection. The task of African Biblical Hermeneutics has to be a three-fold process for the Bible to be 'gospel' in Africa: Firstly, the incarnation of the Word – the Bible as the Other has to incarnate into African contexts for it to become an African Word. Secondly, the death of the Word – this entails a critical engagement with the Word from multiple perspectives for it to be relevant to the struggles of African people. Thirdly, the resurrection of the Word – the biblical text has to be allowed to address and transform an African person in new creative ways.]

Masondo, Sibusiso T., 2014, 'The African Indigenous Churches' Spiritual Resources for Democracy and Social Cohesion', in *Verbum et Ecclesia* 35, 3: 8 pp.

[This article outlines resources possessed by the African indigenous churches (AICs) that help them engage with the democratic dispensation and could be used to foster social cohesion in South Africa. It starts off with the premise that social cohesion is that which holds the nation together. The South African rainbow-nation narrative tended to focus on tolerance and the recognition of diversity as strength. Tolerance does not address the fundamental issues that would facilitate cohesion. The idea of cultural justice as advocated by Chirevo Kwenda is seen as the most useful tool to move forward. Cultural justice ensures that all citizens are able to draw on their cultural resources without any fear of being discriminated against. The AICs have an assortment of resources at their disposal that are drawn from African religion, Christianity and Western culture. These resources enable AIC members to appreciate being African and Christian, as well as being South African.]

Mateveke, Pauline, 2016, 'Critique and Alternative Imaginations: Homosexuality and Religion in Contemporary Zimbabwean Literature', in van Klinken & Chitando 2016: ??-??

Mattes, Dominik, 2014, 'The Blood of Jesus and CD4 Counts: Dreaming, Developing and Navigating Therapeutic Options for Curing HIV/AIDS in Tanzania', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Mbamalu, Williams O., 2015, 'Worship and the Lord's Supper in Assemblies of God, and other selected Pentecostal Churches in Nigeria', in *HTS Teologiese Studies / Theological Studies* 71, 3, 9; PDF at: <http://www.hts.org.za/index.php/HTS/article/viewFile/2890/5869>

[Pentecostals' dominant liturgical principle has traditionally taken the pattern of unlimited expression of emotion and charismata, often formless and emphasising the subjective. The manifestations of the Spirit's direct activity often interpreted as the reason for Pentecostals' anti-liturgical position, have in the past few years passed through a paradigm shift. The introduction of concrete rituals encompassing various significations, in a manner reminiscent of African traditions and culture by some churches, shows uncritical engagement with biblical theology of worship. The article shows that the struggle of Pentecostals to be relevant is responsible for its juxtaposition of African traditions and culture with the Spirit in the performance of liturgical rites. The article concludes that in Nigeria Pentecostals' practice of worship encourages the individual to appropriate

- the biblical promises of God at the expense of the community of Christ whose work in building character and guiding our lives is done through other Christians in the community.]
- McCarty, Richard, & Jay Breneman 2016, 'Critical Realism and LGBTIQ Rights in Africa', in van Klinken & Chitando 2016: ??-??
- McClymon, John Douglas, 2015, 'Tradition and Objectivity', in Mangena, Chimuka & Mabiri 2015: 11-24
- McCoy, Bill, 2014, 'Leprosy, Piety and Identity: The Mbuluzi Leprosy Hospital as Informal Pilgrimage Site, 1948–82', in *Studies in World Christianity* 20, 1: 54-69  
[This paper explores the idea of Swaziland's Mbuluzi Leprosy Hospital as a kind of informal pilgrimage site for missionaries of the Church of the Nazarene and other Western Christians while investigating the ways in which this status shaped the social life of the hospital community. And because the course of leprosy treatment during the middle years of the twentieth century typically required many months and often years to run its course, the paper particularly seeks to understand how this peculiar position may have impacted the identity of the patients whose lives were consequently put on display and what implications this had on their world-views and expectations in life after the hospital closed in 1982, arguing that the concept of moral bonds of dependence, derived from recent work by James Ferguson, provides the best model for understanding these dynamics.]
- Meier zu Biesen, Caroline, 2014, 'Notions of Efficacy around a Chinese Medicinal Plant: *Artemisia annua* - an Innovative AIDS Therapy in Tanzania', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??
- Meiring, Lieze, 2015, 'Discovering and Exploring *Ubuntu*-language in the Dialogue between the Dutch Reformed Church and the Uniting Reformed Church in Southern Africa', in *Verbum et Ecclesia* 36, 2: 8 pp.  
[Discussions with members of the Dutch Reformed Church (DRC) and the Uniting Reformed Church in Southern Africa (URCSA) in Ohrigstad illustrate the possibilities of *ubuntu*-language in overcoming racism and prejudice. After proposing a number of meanings and values related to *ubuntu*, this research explores the role of *ubuntu*-language – and at times the lack thereof – in the concrete relationship between these two faith communities as an expression of recent South African history. *Ubuntu*-language seems to offer unique outcomes in this relationship in strengthening identity, unleashing vitality, celebrating diversity, awakening solidarity, revealing humanity, bolstering individualism and enhancing Christianity.]
- Merwe, Johan M. van der, 2015, 'Destination New Zealand: A History of the Afrikaans Christian Church of New Zealand', in *HTS Teologiese Studies / Theological Studies* 71, 3: 9 pages; PDF at: <http://www.hts.org.za/index.php/HTS/article/view/2921>  
[The advent of democratic change in South Africa in the 1990s led to an exodus of many White Afrikaans-speaking Christians from South Africa. They settled all over the world. One of the countries of choice was New Zealand. A group of these emigrants came together in Auckland, New Zealand, in 1998 and founded an Afrikaans church. The Church grew from one congregation to a denomination that currently has nine congregations. This article describes the history of the *Afrikaanse Christen Kerk van Nieu-Seeland* [Afrikaans Christian Church of New Zealand]. It focuses on the founding, growth, Church Order, ministry and challenges of the Church. The sources for this article are primary documents collected by the author in New Zealand.]
- Meulen, Marten van der, 2009, 'The Continuing Importance of the Local: African Churches and the Search for Worship Space in Amsterdam', in *African Diaspora* 2, 2: 159-181; PDF at: [http://booksandjournals.brillonline.com/docserver/18725457/v2n2\\_splitsection3.pdf?expires=1443361183&id=id&accname=guest&checksum=1024A63A77E45D48421F6EBA4A5ECE0C](http://booksandjournals.brillonline.com/docserver/18725457/v2n2_splitsection3.pdf?expires=1443361183&id=id&accname=guest&checksum=1024A63A77E45D48421F6EBA4A5ECE0C)  
[This article focuses on the interaction of African churches with the local social, political and religious ecology of Amsterdam Southeast in their search for worship space. It shows the continuing importance of the local, even for such transnational religious movements as African churches. Constructing a worship location confronts the churches with the 'ingrained orders of social power in the host society' (Favell 2003). They encountered familiar black–white distinctions, a legion of 'white helpers' and a long process of building trust. I argue that African churches use transnational

and local strategies. Becoming part of the local is inspired by missionary motives and is related to the character of religious congregations as relatively fixed organisations which nurture a practice of engagement with local society.]

Meyer, Birgit, 2010, 'Aesthetics of Persuasion: Global Christianity and Pentecostalism's Sensational Forms', in *South Atlantic Quarterly* 109, 4: 741-763

Meyer, Esias, 2015, 'South African Old Testament Criticism: Squeezed between an Ancient Text and Contemporary Contexts', in *HTS Teologiese Studies / Theological Studies* 71, 3, 7 pp.; PDF at:

[http://www.hts.org.za/index.php/HTS/article/viewFile/2876/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2876/pdf_1)

[The article focuses on a debate initiated by Masenya and Ramantswana in 2012 about the lack of engagement with contemporary issues by South African Old Testament scholars. The article shows with reference to the book of Leviticus that ancient texts grew over time in order to become relevant for later generations. It then asks, if it is possible for Old Testament scholars to construct ancient examples of writers engaging with contemporary issues, why these same scholars are reluctant to make these texts relevant for today? The article then engages with the work of Farisani and describes strong points and weaknesses in the way in which he uses biblical texts to engage with contemporary debates before returning to the central question.]

Mfumbusa, Bernardin, 2014, "'Chaos Will Never Have a Chance": Shari'a Debates and Tolerance in a Provincial Tanzanian Town', in Chesworth & Kogelmann 2014: ??-??

Miller Sigg, Michèle, 2014, 'Carrying Living Water for the Healing of God's People: Women Leaders in the *Fifohazana* Revival and the Reformed Church in Madagascar', in *Studies in World Christianity* 20, 1: 19-38

[For over one hundred years the *Fifohazana* Revival has played a key role in the spread of Christianity in Madagascar. The *Fifohazana* is an indigenous Christian movement that seeks to serve Malagasy society through the preaching of the Gospel and a holistic ministry of healing in community. This article explores the role of women leaders as holistic healers. Based on interviews with four women ministering in the *Fifohazana* or the Reformed Church, including a rising leader, this study highlights the importance of women leaders as radical disciples and subversive apostles in *Fifohazana*. As such, these women have been instrumental in bringing renewal into the church.]

Mkenda, Festo, 2015, 'Muslim-Christian Relations in Africa: An Overview of Centuries of Personal Encounters', in Bongmba 2015: ??-?? (chapter 16)

Mohr, Adam, 2013, 'Faith Tabernacle Congregation and the Emergence of Pentecostalism in Colonial Nigeria, 1910s-1941', in *Journal of Religion in Africa* 42, 2: 196-221

[Faith Tabernacle literature first spread into the Christian community in Lagos from Western Ghana in the 1910s. By at least 1917 Faith Tabernacle literature was being read in Lagos, and the first formal branch was established in Lagos in 1920. During the early 1920s Faith Tabernacle literature was being spread throughout Nigeria as Faith Tabernacle members travelled across the colony as labour migrants, leading to the rapid spread of the church, particularly in the major cities. By early 1929 Faith Tabernacle had established 61 branches in Nigeria with over 1,200 members. However, due to the schisms of 1925 and 1929, many Faith Tabernacle leaders, members, communicants, and entire congregations left the church to establish the first Pentecostal denominations in Nigeria, which were the Apostolic Faith (1928), the Apostolic Church (1931), the Assemblies of God (1939), and the Christ Apostolic Church (1941).]

Molins Lliteras, Susana, 2015, 'The Making of the Fondo Ka'ti Archive: A Family Collection in Timbuktu', in *Islamic Africa* 6, 1-2: 185-191

Mombo, Esther, 2015, 'Women in African Christianities', in Bongmba 2015: ??-?? (chapter 10)

Monyanganise, Molly, 2015, 'Women in Zimbabwe's War of "Liberation": An Ethical Appraisal of the Sexual Conduct of Male Guerrillas', in Mangena, Chimuka & Mabiri 2015: 117-134

Moustapha, Elemine Ould Mohamed Baba, 2014, 'Negotiating Islamic Revival: Public Religiosity in Nouakchott City', in *Islamic Africa* 5, 1: 45-82

[As waves of Islamism have given rise to new signs of public religiosity in Nouakchott over the last decades, it becomes relevant to wonder how a long-established Islamic tradition of Moorish society negotiates these recent Islamic currents and to study their impact on the traditional links

- between warriors and scholars. The main goal of this article is to characterize a specific attitude toward Islamism in Mauritania.]
- Mugambi, Jesse N.K., 'Ecumenism in African Christianity', in Bongmba 2015: ??-?? (chapter 14)
- Muganiwa, Josephine, & Fainos Mangena, 'The Development Paradigm in Three Zimbabwean Literary Texts: A Philosophical Analysis', in Mangena, Chimuka & Mabiri 2015: 147-164
- Muller, A., 2014, 'Transnational Moralities and Invisible Sexual Minorities. Human Rights Discourse and Religion in Uganda', in N. Beckmann, A. Gusman & C. Schroff (eds.) 2014, *Strings Attached: AIDS and the Rise of Transnational Connections in Africa*. Oxford: Oxford University Press [for The British Academy]
- Munyiswa, Isaiah, 2015, 'Racial Harmony in Zimbabwe and South Africa: A Comparative Discourse', in Mangena, Chimuka & Mabiri 2015: 71-84
- Mwinyihaji, Esha Faki, 2014, "Necessity Removes Restrictions": Swahili Muslim Women's Perspectives on their Participation in the Public Sphere', in Chesworth & Kogelmann 2014: ??-??
- Ndzovu, Hassan J., 2016, "Un-natural", "Un-African" and "Un-Islamic": The Three Pronged Onslaught Undermining Homosexual Freedom in Kenya', in van Klinken & Chitando 2016: ??-??
- Neckebrouck, Valeer, 2010, 'Diaspora Conversions: Black Carib Religion and the Recovery of Africa', in *Mission Studies* 27, 1: 132-133
- Nkomazana, Fidelis, 2015, 'Similarities and Differences in the Healing Practices of Pentecostal Churches and the African Traditional Religions in Botswana', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 18-32; PDF at: <http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>  
[This essay examines the similarities and differences in the healing practices of Pentecostal churches and the traditional religions in the context of Botswana. The major similarities result from the fact that in both the Pentecostal churches and the traditional religions there is a strong belief in supernatural interventions in times of crisis in order to preserve, prolong and protect life. While certain methods and strategies are similar, the belief in ancestors in the case of traditional religions, and in Jesus and the Holy Spirit, who are the key agents of healing for Pentecostal churches, mark the major points of difference. The term 'healer', is accepted and generally used to describe the traditional healing practitioners, while it is never used to refer to Pentecostals possessing and exercising the gift of healing. For Pentecostals the healer is either Jesus Christ or the Holy Spirit.]
- Oguntola-Laguda, Danoye, & Adriaan van Klinken 2016, 'Uniting a Divided Nation?: Nigerian Muslim and Christian Responses to the Same-Sex Marriage (Prohibition) Act', in van Klinken & Chitando 2016: ??-??
- Ojo, Matthews A., & Adewale J. Adedokun 2015, 'Christianity and Sexuality in Africa', in Bongmba 2015: ??-?? (chapter 28)
- Olanisebe, Samson Olusina, 2015, 'The Plight of Widows and Widowhood in Nigeria: Reflections on 2Kings 4: 1-7', in *Ilorin Journal of Religious Studies* 5, 1: 1-16; PDF at: <http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1039/575>  
[Losing one's husband at any point in time (whether as a young or old woman) is not a thing of envy in Africa. The paper examines the plights of widows and the challenge of widowhood in Nigeria. It also highlights some of the social ills that are associated with widows in Nigeria. This is discussed within the framework of widowhood in the Old Testament with particular reference to the case of the widow of one of the sons of the prophets in 2 Kings 4:1-7. The paper adopts the intercultural hermeneutical method in achieving the aim of the paper. The study finds out that the plights of the widows in Nigeria range from poverty and economic deprivation to marginalisation and inhuman treatment in the husband's family, in the church as well as in the society. The paper concluded that the widows themselves have major roles to play in addition to the efforts of the church and the society at large in ameliorating the plights of widows in Nigeria.]
- Oliver, M., 2013, 'Transnational Sex Politics, Conservative Christianity, and Antigay Activism in Uganda', in *Studies in Social Justice* 7, 1: 83-105
- Olsen, William C., 2015, 'Theft and Evil in Asante', in Olsen & van Beek 2015: ??-??

- Olsen, William C., & Walter van Beek (eds.) 2015, *Evil in Africa: Encounters with the Everyday*. Bloomington: Indiana University Press, 404 pp., ISBN: 978-0-253-01747-5 (pbk), \$45  
[The contributors to this volume seek to understand how Africans have confronted evil around them. Grouped around notions of evil as a cognitive or experiential problem, evil as malevolent process, and evil as an inversion of justice, these essays investigate what can be accepted and what must be condemned in order to evaluate being and morality in African cultural and social contexts. These studies of evil entanglements take local and national histories and identities into account, including state politics and civil war, religious practices, Islam, gender, and modernity.]
- Omar, Aisha, 2015, 'Challenging Mind-sets: The Diverse Voices of African Women', in Longman & Bradley 2015: 111-120  
[In contrast to Khamasi, but equally concerned to present women's own experiences of female genital mutilation (FGM), Omar uses a life histories approach to capture the horror and continued pain caused by the practice of FGM. Unlike Khamasi she is clear that the practice is mutilation and the term FGM must therefore be used. The four stories given highlight how young women as least, who are battling daily with the pain and scars left, are forthright in their views that FGM must end. The complexity of the practice emerges in these stories, but there is little doubt that hearing them is an important part of building understanding and ultimately eradicating them.]
- Opoku, Francis, 2015, 'Constantine and Christianity: The Formation of Church/State Relations in the Roman Empire', in *Ilorin Journal of Religious Studies* 5, 1: 17-34  
[This paper discusses the effects of the events and legislation during the reign of the Emperor Constantine (A.D. 312-337) on both church and state. It will attempt to explain how as a result of Constantine's policies, the Christian Church and the Roman State each gained control of, and influence over the other. This in turn resulted in a mutual dependency which allowed and maintained control of the people. The essay begins with an introduction to the subject and a description of the circumstances of Constantine's rise to power. This is followed by a discussion of Constantine's Christian conversion, the motives behind it, and the implications of those motives. Next, an account of Constantine's most important pro-Christian legislation is presented, with an analysis of its effects on church and empire. The focus shifts to his policy development in regard to involvement in church affairs, concentrating on the two major church councils of Arles and Nicaea. Finally the long term results of Constantine's policies are discussed. The gain, loss and exchange of power are analyzed from both church and government perspectives.]
- Osiro, Rebecca, 2014, 'Women's Views on the Role of Kadhi's Courts: A Case Study of Kendu Bay, Kenya', in Chesworth & Kogelmann 2014: ??-??
- Østebø, Terje, 2015, 'African Salafism: Religious Purity and the Politicization of Purity', in *Islamic Africa* 6, 1-2: 1-29  
[There is much ambiguity in terms of how Salafism is understood as an empirical phenomenon and how it is used as an analytical concept. This is partly because it often occurs rather uncritically in the media and in public discourses, but also due to the fact that Salafism represents a phenomenon encompassing a broad range of issues. This paper gives an overview over features and trends inherent in what I call African Salafism, focusing on issues such as the role of African agency, quests for religious purity, and processes of politicization of purity. The concept of African Salafism is obviously not unproblematic, as it may give the impression that we are dealing with a phenomenon that can neatly be delineated, and that it is characterized by a certain set of features making it distinct from other forms. It is important to recognize that African Salafism signifies the representation of Salafism on the African continent, as something shaped by African realities, and which obviously would contain significant local varieties.]
- Oxlund, Bjarke, 2014, '"A Blessing in Disguise": The Art of Surviving HIV/AIDS as a Member of the Zionist Christian Church in South Africa', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??
- Page, Samantha, 2015, '"Narratives of Blame" surrounding HIV and Aids Eradication Policies and Sexual Cultural Practices in Malawi', in Longman & Bradley 2015: 67-80  
[This chapter shows how harmful cultural practices (HCPs) have become a central part of a narrative of blame constructed in Malawi by the political elite in order to produce a convincing expla-

nation for global donors as to why HIV/AIDS transmission remains so high. The narrative focuses on the out of control and backward behaviour of rural populations who continued, so the story goes, to practice sexual initiation on girls that leaves them vulnerable to transmission. The biomedical reality is that transmission from a single sexual act is unlikely to cause transmission. What the narrative does reveal is the way in which blame has been directed away from the urban middle classes and focused squarely on a more distant and less educated population. Global donors have been satisfied with this explanation and poured money into programmes designed to eradicate HCPs based on this assumed link to HIV/AIDS. Whilst this chapter is clear that HCPs promote violence against girls and women and must be eradicated, the framing of them, in this example, reveals the highly politicised motives of elite groups which further mask a detailed understanding of the actual impact HCPs have on, and for, women's rights.]

Paget, James Carleton, 2012, 'Albert Schweitzer and Africa', in *Journal of Religion in Africa* 42, 3: 277-316

[This article re-examines the question of Albert Schweitzer's career as a medical missionary in the Gabon. After noting that Schweitzer has rarely been the subject of any discussion among Africanists and explaining why that is the case, the article looks at why Schweitzer decided to go to the Gabon, how he perceived his role there, how his attitudes to colonialism evolved, and what role his African experience played in the evolution of his thought. Among other things, the article seeks to bring out tensions and contradictions in Schweitzer's relationship to the African continent.]

Parish, Jane, 2010, 'Circumventing Uncertainty in the Moral Economy: West African Shrines in Europe, Witchcraft and Secret Gambling', in *African Diaspora* 3, 1: 76-92

[This paper examines the moral economy of the African Diaspora through the illicit activities of secret Ghanaian gamblers in Europe. It follows a Ghanaian, Mr. Baba, a gambler, from North West England, who looks to the most unlikely of sources of information and certainty in a fast networked society, the Akan anti-witchcraft shrine located not in Ghana but in the eastern suburbs of Paris, as global bookmaker extraordinaire. In this environment, the anti-witchcraft shrine rather than being a traditional, obsolete relic of a superstitious past is in its supersonic element. It is able to transmit 'hidden' data, a valuable exchange commodity in an uncertain and insecure age, about betting odds on an infinite range of topics. At the same time, simultaneously, it protects this commodity from the grasp of witches - immoral, female figures who link fraudulent facts to the relations that people have with one another.]

Pasura, Dominic, 2008, 'Gendering the Diaspora: Zimbabwean Migrants in Britain', in *African Diaspora* 1: 86-109; PDF at:

[http://booksandjournals.brillonline.com/docserver/18725457/v1n1\\_splitsection5.pdf?expires=1443364876&id=id&accname=guest&checksum=0C548E0FB22EBEFD16957A528B9135EE](http://booksandjournals.brillonline.com/docserver/18725457/v1n1_splitsection5.pdf?expires=1443364876&id=id&accname=guest&checksum=0C548E0FB22EBEFD16957A528B9135EE)

[This article analyses the performative and lived realities of the Zimbabwean diaspora in Britain. The author explores the way in which both public and private spaces of the diaspora are important arenas in the construction and reconstruction of gendered identities. It is based on multisited ethnography, comprising 33 in-depth interviews and participant observation in four research sites, and draws upon concepts of diaspora and transnationalism as theoretical and analytical frameworks. The findings suggest that the challenges to patriarchal traditions in the hostland in terms of women's primary migrant status and financial autonomy, the different labour market experiences of men and women, and egalitarian laws have caused tensions and conflict within diaspora households. The article examines how men use religious and social spaces, which provide for the affirmation of more traditional roles and relations, as a form of public resistance to changes happening within the domestic sphere.]

Patterson, Amy S., 2014, 'Societal Dynamics, State Relations, and International Connections: Influences on Ghanaian and Zambian Church Mobilization in AIDS Treatment', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??

Pauli, Julia, 2012, 'Creating Illegitimacy: Negotiating Relations and Reproduction within Christian Contexts in Northwest Namibia', in *Journal of Religion in Africa* 42, 4: 408-432

[The stigmatization of children born out of wedlock is not yet common in the rural community of Fransfontein, Northwest Namibia. Comparable to other regions of southern Africa, the birth of a child is very much valued and welcomed regardless of the parent's marital status, and out-of-wedlock births are very widespread. However, these perceptions are gradually changing. During Sunday mass in the local Protestant church the term /ai-/gôas(b), 'sin child', is increasingly being used to name children originating from extramarital affairs of wealthy married men. This moral discourse is sustained by elite men's wives, who fear their husbands' out-of-wedlock children will place claims on their husbands' wealth. The central aim of the paper is to understand these emerging moral evaluations and discuss their implications as well as creations of novel Christian spaces and new forms of distinction and exclusion.]

Pearce, Tola Olu, 2012, 'Reconstructing Sexuality in the Shadow of Neoliberal Globalization: Investigating the Approach of Charismatic Churches in Southwestern Nigeria', in *Journal of Religion in Africa* 42, 4: 345-369

[This study examines how Charismatic churches in southwestern Nigeria are attempting to construct new social identities through their doctrines on marriage and sexual practices specifically constructed to set them apart from other social groups. I argue that these perspectives on sexuality revolve around narratives of the body, sexual desire, and conjugal sexual pleasure within monogamous marriages. The strong rejection of polygyny and other sexual discourses are linked to the global exchange of ideas. I make the case that an important device for developing these identities is emotion training and a vision for both public and private behaviour. This study is a textual analysis of written and audio material that lays bare their theories and practices. The data reveal a focus on shaping sexual desire and building conjugal love, trust, and respect, but the training also moulds other emotions such as fear, guilt, and shame.]

Pérouse de Montclos, M.-A., 2014, *Boko Haram: Islamism, Politics, Security and the State in Nigeria*. Leiden: African Studies Centre (= West African Politics and Society Series, 2), 275 pp., ISBN 978-90-5448-135-5; PDF at <http://hdl.handle.net/1887/23853>

[This book is the first attempt to understand Boko Haram in a comprehensive and consistent way. It examines the early history of the sect and its transformation into a radical armed group. It analyses the causes of the uprising against the Nigerian state and evaluates the consequences of the on-going conflict from a religious, social and political point of view. The book gives priority to authors conducting fieldwork in Nigeria and tackles the following issues: the extent to which Boko Haram can be considered the product of deprivation and marginalisation; the relationship of the sect with *almajirai*, Islamic schools, Sufi brotherhoods, Izala, and Christian churches; the role of security forces and political parties in the radicalisation of the sect; the competing discourses in international and domestic media coverage of the crisis; and the consequences of the militarisation of the conflict for the Nigerian government and the civilian population, Christian and Muslim.]

Pityana, N. Barney, 2015, 'Religion, Human Rights and the Future of Humanity: Some Reflections', in Bongmba 2015: ??-?? (chapter 32)

Prince, R., Ph. Denis & R. van Dijk 2009, *Engaging Christianities: Negotiating HIV/Aids, Health, and Social Relations in East and Southern Africa*, special issue of *Africa Today* 56, 1

Prosen, Martina, 2015, 'Pentecostalism in Eastern Africa', in Bongmba 2015: ??-?? (chapter 18)

Punt, Jeremy, 2015, 'Teaching Mark through a Postcolonial Optic', in *HTS Teologiese Studies / Theological Studies* 71, 1, 9 pp.; PDF at:

[http://www.hts.org.za/index.php/HTS/article/viewFile/2970/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2970/pdf_1)

[This contribution explores the potential value of a postcolonial approach for teaching Mark's gospel. Investigating a number of texts from the gospel, it asks to what extent a postcolonial optic implies a different approach to the gospel, what it adds and where challenges exist. Teaching with a postcolonial optic entails framing the gospel in its 1st-century imperial context and focusing on the ambivalence and ambiguity of imperial rule, investigating texts with attention to hybridity and mimicry in particular. Teaching the Gospel of Mark through a postcolonial optic opens up new possibilities for interpretation and contextualisation, but at the same time poses certain challenges, pedagogically and otherwise.]

- Rasmussen, Louise Mubanda, 2014, 'Negotiating Holistic Care with the "Rules" of ARV Treatment in a Catholic Community-based Organization in Kampala', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??
- Rasmussen, Susan J., 2015, 'Constructing Moral Personhood: The Moral Test in Tuareg Sociability as a Commentary on Honor and Dishonor', in Olsen & van Beek 2015: ??-??
- Reinhardt, Bruno, 2014, 'Soaking in Tapes: The Haptic Voice of Global Pentecostal Pedagogy in Ghana', in *Journal of the Royal Anthropological Institute* 20: 315-336  
[Can a voice touch? This possibility is indeed what underlies 'soaking in tapes', a devotional practice performed in Anagkazo Bible and Ministry Training Center, a Pentecostal seminary based in Accra, Ghana. Soaking in tapes is a form of impartation, or grace transmission, homologous to the biblical method of laying on of hands. In this article, I explore the conditions of possibility of this transposition of touch into speaking and hearing, arguing that the haptic voice of soaking in tapes is predicated upon a cultivated receptivity and a specific bond connecting addresser and addressee. I situate the practice in the school's broader pedagogical apparatus, where it operates simultaneously as a spiritual exercise, a method of discipleship, and a technology of church government. I conclude by showing how soaking in tapes gives a pedagogical inflection to the general tactility and flow-orientated materiality of global Pentecostal power.]
- Reinhardt, Bruno, 2015, 'Flowing and Framing: Language Ideology, Circulation, and Authority in a Pentecostal Bible School', in *Pragmatics and Society* 6: 261-87
- Reinhardt, Bruno, 2015, 'A Christian Plane of Immanence?: Contrapuntal Reflections on Deleuze and Pentecostal Spirituality', in *HAU: Journal of Ethnographic Theory* 5, 1: 405-436  
[In this article I revisit current debates on immanence and transcendence in the anthropology of Christianity and promote an encounter between the philosophy of Gilles Deleuze and my fieldwork experience among committed Pentecostals in Ghana. My argument seeks mutual clarification and oscillates contrapuntally between these two discursive traditions through moments of harmonization and dissonance. The philosophy of radical immanence and Pentecostal spirituality are presented as two lines of flight from the hegemonic 'immanent frame' of secular modernity, a shared marginality that facilitates my engagement with Deleuzian notions, such as virtuality, modes, intensity, flow, desire, and refraction, in order to account for the heterogeneous ways whereby the Holy Spirit manifests itself amid the creation. This attempt at reconciliation brings about evident frictions, and I conclude by revisiting some fundamental differences between Deleuze's monistic pluralism and Pentecostals' pluralistic monotheism.]
- Rey, Jeanne, 2013, 'Mermaids and Spirit Spouses: Rituals as Technologies of Gender in Transnational African Pentecostal Spaces', in *Religion & Gender* 3, 1: 60-75 ; PDF may be downloaded from: <https://www.religionandgender.org/articles/abstract/10.18352/rg.8422/>  
[This article aims to approach the construction of gender in transnational spaces by focusing on the ritual practice of African Pentecostal migrants in Europe and in Africa. One dimension of African Pentecostalism is its insistence on the practice of exorcism called 'deliverance' where malevolent spirits are expelled from one's body. Within the Pentecostal demonology, several categories of spirits carry implications for how gender is constructed. This article analyses effects of the appearance of these spirits on the construction of gender among Ghanaian and Congolese Pentecostal churches in Geneva and in Accra. It shows that variations in the appearance of spirits within rituals can be interpreted as a negotiation of gender roles in a migratory context. Shifts in Pentecostal demonology can therefore be interpreted as a response to the reconfiguration of gender roles associated with the broader gender context and work opportunities in Europe.]
- Reynolds Whyte, Susan, Lotte Meinert & Julaina Obika 2015, 'Untying Wrongs in Northern Uganda', in Olsen and van Beek 2015: ??-??
- Rich, Jeremy, 2013, 'Zaire for Jesus: Ford Philpot's Evangelical Crusades in the Democratic Republic of Congo, 1966-1978', in *Journal of Religion in Africa* 43, 1: 4-28  
[This essay explores how Congolese Protestants developed a partnership with Kentucky-born Methodist evangelist Ford Philpot from 1966 to 1978. Philpot's revival tours allowed Congolese clergy to negotiate as equals with U.S. Protestants, marking a major change from the dominant role of missionaries prior to independence in 1960. During and after Philpot's crusades Congolese

Protestants wrote Philpot about their spiritual views and their troubles in Mobutu's Zaire. Instead of being merely passive followers of Philpot's evangelical and charismatic preaching, Congolese sought to use him as a source of financial patronage as well as spiritual support. This essay questions common assumptions regarding U.S.-Congolese ties under Mobutu, and investigates how the rise of evangelical Christianity in postcolonial Africa was clearly shaped by cold war concerns as well as anxieties over national identity and the rise of African dictatorships.]

Robinson, David, 2014, 'Muslim Societies in West Africa: Historical and Contemporary Perspectives in Digital Form', in *Islamic Africa* 5, 1: 103-122

[Over the past decade, Matrix, the Center for Digital Humanities and Social Sciences at Michigan State University, has developed digital galleries blending text, sound, and image to portray the history of islamization and the practice of Islam in West Africa with support from NSF, TICFIA, and the NEH. The featured areas have been Ghana (as a Muslim minority country), and Senegal (as a Muslim majority area), as well as Gambia and Mauritania. The emphasis has been on the diversity, tolerance, and pluralism of Islamic practice in historical and contemporary terms, on female and male practitioners, and on laypeople as well as clergy. We have used European archives, Arabic and *ajami* documents, interviews, and a range of other sources to tell stories and show practices. The portal for this material is [www.aodl.org](http://www.aodl.org). This article outlines some of the galleries that we have built; others will be added over the next two years. The authors of the galleries are faculty at Indiana University, Michigan State, Harvard, Boston University, and James Madison University. The designer of the galleries has been Catherine Foley, Director of Digital Library and Archive Projects at MATRIX.]

Sabar, Galia, 2010, 'Israel and the "Holy Land": The Religio-Political Discourse of Rights among African Migrant Labourers and African Asylum Seekers, 1990-2008', in *African Diaspora* 3, 1: 42-75

[This paper compares two waves of migration, the first arriving in Israel by air as tourists or pilgrims throughout the 1990s, mainly from West Africa, part of a larger worldwide expansion of African international labour migration; and the second, which started in 2005, of predominantly Sudanese and Eritreans, who entered the country illegally in search of asylum or work opportunities across its lax border with Egypt. While the former cohort deployed a religious rhetoric of attachment to the Holy Land, the latter invoked international human rights to claim their rights as refugees in addition to religious rhetoric. The paper considers the context and grounds for this shift in political tactics and rhetoric of migrant discursive stance vis-à-vis the state.]

Sadouni, Samadia, 2013, 'Ahmed Deedat, Internationalisation, and Transformations of Islamic Polemic', in *Journal of Religion in Africa* 43, 1: 53-73

[The South African preacher, Ahmed Deedat, has developed a specific discourse on the nature of relations between Muslims and Other religions through polemic and public debates. This paper describes the mechanisms of the circulation of his thought and activities and its political character. Deedat is a relevant actor in 'Muslim politics' who has not been thoroughly studied in the field of Muslim proselytism. His political activities were inscribed first in the long history of *munazara* (debate, dispute) in India and then in the desire to internationalise his religious ideas in public platforms and media. His ideology has also been reappropriated by other television preachers, especially in Mumbai, through the example of Zakir Naïk. The historical and the political approaches of this paper provide a better understanding of the internationalisation and transformations of Islamic polemics.]

Sambe, Ngutor, Moses Yandev Avanger & Noah Lumun Abanyam 2014, 'Analysis of Factors Precipitating Witchcraft Accusation among the Tiv', in *The Anthropologist: International Journal of Contemporary and Applied Studies of Man* (ISSN 0972-0073) 18, 3: 1077-1087; PDF at:

[http://www.krepublishers.com/02-Journals/T-Anth/Anth-18-0-000-14-Web/Anth-18-3-000-14-Abst-PDF/T-ANTH-18-3-1077-14-1041-Sambe-N/T-ANTH-18-3-1077-14-1041-Sambe-N-Tx\[44\].pdf](http://www.krepublishers.com/02-Journals/T-Anth/Anth-18-0-000-14-Web/Anth-18-3-000-14-Abst-PDF/T-ANTH-18-3-1077-14-1041-Sambe-N/T-ANTH-18-3-1077-14-1041-Sambe-N-Tx[44].pdf)

[The aim of the paper is to analyze the sociological factors precipitating witchcraft accusation among the Tiv people of Nigeria. The paper adopts case study as a research design while focus group discussion and key informant interview methods are used for data collection. It is discover-

ed that scramble for power and domination plays a major role in witchcraft allegations. However, the other factors also contribute to witchcraft accusations. It is recommended that effective and efficient ways of identifying witches should include use of orthodox method of swearing *swem*, divination and consultation with elders who are perceived to be endowed with supernatural powers and powerful men of the Christian God.]

Samsom, Ridder H., 2015, 'The Dissolved Collection of Sheikh Aliy Hemed Abdallah al-Buhriy (1889–1957)', in *Islamic Africa* 6, 1-2: 201-208

Sanneh. Lamin, 2012, *Summoned from the Margin: Homecoming of an African*. Grand Rapids, MI: William B. Eerdmans, xx + 281 pp., ISBN-13: 9780802867421 (pbk), £16.99

[*Summoned from the Margin* tells the story of Lamin Sanneh's journey from his upbringing in a village in The Gambia to education in the United States and Europe to teaching at the Universities of Yale, Harvard, Aberdeen, and Ghana. He grew up in a polygamous household and attended a government-run Muslim boarding school. A chance encounter with Helen Keller's autobiography taught him that education and faith are the key to overcoming physical and personal hardship and inspired his journey. Burning theological questions about God's nature and human suffering eventually led Sanneh to convert from Islam to Christianity and to pursue a career in academia.]

Sansi, Roger, 2011, 'Images and Persons in Candomblé', in *Material Religion: The Journal of Objects, Art and Belief* 7, 3: 374-393; PDF at:

<http://www.tandfonline.com/doi/pdf/10.2752/175183411X13172844495975>

[This article discusses the presence of "images" in the Afro-Brazilian religion Candomblé. In many traditional houses of Candomblé it is often said that it is not allowed to photograph or film rituals. On the other hand, in recent years, the presence of Catholic and other figurative images in Candomblé shrines has been questioned by recent "purification" movements—often led by these traditional houses—who fight syncretism, separating Catholicism from African religion. Still, in many cases figurative images are present in shrines, and rituals are photographed and filmed. This article argues that, beyond syncretism, images in Candomblé are contentious because they can be powerful: they can be indexes of the presence of Candomblé *santos*, they can become instances of a "distributed person".]

Sarró, Ramon, & Ruy Llera Blanes 2009, 'Prophetic Diasporas Moving Religion across the Lusophone Atlantic', in *African Diaspora* 2, 1: 52-72; PDF at:

[http://booksandjournals.brillonline.com/docserver/18725457/v2n1\\_splitsection3.pdf?expires=1443364107&id=id&accname=guest&checksum=8C584AA761FEFB5476999FED2A308B0A](http://booksandjournals.brillonline.com/docserver/18725457/v2n1_splitsection3.pdf?expires=1443364107&id=id&accname=guest&checksum=8C584AA761FEFB5476999FED2A308B0A)

[In this article we examine the concept of a religious Lusophone Atlantic, highlighting historical and contemporary exchanges in this continuum and situating research within recent scholarship regarding the 'Atlantic', religious diasporas and contemporary Christianity. We focus in particular on the place of prophetic movements (namely the Kimbanguist and Tokoist churches) within the Portuguese and Angolan religious fields.]

Sarró, Ramon, 2012, 'Postscript', in *Journal of Religion in Africa* 42, 4: 453-459

Scheper-Hughes, Nancy, 2015, 'Neo-Cannibalism, Military Bio-Politics, and the Problem of Human Evil', in Olsen & van Beek 2015: ??-??

Seck, Abdourahmane, Mayke Kaag, Cheikh Guèye & Abdou Salam Fall (eds.) 2015, *État, sociétés et Islam au Sénégal: un air de nouveau temps?*. Paris: Karthala, 288 pp., ISBN 9782811113230 (pbk), €24

[Les contributions de ce livre éclairent les divers changements socioreligieux et glissements paradigmatiques qui autorisent à penser un air de nouveau temps dans les rapports État, sociétés et islam au Sénégal. Un autre apport de cet ouvrage réside dans les interludes entre les chapitres, sous forme d'entretien, véritables analyses des différents discours et imaginaires d'islam, par trois intellectuels sénégalais Abdoul Aziz Kébé, Penda M'Bow et Ibrahima Thioub. Chacun apporte une touche singulière et de pertinentes observations sur l'état de l'islam au Sénégal, les quêtes et requêtes des jeunes musulmans pour trouver une place émancipatrice dans la société ; l'influence des mass médias sur les formes, les contenus et les dynamiques des engagements d'Islam au Sénégal ainsi que les références idéologiques diverses qui cohabitent dans la société et, surtout comment tout cela influe sur la production de connaissances sur l'Islam]

Sharma, Veena, 2013, 'Faith Tourism: For a Healthy Environment and a More Sensitive World', in *International Journal of Religious Tourism and Pilgrimage* 1, 1: article 3; PDF at: <http://arrow.dit.ie/ijrtp/vol1/iss1/3>

[The domain of the 'religious'/'spiritual' has become a significant source of revenue production for the tourism industry. Faith-based tourism seems to draw increasing numbers of people who wish to travel not just for leisure, or pleasure, but in search of personal meaning and fulfilment in a postmodern capitalist world. This paper suggests that pilgrimage tourism could in different ways sensitize pilgrim-tourists to ongoing social and environmental crises, and how tour organisers and administrators could promote this wider consciousness by illustrating the religious beliefs and sentiments of faith-based tourists.]

Sharma, Veena, 2015, *Advaita Vedanta and Akan: Inquiry into an Indian and African Ethos*. Shimla [Himachal Pradesh, India]: Indian Institute of Advanced Study, xi + 229p., ISBN 9789382396215 (hbk), US\$ 44,10

[This book places the yet unexamined consonances and dissonances between two disparate world views – the one Indian and the other African – under a comparative lens. It seeks to set up a cross-cultural dialogue even as it aims to understand the two on their own terms through their own epistemological constructs. Through an exploration of the concepts of God and the human person, it unravels the aspirational goals framed by each, the degrees of ultimate perfection sought by them, and the contributions the two traditions make to human civilization. The book foregrounds the fact that there are many ways of approaching fundamental questions regarding the human condition, each valid in its own historical and geographical context. It provides an insight into how each world view points to a different approach to the universe; to relations between the Divine and the world, and between humans and humans, leading to different types of social formations and related issues and having far reaching influence on their understanding of morality, ethics, justice, group cohesion and how they deal with defaulters. An understanding of those approaches can enable sharper insights and deeper reflections into the strong and weak points of one's own particular tradition.]

Shittu, Abdulwahab Danladi, 2015, 'Towards Locating the Nigerian Shari'ah Penal Codes' Provisions for Wilful Homicide within the Shari'ah', in *Ilorin Journal of Religious Studies* 5, 1: 103-118; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1044/580>

[This article examines the extent to which the Shari'ah Penal Codes, adopted as legal system in twelve states in Northern Nigeria since 1999, adequately incorporate the provisions of the Shari'ah on willful homicide. Findings reveal that the Shari'ah Penal Codes largely adhere to the Maliki School of Law which in some cases proves to be harsher than the provisions of others. The paper asserts that the right to waive punishment and compensation or to uphold either of the two is with relatives of the murdered and not the judge or the authority. As a result, strict adherence to a specific school of jurisprudence may not adequately represent the interests of Nigerian Muslims.]

Shoko, Tabona, 2015, 'Christianity and Healing in Africa: The Anglican Church's Holy Cross Community in Zimbabwe', in *Bongmba* 2015: ??-?? (chapter 31)

Shoko, Tabona, & Agness Chiwara 2015, 'Mukondombera: HIV and AIDS and Shona Traditional Religion in Zimbabwe', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 5-17; PDF at:

<http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>

[This essay explores HIV and AIDS in light of Shona indigenous cultural practices in Zimbabwe. We focus on indigenous cultural practices that facilitate the spread of the disease, the impact of the spread of the disease on society, the role of indigenous healers and claims to curing the disease, AIDS education and research into a cure for AIDS, and problems faced by traditionalists in the fight against AIDS. We examine case studies of healing practices in the indigenous contexts as perceived by the Shona people, indigenous practitioners and their association ZINATHA, their clients and use of indigenous medicine. We explore the role cultural practices play in contributing or the promotion, prevention and containment of the AIDS epidemic.]

- Sibanda, Fortune, 2016, 'One Love or Chanting Down Same-Sex Relations?: Queering Zimbabwean Rastafari Perspectives on Homosexuality', in van Klinken & Chitando 2016: ??-??
- Silva, Sónia, 2015, 'Political Evil: Witchcraft from the Perspective of the Bewitched', in Olsen & van Beek 2015: ??-??
- Simpson, Anthony, 2014, "'God Has Again Remembered Us!": Christian Identity and Men's Attitudes to Antiretroviral Therapy in Zambia', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??
- Smit, Regien, 2009, 'The Church Building: A Sanctuary or a Consecrated Place?: Conflicting Views between Angolan Pentecostals and European Presbyterians', in *African Diaspora* 2, 2: 182-202; PDF at: <http://booksandjournals.brillonline.com/content/journals/10.1163/187254509x12477244375139>  
[The African diaspora is partly shaped through religious institutions, such as the migrant churches. Angolans, like other Africans, when building a new life in the Netherlands, find new ways to gather in church communities. Since these communities need housing, the existing church building is a place of encounter between established and migrant church communities. Far from approaching African diaspora as Africans facing problems in a host environment, this article states that in the encounter between locals and migrants at least two parties are challenged in their comfort zones. Taking a conflict between the Angolan church Igreja do Espirito Santo and the Presbyterian Holy Chapel in Rotterdam as a case study, it is argued that the material aspect of this shared place of worship is an enlightening perspective for studying this cross-cultural encounter. This article consists of three levels of analysis, namely of theological differences, differences in aesthetic appraisal of the building and differences in standards of purity and pollution.]
- Soares, Benjamin F., 2014, 'The Historiography of Islam in West Africa: An Anthropologist's View', in *The Journal of African History* 55, 1: 27-36; PDF at: <http://hdl.handle.net/1887/25369>  
[In this article, I focus on the historiography of Islam in West Africa while also reflecting upon and assessing existing scholarship in the broader field of the study of Islam in Africa. My position as an anthropologist who conducts historical research informs my perspective in evaluating the current state of the field and my suggestions for directions in which I think future research might move in order to advance our understanding of Islam and Muslim societies and the history of religious life in Africa more generally.]
- Sounaye, Abdoulaye, 2015, 'Irwo Sunnance yan-no! 1: Youth Claiming, Contesting and Transforming Salafism', in *Islamic Africa* 6, 1-2: 82-108  
[This article discusses youth religiosities and how young Salafi (*Sunnance*) appropriate the discourse of the popularization of the *Sunna* and at the same time distance themselves from the well-known *Izala* movement. The *Sunnance* have become a social formation only recently, but have earnestly and regularly taken the stage to lay the ground for a new expression and understanding of the *Izala* reform agenda. They claim to be *Izala* though they have consistently taken theological positions and promoted practices that challenge and break with *Izala* 'orthodoxy'. These developments are the manifestation of the *Izala* effect, an intra and inter-Muslim dynamic that is gradually reshaping both anti-Sufism dear to Salafism and Sufi practices. The article is based on ethnographic materials collected in Niger over the last four years among youth promoters of a religious life in line with the "Pious Ancestors."]
- Statham, Todd, 2015, 'Teetotalism in Malawian Protestantism: Missionary Origins, African Appropriation', in *Studies in World Christianity* 21, 2: 161-182  
[Although beer had a profound cultural, economic and religious significance among traditional societies in central Africa, teetotalism – in other words, abstinence from alcohol – has become widespread in Malawian Protestantism (as elsewhere in African Christianity), and in many churches it is regarded as a mark of true faith. This article examines the origins of the antipathy to alcohol in the Presbyterian missionaries who evangelised Malawi in the late nineteenth and early twentieth centuries, who drew a parallel between the 'problem of drink' among the working poor in their home culture and central Africans, to urge sobriety and its concomitant values of thrift and hard work among their converts. Yet research shows that it was new Christians in Malawi themselves (and not the missionaries) who took the lead in making temperance or teetotalism a criterion for church membership. By drawing upon the experiences of other socially and politically

- marginalised groups in the British Empire at this time, it is suggested that these new Christians were likely motivated to adopt temperance/teetotalism in order to assert to foreign missionaries their ability to lead and control their own churches and countries.]
- Stephen, B.H., & T. Josiah 2014, 'Dialogue with Demons: Religion, Culture and Exorcism in Christian Churches in Zimbabwe', *The International Journal of Humanities & Social Studies* 2, 1: 44–50
- Swart, Ignatius, 2014, 'Churches and the Rising Expectations in Social Welfare Delivery: South Africa in an International Comparative Perspective', in W. Gräb & L. Charbonnier (eds.) 2014, *The Impact of Religion on Social Capital Formation and Social Development in Different Cultural Contexts: Entering the Field in an International and Interdisciplinary Perspective*. Berlin/Münster: LIT Verlag, 73-92
- Taringa, Nisbert, & Fainos Mangena 2015, 'Shona Religion in Zimbabwe's Land Reform Program: Is a Sustainable Shona Ecological Ethic Possible?', in Mangena, Chimuka & Mabiri 2015: 41-53
- Tayob, Abdulkader, 2013, 'Kadhis Courts in Kenya's Constitutional Review (1998–2010): A Changing Approach to Politics and State among Kenyan Muslim Leaders', in *Islamic Africa* 4, 1: 103-124; PDF (with a slightly different title) at: [https://www.academia.edu/721580/Kadhis\\_Courts\\_and\\_the\\_Constitution\\_Changing\\_Approach\\_to\\_Politics\\_and\\_State\\_among\\_Kenyan\\_Muslim\\_leaders?auto=view&campaign=weekly\\_digest](https://www.academia.edu/721580/Kadhis_Courts_and_the_Constitution_Changing_Approach_to_Politics_and_State_among_Kenyan_Muslim_leaders?auto=view&campaign=weekly_digest) [Debate over Kadhis courts in the constitutional review process (1998–2010) in Kenya antagonized relations between Muslims and Christians. Generally, Muslims found themselves on the defensive as some Christian groups mounted a sustained campaign against the place of Kadhis courts in the constitution. This paper presents Muslim responses to this public debate in the larger framework of Muslims in the nation-state. Since the 1990s, the Kenyan state was engaged in a search for a new politics. This paper turns to this question, and finds that beneath the rhetoric about Kadhis courts, Muslim responses were focused on politics. They were placing the Kadhis court debate within the larger question of how Muslims relate to the nation-state of Kenya.]
- Tayob, Abdulkader, 2014, 'Back to the Roots, the Origins and the Beginning: Reflections on Revival (*tajdīd*) in Islamic Discourse', in *Temenos: Nordic Journal of Comparative Religion* 50, 2: 257-271; PDF at: <http://ojs.tsv.fi/index.php/temenos/article/view/48462/14190> [Revival takes on many different forms in Muslim societies. This article explores and identifies a *ḥadīth* discourse of revival, based on a famous *ḥadīth* and its commentary that promises renewal at the head of every century. Using an inter-textual analysis, it argues that revival was rooted in the first crisis faced by the early Muslim community when the Prophet died and could no longer personally guide Muslims. Across time and place, the discourse of revival confronts this original crisis by naming and renaming it, and offering a resolution. I also suggest that the first crisis was beyond resolution, as according to Muslim belief the prophetic line of succession ended with Muhammad. The discourse of revival thus became potentially recurrent, as resolution was always prone to disruption.]
- Tefera, Amsalu, 2015, *The Ethiopian Homily on the Ark of the Covenant: Critical Edition and Annotated Translation of Dərsanä Šəyon*. Leiden, etc.: Brill, ??? pp., ISBN 9789004282339 9 (hbk); e-ISBN 9789004297180, €110, \$ 142  
[The authors offers an *editio princeps* of the Ethiopic text of *Dərsanä Šəyon* together with an annotated English translation. This homily, most likely composed in the fifteenth century, links the term Zion with the Ark of the Covenant and recounts at length its wanderings from Sinai to Ethiopia. As a Christian document, many of the events are interpreted as symbolic of Mary and the heavenly New Jerusalem. First edited by the author for his 2011 doctoral dissertation, the critical text and apparatus present a complete collation of the ten known witnesses to this homily. Detailed notes are supplied on significant and difficult terms in the translation.]
- Teisenhoffer, Viola, 2013, 'The Power of Submission?: Personal Growth and the Issue of Power among Umbanda Practitioners in Paris', in Anna Fedele & Kim Knibbe (eds.) 2014, *Gender and Power in Contemporary Spirituality: Ethnographic Approaches*. Florence [Kentucky]: Routledge, ??-?? (chapter 4)

- Thomson, Steven K., 2012, 'Christianity, Islam, and "The Religion of Pouring": Non-linear Conversion in a Gambia/Casamance Borderland', in *Journal of Religion in Africa* 42, 3: 240-276  
[The twentieth-century religious history of the Kalorn (Karon Jolas) in the Alahein River Valley of the Gambia/Casamance border cannot be reduced to a single narrative. Today extended families include Muslims, Christians, and practitioners of the traditional Awasena 'religion of pouring'. A body of funeral songs highlights the views of those who resisted pressure toward conversion to Islam through the 1930s, '40s and '50s. The introduction of a Roman Catholic mission in the early 1960s created new social and economic possibilities that consolidated an identity that stood as an alternative to the Muslim-Mandinka model. This analysis emphasizes the equal importance of both macropolitical and economic factors and the more proximal effects of reference groups in understanding religious conversion. Finally, this discussion of the origins of religious pluralism within a community grants insight into how conflicts along religious lines have been defused.]
- Thurston, Alex, 2015, 'Nigeria's Mainstream Salafis between Boko Haram and the State', in *Islamic Africa* 6, 1-2: 109-134  
[This article examines northern Nigeria's mainstream Salafis – figures who advocate exclusive, literalist, exoterically-minded readings of scripture, but who oppose the violence of the fringe Salafi sect Boko Haram. The article argues that the emergence of Boko Haram has placed mainstream Salafis in a complicated position vis-à-vis both Salafi-leaning audiences and the state. In the face of accusations by state and society that all Salafis are connected to Boko Haram, mainstream Salafis have worked to undermine Boko Haram's messages and Salafi credentials in order to maintain influence over Salafi-leaning youth. Along with other voices in northern Nigeria, mainstream Salafis have also externalized blame for Boko Haram's violence, attributing Boko Haram's existence to the state, to Christians and Jews, and/or to Western powers. They have also criticized the state's response to Boko Haram. Finally, they advocate for perceived northern Muslim interests but attempt to avoid being seen as pro-government.]
- Tocco, Jack Ume, 2014, 'Prophetic Medicine, Antiretrovirals, and the Therapeutic Economy of HIV in Northern Nigeria', in van Dijk, Dilger, Burchhardt & Rasing 2014: ??-??
- Tofa, Eliot, 2014, "'In Jesus' Name You Are Free": HIV, ARVs and Healing Space in Selected African Initiated Churches', in *UNISWA Research Journal* 27: 70–85; PDF at: <http://publications.ossrea.net/images/uniswa-2014.pdf>  
[In 2001, most African countries signed the Declaration of Commitment on HIV and AIDS at the United Nations General Assembly Special Session, expressing their deep commitment to combat HIV and AIDS through prevention, treatment, care and support. Consequently, antiretroviral drugs are readily available to People Living with HIV and AIDS and the number of people receiving anti-retroviral therapy has significantly increased in the past decade. However, there has been a sad development: the explosion of churches convincing seropositive members to discontinue ARVs. Although ground-breaking scientific research has demonstrated, irrefutably, that ARVs prolong life and that seropositive people can live a healthy and productive life, miraculous "cures" of HIV are, today, a deep-seated dilemma in Africa. This paper therefore calls for the urgent need to re-think and counteract activities, teachings and practices that are contrary to scientific responses to HIV and AIDS diagnosis and treatment.]
- Togarasei, Lovemore, 2015, 'Healing Culture, Healing AIDS: A Review of some African Cultural and Religious Beliefs and Practices in Contexts of HIV and AIDS', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 1, 1 (August 2015): 49-64; PDF at: <http://www.a-asr.org/wp-content/uploads/2015/08/Volume-1-Issue-1-August-2015.pdf>  
[This essay sees culture as a two-edged sword in HIV and AIDS response. It argues that while scholarly attention has mainly been on how certain cultural practices facilitate the spread of HIV and stand in the way of prevention, treatment and care, there are some ethno-cultural and religious beliefs and practices that can be used for positive HIV and AIDS response. The essay thus identifies and discusses some ethno-cultural and religious factors that contribute to the spread of HIV with the aim of 'healing' those that fuel the spread of HIV and promoting those that can be used for positive response]

- Tolino, Serena, 2016, 'Discourses on Homosexuality in Egypt: When Religion and the State Cooperate', in van Klinken & Chitando 2016: ??-??
- Triebel, Armin, (ed.), 2015a, *Roswith Gerloff auf Grenzen: Ein Leben im Dazwischen von Kulturen mit vier Cinquains für Rev. Dr. Roswith Gerloff von Marsha Snulligan Haney / Roswith Gerloff on the Border: An In-Between Existence; with Four Cinquains for Rev. Dr. Roswith Gerloff written by Marsha Snulligan Haney*. Berlin: Weissensee-Verlag, ca. 400 pp., with pictures from Dr. Roswith Gerloff's life.  
[A volume of essays in commemoration of Dr. Roswith Gerloff, who died on 28 July 2013; cf. *AASR Bulletin* 39: 11-13 for her obituary.]
- Triebel, Armin, 2015, 'Vorwort / Introduction', in Triebel 2015b: 5-10
- Triebel, Armin, (ed.) 2015b, *Sicherheit, Glauben und die Differenz in der Kultur / Security, Faith, and Differences in Culture*. Berlin: Sozialwissenschaftlicher Studienkreis für Interkulturelle Perspektiven, 107 pp., ISBN 978-3-932231-13-1 (pbk), €9.50  
[Another collection of essays in commemoration of Dr. Roswith Gerloff.]
- Trinitapoli, J., & A. Weinreb 2012, *Religion and Aids in Africa*. Oxford, Oxford University Press
- Trovalla, Ulrika, 2015, 'Haunted by Absent Others: Movements of Evil in a Nigerian City', in Olsen & van Beek 2015: ??-??
- Vosloo, Robert, 2015, 'Christianity and Apartheid in South Africa', in Bongmba 2015: ??-?? (chapter 24)
- Wandera, Joseph, 2015, 'The Use of Sacred Texts by Islamic Public Preachers in Mumias, Western Kenya', in *Africa Today* 61, 3: 16-42  
[The public visibility of Islamic free preachers points to the development of religious leaders whose claim to authority is based on extensive knowledge of the Bible, not on traditional Islamic learning. Unlike traditional *ulamā*, these preachers specialize in inviting non-Muslims to embrace Islam. They claim that compared to Christianity, Islam is a more rational and biblical tradition. They call on Christians to debate with them, based mainly on biblical texts. They approach their activities as an exercise of *Da'wah*, a debate staged in the public square, where the truth of Islam against the Christian tradition is proclaimed by preachers who engage in discursive battles. Such discussions usually take on an essentialist character, reshaping religious boundaries between Muslims and Christians and between religious communities and the state. The nature of the engagement is largely polemic and tends to fuel interreligious tensions and challenge the political domain and the secular order.]
- Wariboko, Nimi, 2014, *Nigerian Pentecostalism*. Rochester, NY: University of Rochester Press, xviii + 361 pp., ISBN-13: 9781580464901 (hbk), \$99.00 (= Rochester Studies in African History and the Diaspora)  
[This book presents a multidisciplinary study of how Nigerian Pentecostals conceive of and engage with a spirit-filled world. It seeks to discern the spirituality of the charismatic religious movement in Nigeria in relation to issues of politics, national sovereignty, economic development, culture, racial identity, gender, social ethics, and epistemology. Wariboko describes the faith's core beliefs and practices, revealing a 'spell of the invisible' that defines not only the character of the movement but also believers' ways of seeing, being, and doing. Written by an insider to the tradition, Nigerian Pentecostalism will also engage outsiders with an interest in critical social theory, political theory, and philosophy.]
- Wario, Halkano Abdi, 2015, 'Debates on Kadhi's Courts and Christian-Muslim Relations in Isiolo Town: Thematic Issues and Emergent Trends', in Chesworth & Kogelmann 2014: ??-??
- Wepener, Cas J., Ignatius Swart, Gerrie ter Haar & Marcel Barnard 2010, 'The Role of Religious Ritual in Social Capital Formation for Poverty Alleviation and Social Development: Theoretical and Methodological Points of Departure of a South African exploration', in *Religion & Theology* 17, 1/2:, 61-82. <http://dx.doi.org/10.1163/157430110X517924>  
[The article is a presentation of a South African research project in which researchers in the fields of ritual-liturgical studies and social development are collaborating to explore the role of religious ritual in the kinds of social capital formation that have a direct significance and implication for alleviating poverty and promoting social development at grassroots level. Focusing on Christian

congregations in poor socio-economic contexts in the Western Cape and KwaZulu-Natal, the aim of the research is to understand social capital formation through the lens of religious ritual. The research project builds on the hypothesis that social capital has a role to play in the related goals of poverty alleviation and social development, something which it seeks to conceptualise and explore in greater detail. Within this framework the discussion explores and contextualises the conceptual link between social capital and the practice of religious ritual in present-day South African society by drawing on existing research and theoretical debates, both nationally and internationally. This enables the authors to present some additional notes on the key theoretical, conceptual and methodological points of departure of the undertaken project. These are followed by a number of concluding observations about the modes of investigation and action steps through which the research topic is currently being further developed.]

Wepener, C.J., H. Mbaya & M. Barnard 2011, 'Worship in the Corinthian Church (AIC) in Phepheni, Eastern Cape, South Africa', in *Studia Liturgica* 41, 2: 252–273

Wepener, C.J., & B.A. Müller 2012, 'Water Rituals as a Source of (Christian) Life in an African Independent Church: To be Healed and (Re)connected', in *Studia Liturgica* 42, 1/2: 255–269

Wepener, C.J. & Ter Haar, G., 2013, 'Sacred sites and spiritual power: One angel, two sites, many spirits', in P. Post, P. Nel & W. van Beek (eds.), *Sacred sites, contested grounds. Explorations in Africa and Europe*, pp. 89–104, Africa World Press, Trenton.

Wepener, Casparus J., 2015, "'Bliksem!'/Damn it!: A Ritual-liturgical Appreciation of a Deadly Sin for an Angry Nation', in *Verbum et Ecclesia* 36, 3: 8 pp.

[This article addresses the current levels of anger within South African society from a practical theological perspective. Following a description of the current context with regard to the on-going processes of reconciliation and transformation two theories are revisited and critiqued. Normative insights are thereafter gained by making use of several stories from the book of Judges, and in conclusion an outline for a liturgical and homiletical theory for praxis is presented. The aim of this contribution as a whole is to reflect – in a praxis-theory cycle – on the theme of anger in order to formulate practical theological ritual-liturgical route markers for South Africa.]

Wepener, Cas, 2015, 'African Therapy for a Fractured World(view): The Life of Founder Bishop Johannes Richmond and the Invention of Tradition and Group Cohesion in an African Initiated Church', in *HTS Teologiese Studies / Theological Studies* 71, 1: 9 pp.; PDF at:

[http://www.hts.org.za/index.php/HTS/article/viewFile/2900/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2900/pdf_1)

[In the book *The Invention of Tradition* historian Eric Hobsbawm claims that the process of the invention of tradition serves the formation of group cohesion. The different versions of the life story of the founder bishop of the Corinthian Church of South Africa (AIC), as documented during many years of conducting qualitative field work in this church, are used in this article as a case study in this regard. The article unpacks the way in which the invention of tradition as a process is in this particular AIC currently a work in progress contributing to the formation of a particular type of group cohesion that stretches over racial, religious and denominational boundaries especially by means of the unique liturgical rituals that were influenced by the life story of the founder. The group cohesion that this process fosters is in essence aimed at healing in all its multifaceted dimensions, which includes healing from physical ailments, 'healing' from barrenness, healing from spirit possession to healing as (re-)incorporation of an individual into the larger group, the healing of a nation as well as healing from a dualistic spirit-matter worldview.]

Wessels, Johannes M., *Offering the Gospel adapanon: An Interpretation and Application of 1 Corinthians 9:18; edited and provided with a foreword by Joachim Kügler*. Bamberg: University of Bamberg Press, 326 pp., eISBN: 978-3-86309-341-9; PDF at:

[https://www.academia.edu/12522023/BIAS\\_19\\_Offering\\_the\\_Gospel\\_ADAPANON\\_An\\_interpretation\\_and\\_application\\_of\\_1\\_Corinthians\\_9\\_18\\_by\\_Johannes\\_M.\\_WESSELS\\_Edited\\_and\\_provided\\_with\\_a\\_foreword\\_by\\_Joachim\\_K%C3%BCgler](https://www.academia.edu/12522023/BIAS_19_Offering_the_Gospel_ADAPANON_An_interpretation_and_application_of_1_Corinthians_9_18_by_Johannes_M._WESSELS_Edited_and_provided_with_a_foreword_by_Joachim_K%C3%BCgler)

[Albeit that often the only solution left to poor congregations in Africa is the practice of tentmaker ministry, this phenomenon remains problematic (there is a lack of job opportunities in the rural areas, and dividing one's time between the secular occupation and the ministry becomes increasingly complex). In the light of this situation, an re-evaluation of the Biblical foundations for being

a tentmaker is certainly called for. Studies such as the book of Meggitt (1996), Paul, poverty and survival, stimulated renewed interest in the economic nature of Paul's ministry and the economic classes of the congregations where he ministered. Paul's offering of the gospel free of charge (1 Cor 9:18) and his sacrifice of "becoming a slave", offers interesting solutions for the poverty stricken churches in Africa, and in particular in Botswana.]

West, Gerald, 2015, 'The Bible in an African Christianity: South African Black Theology', in Bong-mba 2015: ??-?? (chapter 8)

White, P., 2012, 'Causes for the Upsurge of Imprecatory Prayer in Contemporary African Christian Churches', in *American Journal of Biblical Theology* 13, 32: ?-5-?

White, Peter, 2015, 'Religion, Mission and National Development: A Contextual Interpretation of Jeremiah 29:4-7 in the Light of the Activities of the Basel Mission Society in Ghana (1828-1918) and its Missiological Implications', in *Verbum et Ecclesia* 36, 1: 6 pp.

[The article contributes to the interdisciplinary discourse on religion and development with specific reference to the role of the Basel Mission Society's activities in Ghana (1828–1918). It provides missiological implications of their activities in the light of the broader Ecumenical discourses. Christianity has become a potent social force in every facet of Ghanaian life, from family life, economic activities, occupation, and health to education. In the light of the essential role of religion in national development, this article argues that the Basel Mission Society did not only present the gospel to the people of Ghana, they also practicalised the gospel by developing their converts spiritually, economically, and educationally. Through these acts of love by the Basel Mission Society, the spreading of the Gospel gathered momentum and advanced.]

White, Peter, 2015, 'The Concept of Diseases and Health Care in African Traditional Religion in Ghana', in *HTS Teologiese Studies / Theological Studies* 71, 3, 7 pp.; PDF at:

[http://www.hts.org.za/index.php/HTS/article/viewFile/2762/pdf\\_1](http://www.hts.org.za/index.php/HTS/article/viewFile/2762/pdf_1)

[This article discusses the African traditional view regarding disease, causes of disease, how disease is diagnosed and treated, with a special focus on Ghana. The article also describes the role of the diviner or the African traditional priest or what others may term as 'herbalists'. The advantages and disadvantages of the African traditional healing process are considered. The article concludes by discussing African traditional healing in the context of a contemporary health care discourse, as well as a proposal for dialogue between traditional healers, Western medical practitioners, the government of Ghana, and the governments of various countries where this issue may be applicable, to build a consensus in addressing health issues.]

White, Peter, & Cornelius J.P Niemandt 2015, 'The Missional Role of the Holy Spirit: Ghanaian Pentecostals' View and Practice', in *In die Skriflig/In Luce Verbi* 49, 1: 7 pp.; PDF at:

<http://www.inluceverbi.org.za/index.php/skriflig/article/viewFile/1987/3380>

[This article discusses the missional role of the Holy Spirit from a Ghanaian Pentecostal's perspective. In doing this, trinitarian mission is used as the point of departure and it was narrowed down to the missional role of the Holy Spirit. The Ghanaian Pentecostals' view about the baptism and the infilling of the Holy Spirit as well as their practices concerning the subject are discussed. The article concludes that there is no way that the church could achieve her call without the role of the Holy Spirit, to convict sinners of their sin and also to empower the church to proclaim the gospel.]

White, Peter, & Cornelius J.P. Niemandt 2015, 'Ghanaian Pentecostal Churches' Mission Approaches', in *Journal of Pentecostal Theology* 24: 241-269; PDF at:

[https://www.academia.edu/16733708/Ghanaian\\_Pentecostal\\_Churches\\_Mission\\_Approaches?auto=view&campaign=weekly\\_digest](https://www.academia.edu/16733708/Ghanaian_Pentecostal_Churches_Mission_Approaches?auto=view&campaign=weekly_digest)

[This article therefore discusses the mission approaches of Ghanaian Pentecostal churches. The article begins with a description of the Ghanaian mission strategic plan, their spiritual approach to mission, and then proceeds with other approaches in the light of Walls' 'five marks of mission' (i.e. evangelism, discipleship, responding to the social needs of people through love, transforming the unjust structures of society, and safe-guarding the integrity of creation) and Krintzinger's (and others') holistic mission approach (i.e. kerygmatic, diaconal, fellowship, and liturgical). This article argues that mission should be approached with a careful strategy.]

Wijzen, Frans, 2015, 'Mission Theory and Practice in Africa', in Bongmba 2015: ??-?? (chapter 11)

Winfield Higgins, Thomas, 2012, 'Mission Networks and the African Diaspora in Britain', in *African Diaspora* 5, 2: 165-181

[Scholars have frequently commented on the networks fostered by Africans living in the diaspora. It is not commonly recognized that many African Christians also relied upon 'mission networks'. These networks exerted a degree of influence on migrants, but were also a great help, particularly to students, and for that reason many Africans valued them while living in Britain. Such was the case with G. Daniels Ekarte, who founded the African Churches Mission in Liverpool, and others including: James 'Holy' Johnson, Byang Kato, Parmenas Mukiri Githendu and Emmanuel Akin-gbala.]

Youssef, Youhanna Nessim, 2015, 'Christianity in Egypt: The Coptic Church', in Bongmba 2015: ??-?? (chapter 2)



## AASR BULLETIN 43 (NOVEMBER 2015)

<http://www.a-asr.org/>

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## THE AIMS OF THE AASR

The AASR was founded in 1992 for the purpose of promoting the academic study of religions in Africa, and the study of the religions of Africa worldwide, through the international collaboration of all scholars whose research has a bearing on the study of these religions. AASR is a regional member affiliate of the International Association for the History of Religions (IAHR) since 1995.

AASR aims to stimulate the academic study of religions of Africa, in particular in Africa itself but also globally, in the following ways:

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- By establishing a travel fund to enable scholars to attend academic conferences both in Africa and overseas;
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