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AASR EXECUTIVE 2015-2020

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FROM THE PRESIDENT

On behalf of the African Association for the Study of Religion, I congratulate Professor Afe Adogame on delivering his inaugural lecture as Maxwell M. Upson Professor of Christianity and Society at Princeton Theological Seminary on April 28, 2016. Professor Adogame's lecture was titled "Mapping African Christianities within Religious Maps of the Universe." Professor Adogame has served our association for many years and mentored many scholars of Africa and the African Diaspora. He is editor of the AASR Ejournal and the Secretary General of the International Association for the History of Religions (IAHR).

In July 26-29, 2016 the 7th Biennial Conference of the African Association for the Study of Religion will convene at the University of Ghana under the theme, Religion, Sexuality, and Identity in Africa and the African Diaspora. Professor Rose Mary Amengo-Atego and organizing Committee are preparing an exciting intellectual adventure and experience for all participants who will connect and reconnect with historic spaces that connect Africa and the Diaspora.

I am aware that many of you are on the road for research and other obligations. I appeal to you to work in your own way to make the conference a success. I am also aware that many of you are still looking for funds to travel to Ghana and we wish you success.

I take this opportunity to make three broad appeals. First, I appeal to all of us to consider making a donation of at least $100 to AASR to help defray the cost of running this conference. Such a donation is crucial to the success of this important conference. The Cape Town Conference had different circumstances because of location and infrastructure, allowing us to end that conference without debt; if anything we ended with a surplus. We want to repeat this in Ghana and you can make it happen so that we do not leave our hosts struggling to raise money.

Second, I appeal to all who have plans to attend to pay their conference dues and memberships for 2016. This will go a long way in helping us meet our goals for this conference.

Third, I appeal to all participants presenting papers to submit those papers to be considered for publication. While we cannot guarantee that all papers will be published, all papers will be considered thoughtfully and other venues for publication will be suggested, including a peer reviewed book. Individual scholars can expedite that process if participants come to the conference with papers that can be submitted for review and which they can revise when they get feedback.

Finally, I appeal to you to think of AASR online peer reviewed journal as the first stop for your research. For further information, see AASR E-JOURNAL: JOURNAL FOR THE STUDY OF THE RELIGIONS OF AFRICA & ITS DIASPORA
http://www.a-asr.org/journal/

Elias Kifon Bongmba
President

FROM THE GENERAL SECRETARY

I send my greetings from the Netherlands. I look forward to seeing many of you in Ghana next month for the 7th Biennial AASR Conference in Africa. In the meantime, I am putting together the following tentative agenda for the General Meeting:

1. Opening and Welcome
2. Adoption of Minutes
3. Report from the President
4. Report from the General Secretary
5. Report from the Treasurer
6. Proposal to appoint a financial secretary/auditor to assist with AASR finances
7. Report from the Webmasters
8. AASR Bulletin
9. AASR e-Journal
10. Report from Regional and National Representatives
11. Appointment of additional National Representatives
12. Connections with IAHR affiliated organizations; in particular, organizations in Africa and Europe that the AASR could form structural and regular partnerships with such as NASR, ASRSA, and EASR.
13. AASR Vice Presidential duties (for instance, outreach and partnerships with sister organizations)
14. Publications Officer 2015-2020
15. Form steering committee for ASA Conference
16. Next AASR Conference Location

If you have any suggestions for further items to add to the agenda, please email me at: c.l.williams@hum.leidenuniv.nl

Corey L. Williams
General Secretary

FROM THE TREASURER

FINANCIAL REPORT FOR 2015

Dear Colleagues,
I hope this message finds you all well.

Please find below a table of the monies we received and spent in 2015.Our main income source were the membership fees. A comprehensive list of those who paid their fees in 2015 and 2016 will be circulated at our Annual General Meeting in Accra this July. Please arrange to pay your membership fees for 2015 and 2016, if you haven't done so. Defaulters will not be allowed to participate in the conference or present a paper.

We will also be implementing the de-registration process fully this year. The list of payee that I will present in Accra will be used to compile the definitive list of AASR members. Please pay your membership fee and the conference registration fee directly into our bank account using these details:

Account Name: African Association for the Study of Religions
Bank: Bank of Scotland
Branch Code: 80-20-00
Account No. 00208442
IBAN: GB05 BOFS 8020 0000 2084 42
BIC: BOFSGB21168

Our PayPal account is not functioning at the moment. Those who are unable to pay directly into our account should pay through their country representative, and notify me by email (a.ugba@uel.ac.uk). Those attending the conference in Accra should come with cash (USD) and make payments there. You can find the names and contact details of country representatives by following this link: http://www.a-asr.org/aasr-executive/

Thank you once again for your continued support. Together we will build a financially stronger and more influential AASR. I look forward to seeing many of you in Accra.

Yours sincerely,

Abel Ugba, AASR Treasurer

Financial Report for January 1 to December 30, 2015

Carry over from 2014	£3025.64

Receipts

Through Bank Account:	£864.86
Through PayPal	£700
Total Receipts	£1564.86

Categories of receipts

Membership fees	£1498.92
Conference Fee (early bird student	£65.94

Expenditures:

Donation returned to Nimenja Institute	£372.47
Bank charges	£15
Erfurt ConfTravel Assistance to Exco members	£800
Total Expenditure	£1187.47

Balance **£377.39**

Carry over from 2014	£3025.64

Grand Total at December 31, 2015 **£3,403.03**

Afe Adogame's Inaugural Lecture

MAPPING AFRICAN CHRISTIANITIES WITHIN RELIGIOUS MAPS OF THE UNIVERSE

delivered on Thursday, April 28, 2016 as

Maxwell M. Upson Professor of Christianity and Society,

Princeton Theological Seminary

For the video and full text as spoken on 28 April 2016, visit:

http://av.ptsem.edu/detailedplayer.aspx?PK=78ba23c2-3e11-e611-b265-0050568c0018

ACLARS 2016, Addis Ababa, Ethiopia

May 22-24, 2016

CALL FOR PAPERS FOR CONFERENCE ON

RELIGIOUS PLURALISM AND HERITAGE: LEGAL AND SOCIAL DEVELOPMENT IN AFRICA

The organizing committee of the African Consortium of Law and Religion Studies (ACLARS) is pleased to announce the Fourth Annual Conference on Law and Religion in Africa. It will be held in Addis Ababa, Ethiopia, hosted by the University of Addis Ababa, and held at the African Union from Sunday, May 22, 2016 to Tuesday, May 24, 2016.

We hereby invite all scholars interested in the study of Law and Religion in Africa to submit proposals of no more than 250 words by 1 February 2016. These should be submitted electronically to diane@aloc.co.za. The medium of presentation is English or French.

The conference will focus on the topic of religious pluralism in Africa, particularly in relation to contemporary questions of heritage and social development. "Heritage" is to be understood broadly as including religious, cultural, legal, and historical traditions, and the way these shape religious identities and societies in Africa today. The topic includes the challenges for organizations like UNESCO and ICOMOS to promote and protect heritage in diverse African contexts. The scope is broadened to include intangible as well as tangible heritage, and broader issues of religion and state, particularly in areas where multiple heritages and identities exist peacefully or come into conflict.

Possible sub-themes
• State responses to religious pluralism and pluralization in Africa
• Definition, creation, conservation, management, mobilization, and commodification of religious and spiritual heritage in the African context
• Cooperation or tensions between international organizations, African states, and local communities over religious and spiritual heritage
• Potential of national heritage policy and legislation to affirm or destabilize religion-state or interreligious relations, and religious pluralism in African states
• Political, economic, and/or legal factors in religious and spiritual heritage formation and management in specific African case studies

- Legal frameworks for renegotiating and memorializing the past and recognition of Africa's indigenous peoples
- Challenges to the influence of Western colonial policies, legal systems, classifications, and terminology on African heritage management
- Role of African traditional law or religion and heritage in social development
- Economic, political, historical, and religious approaches to religious pluralism, heritage, and social development
- Tensions between individual and collective rights in Africa
- Interrelationship between custom, culture, ethnicity, and religion in Africa
- Religious freedoms, rights, and responsibilities in Africa
- Role of media/tourism/education/gender/war, conflict, and/or natural disaster in revaluing or devaluing religious traditions, customs, and heritage in Africa

Note: Paper and panel proposals may also be submitted on any other aspect of law and religion in Africa.

In addition to speakers selected from responses to the Call for Papers, a number of additional speakers will be commissioned for the programme. We would like to encourage all interested scholars and participants from the three prior ACLARS conferences on Law and Religion in Africa (Ghana, January 2013; Stellenbosch, May 2014; Namibia, May 2015) to consider attending. Travel support may be available for those whose papers are selected. Persons with matching funds from their institutions will receive preference in being invited to the conference.

More detailed information will be provided at the Association website currently located at www.aclars.org. For further inquiries, kindly contact Diane Roodt at diane@aloc.co.za.

Conference Organising Committee
Pieter Coertzen, Professor, Faculty of Theology, Stellenbosch University
W. Cole Durham, Jr., Professor of Law, BYU Law School
Shawn Boshoff, Secretary, ACLARS
M. Christian Green, Journal of Law and Religion, Center for the Study of Law and Religion, Emory University Law School
Rosalind I. J. Hackett, Head and Professor of Religious Studies, University of Tennessee
Mark Hill, Honorary Professor, Centre for Law and Religion, Cardiff University and University of Pretoria
Is-haq Oloyede, Professor of Islamic Studies, University of Ilorin, Nigeria
Kofi Quashigah, Dean, Faculty of Law, University of Ghana
Robert T. Smith, Managing Director, International Center for Law and Religion Studies, BYU Law School
Jean-Baptiste Sourou, Professor of Communications, St. Augustine University of Tanzania
Johan van der Vyver, Emory University Law School
Getachew Assefa Woldemariam, University of Addis Ababa

5ᵗʰ ANNUAL LAW & RELIGION CONFERENCE ON
Religion, Law and Security

RABAT, MOROCCO
14-17 May 2017

CALL FOR PAPERS

Following the success of conferences in Ghana (2013), South Africa (2014), Namibia (2015) and Ethiopia (2016), the African Consortium for Law and Religion Studies will be convening its Fifth Annual Law and Religion Conference in Rabat, Morocco from 14 to 17 May 2017 in colaboration with the International University of Rabat, and the International Center for Law and Religion Studies of the Brigham Young University Law School, USA.

The subject of the conference will be *Religion, Law and Security* focusing on religious extremism, blasphemy, violence, and terrorism. Participants are encouraged to submit abstracts which address any aspect of this broad theme drawing upon their particular field of study and their national, regional or comparative experience. Themes for the conference will include:

- The inter-relationship between freedom of expression, freedom or religion and other fundamental rights in Africa
- Legal foundations for the promotion of sustainable peace and religious tolerance in Africa
- The role of inter-faith and intra-faith dialogue in countering extremism in Africa
- Blasphemy and defamation of religion in the light of the *Rabat Plan of Action* (December 2014)
- The evaluation of national and regional laws in Africa designed to combat extremism and to promote freedom of religion
- The future of the *Marrakesh Declaration on the Rights of Religious Minorities in Predominantly Muslim Majority Communities*(January 2016)
- Aspects of religion and human security, including the protection of vulnerableAfrican communities, with particular reference to women, children, the elderly and the disabled

- Conflicts between state and religious concepts of the nature of marriage in Africa
- Witchcraft accusations in colonial and contemporary Africa
- The value of religion or belief in challenging the ideologies that drive violent extremism
- Religion, law and security in international relations, particularly within Africa following the Arab Spring

Abstracts (not exceeding 250 words) should be submitted by **Friday 30 September 2016**. The conference committee will notify successful applicants in November 2016. All abstracts, together with a short biographical note of the author, should be sent to secretariat@aclars.org

Prof Pieter Coertzen, President, ACLARS
Dr T Jeremy Gunn, Professor of Law and Political Science, International University of Rabat

PERSONS & POSTS

IAHR Life Honorary Member: Prof. Rosalind I.J. Hackett, here on a pre-conference trek in Bhtan in late June 2011,[1] has been nominated IAHR Life Honorary Member[2] during the IAHR Congress at Erfurt, Germany, 23-29 August 2015. She is a founding member of the AASR and served as an IAHR Officer from 1995 to 2015. She served first as IAHR Deputy General Secretary from 1995 to 2000, and as such was in charge of the organization of the XVIIIth IAHR Congress at Durban, South Africa, the first ever IAHR congress in Africa. At Durban she was elected IAHR Vice President, and IAHR President in Tokyo in 2005. She was re-elected at Toronto in 2010 for another five year term. In

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[1] On the occasion of the 4th SSEASR Conference, Mountains in the Religions of South and Southeast Asia: Place, Culture, and Power, Thimpu, Butan, June 30-July 03, 2011. For this and other pictures of this conference, cf. https://picasaweb.google.com/116309764675514039639/BhutanSSEASR2011#slideshow/5651962969570018626
[2] Cf. http://www.iahr.dk/honorary.php

2014, she was elected Vice-President of the International Council for Philosophy and Humanistic Sciences (ICPHS) / Conseil International de Philosophie et des Sciences Humaines (CIPSH) at the CIPSH General Assembly, held in Paris, at UNECO headquarters, on October 15th 2014.[3]

James L. Cox Elected EASR (European Association for the Study of Religions) Life Honorary Member 2015:[4]

ʿJames L Cox has done groundbreaking work in applying the methods and perspectives of our discipline to the study of indigenous religions and in developing indigenous religions as a distinct field of study in the university. He has carried out fieldwork in such different parts of the world as Alaska and Africa and has taught the academic study of religion to students from all continents. His field research as well as his academic career, which includes teaching positions in Alaska and Zimbabwe before he eventually came to Edinburgh in 1993, gave him a unique insight into how such categories as 'religion' and 'god' are not self-evident, but are always subject to cultural interpretation and negotiation. A strong commitment to the theoretical foundations of religious studies is witnessed by his widely used *An Introduction to the Phenomenology of Religion*. His work to establish indigenous religions as a field of study is reflected in another important book *From Primitive to Indigenous: The Academic Study of Indigenous Religions*. Cultural encounters and the clash of insiders' and outsiders' perspectives on a religion have been a constant topic of investigation from his first book, *The Impact of Christian Missions on Indigenous Cultures* from 1991 to his latest publication *The Invention of God in Indigenous Societies* from 2014. Throughout, Jim Cox shows an impressive ability to combine thick ethnographic description with theoretical sophistication. Professor Cox has a long record of service to the associations of our discipline. He was a member of the Executive Committee of the British Association for the Study of Religions from 1997 until 2006, first as Bulletin Editor, then as Secretary and finally as President. He was a co-founder of the African Association in 1992 and served on its Executive Committee for ten years, first as Secretary and later as General Treasurer. He has been very active in the European Association for the Study of Religions from the start, serving on numerous committees of the Association and as Deputy General Secretary between 2011 and 2014. For his longstanding services to the field, both as a scholar and as an officer and valued collaborator in the EASR and affiliated associations, it is a great pleasure to confer on James L Cox an Honorary Membership of the EASR'.

Prof. Dr. **Cephas Narth Omenyo** delivered his inaugural lecture, ʿGrowth, Education and Transformation: Resilience of African Christianity?' at the Great Hall of the University of Ghana, Legon, Accra, Ghana, on Thursday, March 3, 2016.[5]

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[3] Cf. *AASR Bulletin* 43 (November 2015): 34
[4] Cf. http://easr.org/index.php?id=1464

Abstract
The future of Christianity in Africa was a subject that engendered much debate among academics during the era of decolonization of African states (around the late 1950s and early 1960s). While some were of the view that post-colonial Africa was going to witness a demise of Christianity, others were optimistic about its tenacity. The optimists have been vindicated due to the significant demographic shift of the centre of gravity of Christianity to the global south, particularly Africa. There has been an explosion of churches and the number of Christians in Africa doubles every twelve years. The significance of this trend is not only in numerical terms but also theologically. The Eurocentric approach to African historiography was oblivious of a major factor that accounts for the planting, nurturing and growth of African Christianity - 'African Initiative'. The lecture argues that the initiatives Africans have taken to own and propagate the gospel right from the dawn of Christianity in Africa through the post Western missionary era till the contemporary era where Africans are engaged in missions in the west, need to be understood in order to appreciate the tenacity of African Christianity. The phenomenal growth of African Christianity has been accompanied by major challenges that need to be addressed if the faith is going to be firmly rooted in African soil. Indeed, it is doubtful if the quality of Christian life and the impact contemporary African Christianity should have on society is commensurate with the much touted numerical growth. In this regard, the lecture addresses issues such as the ability of the Gospel to be integrated into African culture rather than the situation whereby the two live on parallel lines. Exemplifying with the fastest growing stream of African Christianity – Pentecostalism, the lecture reflects on how the management of Pentecostal Renewal both outside and within the western mission founded historic churches could contribute to the resilience of African Christianity. I argue, in conclusion, that there is the need for the revitalization of general education and theological education which can empower Christians to positively transform society.]

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[5] Cf. https://www.ug.edu.gh/events/inaugural-lecture-rev-prof-cephas-omenyo

SPECIAL OFFER
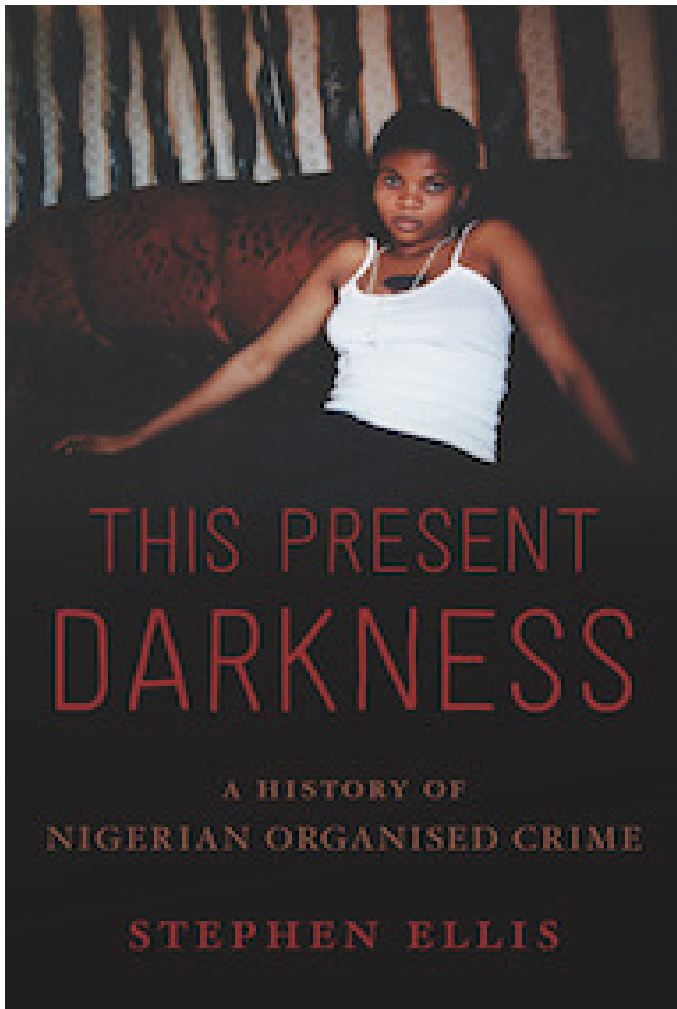
This Present Darkness

A History of Nigerian Organised Crime

Stephen Ellis

View Online

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Hardback / April 2016 / 320pp / RRP £20.00

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Buy this book

This Present Darkness analyses how Nigeria acquired its unfortunate reputation as an epicentre of global illicit trade and organised crime. Celebrated Africanist Stephen Ellis traces the origins of the phenomenon to the last years of colonial rule, when nationalist politicians offered government contracts in return for kickbacks. Political corruption encouraged a wider disrespect for the law that spread throughout Nigerian society. When the country's oil boom came to an end in the early 1980s, young Nigerian college graduates headed abroad, eager to make money by any means, and Nigerian crime went global at the very moment new criminal markets were emerging all over the world. Stephen Ellis' last book is the first to chart this globally significant phenomenon, from drugs, fraud and cyber-crime, to smuggling and people trafficking.

ILORIN JOURNAL OF RELIGIOUS STUDIES
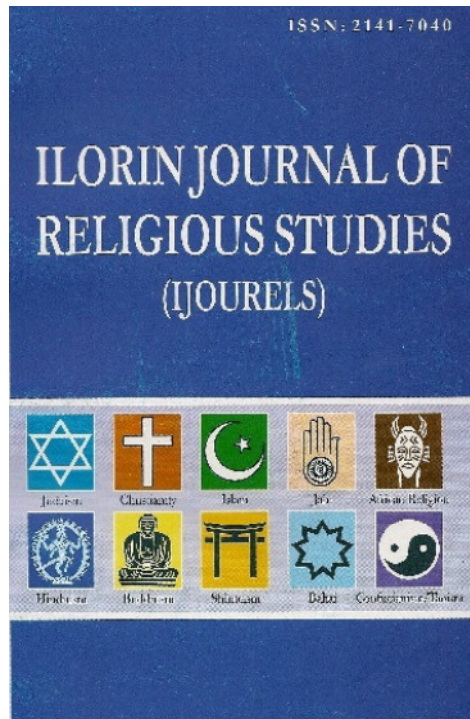
Ilorin Journal of Religious Studies (IJOURELS) is an electronic open access peer-reviewed academic journal that serves as a forum for disseminating research findings on issues relating to religion in general. The Journal, in its resolve to be among the best globally, invited reputable international scholars to serve on its Editorial and Advisory Teams. Their involvement has contributed immensely in making this journal what it is today. That notwithstanding, we welcome comments, suggestions and ideas that would enhance and sustain the quality of the journal. It is the policy of the Journal to publish in June and December every year. We therefore request for well-researched and scholarly written articles in the fields of African Religions, Christian Studies, Islamic Studies, other world religions, Comparative Religious Studies and articles relating to religion in general. All articles published so far in *Ilorin Journal of Religious Studies,* vols. 1 (2011), 2 (2012) and 3 (2013), have been listed below in the rubric *Recent Publications*.

To inspect *Ilorin Journal of Religious Studies,* visit
http://unilorin.edu.ng/ejournals/index.php/ijourel

RECENT PUBLICATIONS

Abimbola, M. Ajisebo McElwaine, 2016, ʿThe Role of Women in the Ifá Priesthood: Inclusion versus Exclusion', in Olupona & Abiodun 2015: ??-?? (chapter 18)

Abímbọ́lá, Wándé, 2016, ʿContinuity and Change in the Verbal, Artistic, Ritualistic, and Performance Traditions of Ifá Divination', in Olupona & Abiodun 2015: ??-?? (chapter 2)

Abiodun, Rowland O., 2016, ʿDiviner as Explorer: The *Afuwape* Paradigm', in Olupona & Abiodun 2015: ??-?? (chapter 8)

Abioje, Pius O., 2015, ʿChristianity in Contemporary African Religious Space', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 3)

Adamo, David T., 2015, ʿAncient Israelite and African Proverbs as Advice, Reproach, Warning, Encouragement and Explanation, in *HTS Teologiese Studies / Theological Studies* 71, 3: 11 pp.; PDF at: http://www.hts.org.za/index.php/HTS/article/view/2972
[Most biblical scholars (Euroamericans and Africans) concentrate on comparing ancient Israelite proverbs with ancient Near Eastern proverbs, but do not compare proverbs them with Sub-Saharan African proverbs. Proverbs in both ancient Israel and in Africa are similar in function and classification. Thus, they serve as advice, reproach, warning, encouragement and further explanation of some facts. They have great value and importance, such as giving a sense of identity, community, culture, respect for authority and elders, sacredness of everything under the sun and a sense of hospitality and others.]

Adebayo, Rafiu Ibrahim, 2015, ʿA Comparative Study of the Scriptural <u>*Rajm*</u> and Yorùbá Traditional *Mágùn* in Nigeria', in *Ilorin Journal of Religious Studies* 5, 2: 77-96; PDF at: http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1200/645
[*Mágùn* and *rajm* are two means of bringing to book those who are guilty of adultery in the traditional Yorùbá society as well as in some revealed scriptures respectively. *Mágùn* is a means of checking unruly behaviour of sexual moral laxities in the Yorùbá speaking area of Nigeria. It is a means of terminating the life of a man suspected to be having sexual intercourse with one's wife. While *mágùn* is a means of killing he who engages in adultery among the Yorùbá, *rajm* (stoning to death) has religious connotation particularly in the Old and New Testaments of the Bible as well as in the Tradition of Prophet Muhammad. The fact that the two modes of punishment involve termination of life underscores how serious adultery is. Attempt is therefore made in this paper to consider the two concepts and analyse the differences therein. Historical, descriptive and comparative research methods were adopted for this study. Oral interviews were conducted to elicit response from some traditionalists on issues related to mágùn; while library sources were also used to digest scholars' views on the concepts of rajm and mágùn. It was observed that there are elements of injustice in the mode of carrying out the two modes of punishment, while no consensus is reached by scholars on the application of rajm. It was then concluded that serious precaution needs to be taken in such a matter that involves lives of culprits while avenues for committing adultery are blocked as much as possible by those who wish to implement the two modes of punishment rather than carrying out the punishment.]

Adeboye, Olufunke, 2012, '"A Church in a Cinema Hall?": Pentecostal Appropriation of Public Space in Nigeria', in *Journal of Religion in Africa* 42, 2: 145-171

[Over the past two decades Nigeria has become a hotbed of Pentecostal activity. It is the view of this study that Pentecostal visibility in Nigeria has been enhanced not just by Pentecostals' aggressive utilization of media technology for proselytization as claimed by previous scholars, but also by their appropriation of public spaces for worship. This study not only focuses on the church in the cinema hall, but also on churches in nightclubs, hotels, and other such places previously demonized as 'abode[s] of sin' by classical Pentecostals. This paper argues that users' perception of public spaces having rigid meanings and unchanging usage was responsible for much of the tensions experienced. It would be more useful for academic analysts and various 'publics' to construe such spaces as dynamic sites, at once reflecting mutations in the public sphere, responsive to local and global socio-economic processes, and amenable to periodic reinventions and negotiations.]

Adeboye, Olufunke, 2013,'Towards a Global Sisterhood: The Transnational Activities of the Federation of Muslim Women's Associations in Nigeria', in Adogame & Shankar 2013: ??-?? (chapter 12)

AdeìeÌòkoòì, AdeìleìkeÌ, 2016, '"Writing" and "Reference" in Ifá', in Olupona & Abiodun 2015: ??-?? (chapter 5)

Ademiluka, Solomon Olusola, 2016, 'Marginalisation and Electoral Violence; Interpreting the Secession Narrative (1 Kings 12:1-24) in Nigerian Context', in Hunter & Kügler 2016: 117-132

[This study assesses the relevance of the secession narrative (1 Kgs 12:1-24) with the attendant violence in the context of electoral violence in Nigeria. According to the Deuteronomists' account, the northern tribal leaders, representing their oppressed and marginalised people, spearheaded the revolt and violence at Rehoboam's coronation ceremony. Similarly, in Nigeria the principal actors in electoral violence, which has characterized elections since independence, are the marginalised youth usually hired by the politicians. The research reveals that marginalisation can always be a remote cause for violence; which implies that curbing electoral violence must necessarily always involve addressing the problem of marginalisation. In Nigeria, this means addressing the problem of youth unemployment, and the major precipitant of unemployment, namely corruption.]

Adeniyi, Musa. O., 2013, 'Dynamics of Islamic Religious Movements in Nigeria: A Case Study of *Nasru-Lahil-Fatih* Society of Nigeria', in Adogame & Shankar 2013: ??-?? (chapter 16)

Aderibigbe, Ibigbolade Simon, 2012, *Religious Thoughts in Perspective: An Introduction to Concepts, Approaches, and Traditions*. San Diego [CA]: Cognella Academic Publishing, 182 pp., ISBN: 978-1609272036 (pbk), $58.95

[The book is divided into three parts. The first discusses conceptual issues, in which religion itself is clearly defined. Subsequent chapters deal with the development of religion and religious symbols. The second part of the text focuses on approaches to the study of religion. These include the philosophical, sociological, ethical and comparative. The third part is devoted to specific religious traditions including African, Judeo-Christian, Islamic, and Asian.]

Aderibigbe, Ibigbolade, 2015, 'African Religion (AFREL): General Issues', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 1)

Aderibigbe, Ibigbolade, 2015, 'Finding Homes in Foreign Lands: Initiation and Spirit Possession in Santeria, Candomble, and Voudou', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 14)

Aderibigbe, Ibigbolade, 2015, 'African-Initiated Churches and African Immigrants in United States: A Model in The Redeemed Christian Church of God North America (RCCGNA)', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 18)

Aderibigbe, Ibigbolade S., & Carolyn M. Jones Medine (eds.) 2015, *Contemporary Perspectives on Religions in Africa and the African Diaspora*. London/New York: Palgrave MacMillan, 296 pp., ISBN 9781137500519 (hbk), BP63

[This collection brings together essays that explore the nature and scope of African and African Diaspora religions and their relevance in a globalized world. Building on the work of early scholars such as Bolaji Idowu, John Mbiti, and others, the researchers gathered here investigate African Indigenous Religion both in its own context and in its contacts and competitive interactions with other world religions, such as Christianity and Islam, and Asian-derived religions. The authors engage the history of slavery and contemporary forms of transplantation and migration in order to address religious adaptation and contemporary issues, like health care and ecology. The book focuses on the shaping of the life of Africans inside and outside the continent. The contributors also delve into the shaping of identity in the face of global realities, detailing adaptive and creative religious practices and dynamics that emerge from ongoing contact and cultural change.]

Agbanu, Harry L.K., 2012, 'The Death Penalty: An African Perspective', in *Ghana Bulletin of Theology NS* 4 (December 2012): 115-139

[Global debates about whether the death penalty should be abolished or not typically revolve around three main questions: (1) what are the legitimate purposes of punishment (the purposes argument), (2) whether any acts are so heinous that their perpetrators truly deserve to die (the desert argument), and (3) whether the fact that a community continues to use capital punishment is generally expressive of virtuous, or vicious, character traits among its citizenry (the character argument). This article contends that because the different concerns of these three arguments are not always fully appreciated, abolitionists and retentionists often talk past one another. To illustrate this, we explore the implications of each type of argument in the context of indigenous African morality, showing how each argument takes on new meanings with different degrees of explanatory force. While we do not propose a specific resolution to the global death penalty debate, we do reach conclusions about how participants in this global conversation ought to proceed.]

Ahmed, Chanfi, 2015, *West African ʿulamāʾ and Salafism in Mecca and Medina: Jawb al-Ifrq: the response of the African*. Boston : Brill, xii + 214 pp., ISBN 9789004270312 (hbk), $104 (= Islam in Africa, 17)

[The author shows how West African ʿulamāʾ, who fled the European colonization of their region to settle in Mecca and Medina, helped the regime of King Ibn Saʾud at its beginnings in the field of teaching and spreading the Salafī-Wahhabī's Islam both inside and outside Saudi Arabia. This is against the widespread idea of considering the spread of the Salafī-Wahhābī doctrine as being the work of ʿulamāʾ from Najd (Central Arabia) only. The diffusion of this doctrine after 1926 was rather much more the work of ʿulamāʾ from other parts of the Muslim World who had already acquired this doctrine and spread it in their countries by teaching and publishing books related to it. In addition Chanfi Ahmed demonstrates that concerning Islamic reform and mission (daʿwa), Africans are not just consumers, but also thinkers and designers.]

Ainslie, Andrew, 2014, 'Harnessing the Ancestors: Mutuality, Uncertainty and Ritual Practice in the Eastern Cape Province, South Africa', in *Africa* 84, 4: 530-562

[In the Eastern Cape Province of South Africa, chronic economic uncertainty has seen social relations stretched to breaking point. Informants speak of a 'war between men and women'. While grinding poverty, death in the shape of HIV/AIDS and suspicion stalk the land, and

the project of building the umzi (homestead) falters, hope for the future and, with it, trust between people leach away. One response to such uncertainty is a turn to ritual. Through a nearly relentless schedule of ritual activity that invokes the ancestors and the Christian deity in various forms, Xhosa people attempt to shore up trust, secure ongoing investment in the rural homestead and sustain ties of reciprocity both among rural people and between them and their urban kin. It is also through the staging of these rituals that women, acting together and in support of each other, are increasingly assertive – often in the face of a violent rearguard opposition from men – in their efforts to exercise agency over the differentiated, fragmented and fragile social and economic relationships within their homesteads and across their villages.]

Akinyoade, Akinyinka, 2013, 'Nigerians in Transit: The Trader and the Religious in Jerusalem House, Ghana', in Akinyinka Akinyoade & Jan-Bart Gewald (eds.), *African Roads to Prosperity: People en Route to Socio-Cultural and Economic Transformations*. Leiden/Boston: Brill, ??-?? (ch. 13)

Akhtar, Iqbal, 2015, *The Khōjā of Tanzania: Discontinuities of a Postcolonial Religious Identity*. Leiden: Brill, 212 pp., ISBN 9789004274747 (hbk), €104, $134
[This book attempts to reconstruct the development of Khōjā religious identity from their arrival to the Swahili coast in the late 18th century until the turn of the 21st century. This multidisciplinary study incorporates Gujarati, Kacchī, Swahili, and Arabic sources to examine the formation of an Afro-Asian Islamic identity (*jamatī*) from their initial Indic caste identity (*jñāti*) towards an emergent Near Eastern imaged Islamic nation (*ummatī*) through four disciplinary approaches: historiography, politics, linguistics, and ethnology. These rapid transitions have produced the profound tensions which have resulted from the wilful amnesia of their pre-Islamic Indic civilizational past for an ideological and politicized 'Islamic' present. The study aims to document, theorize, and engage this theological transformation of modern Khōjā religious identities as expressed through dimensions of power, language, space, and the body.]

Akinyemi, Akintunde, 2016, 'Art, Culture, and Creativity: The Representation of Ifá in Yorùbá Video Films', in Olupona & Abiodun 2015: ??-?? (chapter 24)

Amanze, James, 2012, 'Conflict and Cooperation: The Interplay between Christianity and African Traditional Religions in the Nineteenth and Twentieth Centuries', in Omenyo & Anum 2014: 281-304

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 is an expressions of injustice and de-development in Nigeria; as an activity it is an expression of violence and destruction to satisfy orgiastic aspirations, especially in some northern parts of Nigeria. Again, as a phenomenon, the coverage of Boko Haram is the entire Nigeria while as an activity it has turned northern Nigeria into one boiling cauldron with fear being personalized while insecurity lurks in the streets. 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 condiions 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? 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.]

Amenga-Etego, Rose Mary, 2008, ʿ*Chinchirisi*: The Phenomenon of the "Spirit Children" amongst the Nankani of Northern Ghana', in *Legon Journal of the Humanities* 19: 183-214

Amega-Etego, Rose Mary, 2009, ʿSex and Sexuality in an African Worldview: A Challenge to Contemporary Realities', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Routledge, 234-252

[Of all the 'variations' of sexual behaviour, homosexuality has had the most vivid social pressure, and has evoked the most lively (if usually grossly misleading) historical accounts. It is, as many sexologists have noted, the form closest to the heterosexual norm in our culture, and partly because of that it has often been the target of sustained social oppression. It has also, as an inevitable effect of the hostility it has evoked, produced the most substantial forms of resistance to hostile categorization and has, consequently, a long cultural and sub-cultural history. A study of homosexuality is therefore essential, both because of its own intrinsic interest and because of the light it throws on the wider regulation of sexuality, the development of sexual categorization, and the range of possible sexual identities.]

Amenga-Etego, Rose Mary, 2012, ʿGender and Christian Spirituality in Africa: A Ghanaian Perspective', in *Black Theology: An International Journal* 10, 1: 8-27.

[Questions surrounding gender and Christian spirituality in Ghana generally produce answers that seek to suggest that there are no gender-based differences or problems on the issue. Yet, unlike that which can be deciphered from existing literature, other sources such as in-depth interviews on real life circumstances and a critical examination of the responses given, seem to present a different picture of the situation on the ground. This continues to bring to the fore the differences between theory and praxis, particularly on issues concerning women in Africa. Using examples from indigenous Akan and Nankani spiritualities, this article examines the nature and history of gender and Christian spirituality in Africa with excerpts from some of the works of Mercy Amba Oduyoye, the first and most renowned Ghanaian female theologian.]

Amenga-Etego, Rose Mary, 2012, ʿSame Couple, Multiple Marriage Contracts: Christian Marriages in Contemporary Ghana', in *Obgomoso Journal of Theology* 17, 3: 133-152

Amenga-Etego, Rose Mary, 2012, ʿMarriage without Sex?: Same-Sex Marriages and Female Identity among the Nankani of Northern Ghana', in *Ghana Bulletin of Theology NS* 4 (Dec. 2012): 14-39

[Marriages, same-sex or otherwise, are undertaken for varied purposes. Yet, like many other African societies, the preservation of lineages has remained a core factor for contracting marriage among the Nankani of Northern Ghana. Woman to woman marriage among the Nankani is one of the practices set in place to sustain genealogies or the immortality of one's ancestry. Although situated within the traditional religio-cultural system of the people, woman to woman marriage which is the only overt form of same-sex marriage, contravenes both the projected religious and moral code. This raises critical concerns. Among these are the current discourses around the role of women in African religions, the role of women in sustaining patriarchy, the place of same-sex marriages, sex, and female identity in traditional African soci-

eties. This essay examines the aforementioned concerns from a Nankani daughter and woman's perspective.]

Amenga-Etego, Rose Mary, 2012, 'The Interplay of Traditional and Modern Concepts of Health', in Helen Lauer & Kofi Anyidoho (eds.) 2012, *Reclaiming the Human Sciences and the Humanities through African Perspectives*. Accra: Sub Saharan Press, 321-330

Amenga-Etego, Rose Mary, 2012, 'Tribes without Rulers?: Indigenous Systems of Governance and Sustainable Rural Governance', in Afe Adogame, Ezra Chitando & Bolaji Bateye (eds.) 2012, *African Traditions in the Study of Religion in Africa: An Interdisciplinary Introduction*. Farnham: Ashgate, 119-134

Amenga-Etego, Rose Mary, 2012, 'Nkiru Uwechia Nzegwu', in Carolien Ceton (ed.) 2012, *Vrouwelijke filosofen: Een historisch overzicht*. Amsterdam/Antwerpen: Uitgeverij Atlas/-Contact, 493-497

Amenga-Etego, Rose Mary, 2013, 'Deconstructing Sexism and Classism in an African Society: A Challenge to Tradition', in Lisa Diane Rhodes, Cheryl Townsend Gilkes & Meredith F. Coleman-Tobias (eds.) 2012, *If I Do What Spirit Says Do: Black Women, Vocation and Community Survival*. Massachusetts: XanEdu Publishing, 56-78

Amenga-Etego, Rose Mary, 2013, 'Categorization of Women and Human Rights Issues', in *CrossCurrents* 63, 2 (June 2013): 138-147

Amenga-Etego, Rose Mary, 2014, 'Critiquing African Traditional Philosophy of Chastity', in Omenyo & Anum 2014: 251-270

Ammah, Rabiatu Deinyo, 2014, '"And they Must also Call unto the Way of the Lord with Wisdom": The Perspective of a Muslim Woman in Inter-Faith Encounters', in Omenyo & Anum 2014: 185-202

Amoah, Elizabeth, 2014, '"Poverty is Madness": Some Insights from Traditional African Spirituality and Mental Health', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2014, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Routledge, 207-218

Amuah, Joshua Alfred, 2012, 'The Use of Indigenous Musical Genre in Christian Worship: A Case of *Ebibindwom* (Akan Sacred Lyrics) in the Methodist Church-Ghana', in *Ghana Bulletin of Theology NS* 4 (December 2012): 86-98
[The expression *Ebibindwom* (Akan Scared Lyrics) are traditional songs used in Christian worship specifically in the Methodist Church-Ghana. The paper unravels the circumstances that led to the institution of this traditional musical genre in the Methodist Church. It also attempts to provide an understanding and direction as to how *Ebibindwom*, a traditional musical genre, has been performed in and outside the church settings. The paper further provides the distinctive stylistic and expressive idioms that have impacted on the general liturgical and musical outlook of Methodism in Ghana, to serve as an aid to the younger generation who look down upon traditional musical genres, to participate in, and sustain the singing of *Ebibindwom*.]

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.]

Anonymous 2012, 'The Popular Discourses of Salafi Radicalism and Salafi Counter-radicalism in Nigeria: A Case Study of Boko Haram', in *Journal of Religion in Africa* 42, 2, 118-144
[This essay examines the religious discourses articulated by Boko Haram and its opponents through analysis of sermons and debates recorded on cassettes, CDs and DVDs. Rather than simplistic application of economic deprivation theory, the essay argues that Boko Haram is driven by a will to power, and the religious and temporal dimensions should be equally taken into account. By locating the religious worldviews of Boko Haram and its opponents within the history of Salafi/Wahhabi movement in Nigeria, the essay demonstrates that Salafism/-Wahhabism should be understood as a complex phenomenon comprising ideas and tendencies.]

Anonymous 2013, *The History of the Islamic Civilization in East Africa: Research Themes.* Aziba: National Records and Archives Authority, 64 pp., ISBN 978-99969-0210-9

Apter, Andrew, 2016, 'Recasting Ifá: Historicity and Recursive Recollection in Ifá Divination Texts', in Olupona & Abiodun 2015: ??-?? (chapter 3)

Asamoah-Gyadu, J. Kwabena, 2014, '"God Bless our Homeland Ghana": Religion and Politics in a Post-Colonia African State', in Omenyo & Anum 2014: 165-184

Asamoah-Gyadu, J. Kwabena, 2015, 'Witchcraft Accusations and Christianity in Africa', in *International Bulletin of Missionary Research* 39, 1: 23-27; PDF at:
http://www.internationalbulletin.org/issues/2015-01/2015-01-023-asamoah-gyadu.pdf

Asamoah-Gyadu, J. Kwabena, 2015, 'Migration, Diaspora Mission, and Religious Others in World Christianity: An African Perspective', in *International Bulletin of Missionary Research* 39, 4: 189-192; PDF at http://www.internationalbulletin.org/issues/2015-04/2015-04-189-asamoah-gyadu.pdf

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

Ashfort, Adam, & Susan Watkins 2015, 'Narratives of Death in Rural Malawi in the Time of AIDS', in *Africa* 85, 2:246-268
[The key to understanding the experience of AIDS mortality lies in the stories that people tell each other about those they know who are suspected to have died from AIDS. We use a unique set of texts produced by rural Malawians reporting everyday conversations in their communities. These texts, drawn from the online archive of the Malawi Journals Project, consist of several thousand instances of ordinary people telling each other stories in the ordinary course of their lives. They are a form of insider ethnography, accounts of everyday life written by people immersed in the lives of their communities. Through analysis of these texts, we show that narratives of death are predicated upon the question 'Who is to blame?' We argue that a micropolitics of blame arises from practices of narrating death and shapes individual and collective responses to the epidemic. When we pay attention to the details of the production and exchange of these stories, we can see how the fact that narratives of death are predicated upon the question of blame both expresses and produces a desire for justice, both for the righting of wrongs through retributive punishment and for the restoration of harmonious social relations among the living. This desire for justice, we argue, is a central feature of the social impact of AIDS.]

Asomah, Joseph Yaw, 2015, 'Cultural Rights versus Human Rights: A Critical Analysis of the *Trokosi* Practice in Ghana and the Role of Civil Society', in *African Human Rights Law Journal* 15: 129-149

[In this article, I examine critically the culture versus human rights debate, and the crucial role and tactics of civil society organisations, drawing on insights from transnational advocacy networking, in the struggle to extend human rights to vulnerable people with reference to the *trokosi* practice in Ghana. This *trokosi* system turns virgin girls into slaves of the gods to atone for crimes [said to have been] committed by their family members. Theoretically, universal human rights must take precedence over any demand for cultural rights. In practice, however, the actual enforcement of human rights laws that conflict with other cultural values and practices can be more messy and complex than it is often conceptualised. Essentially, universal human rights accommodate, recognise and promote cultural rights; however, the latter ends at a point where its observance is likely to result in the violation of the fundamental human rights of others.]

Atere, ??, 2015, 'Afro-Brazilian Religious Symbiosis: Origin, Transportation, Syncretic Beliefs and Practices', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 11)

Atiemo, Abamfo O., 2012, '"Punish my Husband but not so Hard": Religion, Customary Values and Conventional Approaches to Human Rights in Ghana', in *Religion and Human Rights* 7: 71 - 93.

Atiemo, Abamfo, 2014, 'Fighting for the Rights of the Gods: Tradition, Religious Human Rights, and the Modern Nation-State in Africa - A Ghanaian Case Study', in Omenyo & Anum 2014: 233-247

Awuah-Nyamekye, Samuel, 2009, 'Salvaging Nature: The Akan Religio-Cultural Perspective', in *Worldviews: Global Religions, Culture, and Ecology* 13, 3: 251-282
doi: http://dx.doi.org/10.1163/136352409X12535203555713

Awuah-Nyamekye, Samuel, & Paul Sarfo-Mensah 2011, 'Ensuring Equitable Distribution of Land in Ghana: Spirituality or Policy? A Case Study from the Forest-Savanna Agroecological Zone of Ghana', in *International Indigenous Policy Journal* 2, 4; online at
http://ir.lib.uwo.ca/iipj/vol2/iss4/9

Awuah-Nyamekye, Samuel, 2012, 'Belief in *Sasa*: Its Implications for Flora and Fauna Conservation in Ghana', in *Nature and Culture* 7, 1: 1-15
doi: http://dx.doi.org/10.3167/nc.2012. 070101

Awuah-Nyamekye, Samuel, 2012, 'Totemism, *Akyeneboa* and Plant Ethics', in *PAN: Philosophy, Activism, Nature* 9: 5-10

Awuah-Nyamekye, Samuel, 2014, 'Indigenous Ways of Creating Environmental Awareness: A Case Study from Berekum Traditional Area, Ghana', in *Journal for the Study of Religion, Nature and Culture* 8, 1: 46-63; PDF at:
http://www.researchgate.net/publication/271743043_Indigenous_Ways_of_Creating_Environmental_Awareness_A_Case_Study_from_Berekum_Traditional_Area_Ghana

[The people of Berekum Traditional Area, Brong Ahafo region, Ghana, use their religio-cultural practices to instil and impart traditional ecological knowledge to their youth. Qualitative methodology research identified the main means by which indigenous ecological knowledge is transmitted to students: proverbs, myths, folktales, and rituals. There is evidence that indigenous methods of imparting ecological knowledge and thereby dealing with environmental problems are facing some challenges that appear to have interfered with their effectiveness. These challenges may be attributed to a change in the people's

worldview resulting from cultural contact and modernity. The findings indicate that indigenous ecological knowledge is a potential resource that can complement scientific means of dealing with the region's environmental problems.]

Azumah, John, 2015, 'Patterns of Christian-Muslim Encounters in Sub-Saharan Africa', in Douglas Pratt, Jon Hoover, John Davies & John Chesworth (eds.) 2015, *The Character of Christian-Muslim Encounter: Essays in Honour of David Thomas*. Leiden, Brill, 381-400

Baderoon, Gabeba, 2015, '"I Compose Myself": Lesbian Muslim Autobiographies and the Craft of Self-Writing in South Africa', in *Journal of the American Academy of Religion* 83, 4: 897-915

[In this article, I reflect on the complex history of self-writing by Black women in South Africa as a context for reading contemporary autobiographical literature by Muslim lesbians in the country. To theorize the innovative practices in such literature, I draw on the concept of "crafting" devised by the Zimbabwean feminist Patricia McFadden, a practice of particular value in the postcolonial moment. I also consider debates on the complexities of the politics of visibility in sexuality rights activism in postcolonial contexts. After reviewing theories of autobiography, race, and sexuality, I analyze six autobiographical narratives by lesbian Muslims that appear in the ground-breaking 2009 South African collection *Hijab: Unveiling Queer Muslim Lives*.]

Badru, Pade, & Brigid Ma Sackey (eds.) 2013, *Islam in Africa South of the Sahara: Essays in Gender Relations and Political Reform*. Lanham [Maryland]: Scarecrow Press, 428 pp., ISBN 9780810884694 (Kindle e-book), $106.24; ISBN 9780810884694 (hbk), $ 68.86

[Contributions focus on changes taking place in the practice of the religion and their effects on the political terrain and civil society. Contributors explore the dramatic changes in gender relations within Islam on the continent, occasioned in part by the events of 9/11 and the response of various Islamic states to growing negative media coverage. These explorations of the dynamics of religious change, reconfigured gender relations, and political reform consider not only the role of state authorities but also the impact of ordinary Muslim women who challenge the subordinate role assigned to them in Islam. Contributors address such topics as the Islamic view of the historic Arab enslavement of Africans and colonialist ventures; gender politics in Gambia, northern Nigeria, and Ghana; the impact of Sharia law in Nigeria and Sudan; the political role of Islam in Somalia, South Africa; and African diaspora communities.]

Baloyi, Elijah, 2015, 'The Christian Church's Role in the Escalating Mob Justice System in our Black Townships: An African Pastoral View', in *HTS Teologiese Studies / Theological Studies* 71, 2: 7 pp.; PDF at: http://www.hts.org.za/index.php/HTS/article/view/2833

[Mob justice in the South African black townships has become a growing concern. This article investigates the impact of mob justice to find out what the role of the Christian church should be in the midst of this escalating violence. It aims to unveil its negative impact on the lives of many township South Africans and to give pastoral-biblical suggestions of the church's role in the elimination of this brutality.]

Bang, Anne K., 2014, *Islamic Sufi Networks in the Western Indian Ocean (C. 1880–1940): Ripples of Reform*. Leiden, etc.: Brill, xiv + 227 pp., ISBN 9789004251342 (hbk), €104, $135

[In the period c. 1880-1940, organized Sufism spread rapidly in the western Indian Ocean. New communities turned to Islam, and Muslim communities turned to new texts, practices and religious leaders. On the East African coast, the orders were both a vehicle for conversion to Islam and for reform of Islamic practice. The impact of Sufism on local communities

is here traced geographically as a ripple reaching beyond the Swahili cultural zone south-wards to Mozambique, Madagascar and Cape Town. Through an investigation of the texts, ritual practices and scholarly networks that went alongside Sufi expansion, this book places religious change in the western Indian Ocean within the wider framework of Islamic reform.]

Bang, Anne, 2014, ʿThe Riyadha Mosque Manuscript Collection in Lamu: A Ḥaḍramī Tradition in Kenya', in *Journal of Islamic Manuscripts* 5, 2-3: 125-153

[This article focuses on the manuscript collection currently located in the Riyadha Mosque in Lamu, Kenya. From its foundation in the late nineteenth century, the Riyadha has had a close connection to the Ḥaḍramī-ʿAlawī scholarly network of the Indian Ocean, through family and intellectual links. The article investigates the impact of the ʿAlawī devotional, Sufi and genealogical traditions, as reflected in the manuscript collection of the Riyadha.]

Barnett, Michael, (ed.) 2012, *Rastafari in the New Millennium: A Rastafari Reader*. Syracuse [NY]: Syracuse University Press, vi + 360 pp., ISBN 978-0-8156-3283-2 (hbk), $39.95; ISBN 978-0-8156-3360-0 (pbk), $24.95

[In the dawn of the new African Millennium, the Rastafari movement has achieved unheralded growth and visibility since its inception more than eighty years ago. Moving beyond a purely spiritual movement, its aesthetic component has influenced cultures of the Caribbean, the United States, and others across the globe.The volume covers a wide range of perspectives, focusing not only on the movement's nuanced and complex religious ideology but also on its political philosophy, cosmology, and unique epistemology. Barry Chevannes's essay addresses the concerns of death and repatriation, highlighting the transformative challenges these issues pose to Rastafari. Essays by Ian Boxill, Edward Te Kohu Douglas, Erin Mac-Leod, and Janet L. DeCosmo, among others, offer rich accounts of the globalization of Rastafari from New Zealand to Ethiopia, from Brazil to Zimbabwe. Drawing on new research and global developments, the contributors, many of whom are leading scholars in the field, reinvigorate the critical dialogue on the current state and future direction of the Rastafari movement.]

Bateye, Bolaji, 2013, ʿLocal Relevance and Global Appeal: Nigerian Female Religious Leaders in London; Case Study of Lady Evangelist/Prophetess Lizzy Adedamola a.k.a. Alhaja Jesu, Founder of Gospel Light Evangelical Ministry', in Adogame & Shankar 2013: ??-?? (chapter 22)

Baum, Robert M., 2015, *West Africa's Women of God: Alinesitoué and the Diola Prophetic Tradition*. Bloomington: Indiana University Press, 316 pp., ISBN: 978-0-253-01788-8 (pbk), $32

[Baum examines the history of direct revelation from Emitai, the Supreme Being, which has been central to the Diola religion from before European colonization to the present day. He charts the evolution of this movement from its origins as an exclusively male tradition to one that is largely female. He traces the response of Diola to the distinct challenges presented by conquest, colonial rule, and the post-colonial era. Looking specifically at the work of the most famous Diola woman prophet, Alinesitoué, Baum addresses the history of prophecy in West Africa and its impact on colonialism, the development of local religious traditions, and the role of women in religious communities.]

Beek, Walter.E.A. van, 2010, ʿTales of Death and Regeneration in West Africa', in van Binsbergen & Venbrux 2010: 41-58

Beek, Walter E.A. van, 2015, *The Forge and the Funeral: The Smith in Kapsiki/Higi Culture*. East Lansing [MI]: Michigan State University Press, 422 pp., ISBN: 9781611861662 (pbk), $39,95

[This book describes the position of the smith in the culture of the Kapsiki/Higi of northern Cameroon and northeastern Nigeria. Situated in the Mandara Mountains and straddling the border of these two countries, Kapsiki culture forms a specific and highly relevant example of the phenomenon of the smith in Africa. As an endogamous group of about 5 percent of the population, Kapsiki smiths perform an impressive array of crafts and specializations, combining magico-religious functions with metalwork, in particular as funeral directors, as well as with music and healing. The book gives an intimate description and analysis of this group, based upon the author's four decades' long involvement with the Kapsiki/Higi. Description and analysis are set within the more general scholarly debates about the dynamics of professional closure—including the notions of caste and guild—and also consider the deep history of iron and brass in Africa.]

Beek, Walter van, 2015, 'The Opportunities of the Margin: The Kapsiki Smith and his Road to Prosperity', in Akinyinka Akinyoade & Jan-Bart Gewald (eds.), *African Roads to Prosperity: People en Route to Socio-Cultural and Economic Transformations*. Leiden/Boston: Brill, ??-?? (ch. 9)

Beek, Walter E.A. van, 2015, 'Evil and the Art of Revenge in the Mandara Mountains', in Olsen & van Beek 2015: ??-??

Beek, Walter E.A. van, & William C. Olsen 2015, 'Introduction: African Notions of Evil: The Chimera of Justice', in Olsen & van Beek 2015: ??-??

Bell, Dianna, 2015, 'May God Repay You: The Tenet of *Baraji* in Southern Mali, West Africa', in *Journal of Religion in Africa* 45, 2: 150-169

[Muslims in the West African state of Mali use *baraji*, which translates from Bambara as 'divine reward' or 'recompense', as a criterion for understanding proper religious practice. The concept also drives Muslims' lifelong aim to acquire the unspecified amount of merit that God requires for a person to enter paradise. Drawing from life history and ethnographic research, this article deepens understanding of West African Islam by exploring the Qur'anic basis of *baraji* and situates the concept as a form of value through which Muslims discern the complementary places of different ritual practices and daily choices in their lives. In order to understand the ways that Malian Muslims seek measurable units of *baraji* to benefit both the living and the dead, this study also shows how kin earn *baraji* on one another's behalf, especially through posthumous sacrifices. By doing so, the article highlights death as a process in which the acquisition of *baraji* continues through kin and sacrifices, revealing West African Islam as embedded in daily social life and relations with one's ancestors.]

Berezkin, Yuri, 2010, 'The Emergence of the First People from the Underworld: Another Cosmogonic Myth of Possible African Origin', in van Binsbergen & Venbrux 2010: 109-124

Bezabeh, Samson A., 2010, 'Muslim Hadramis in "Christian Ethiopia": Reflections on Boundary Making Processes', in *Journal of Muslim Minority Affairs* 30, 3: 333-342

[Based on ethnographic research that was conducted in Ethiopia which is traditionally considered as a Christian nation and adopting a historical perspective, the article explores the interactions of Hadramis with the Ethiopian state and the historically dominant Orthodox Christian population. As most Hadramis have returned from Ethiopia to their homeland, this article also explores the experience of second and third generation Hadramis, who upon their

return from Africa to their country, Hadramut, have been given a minority status as a result of their mixed ethnic background.]

Bialecki, Jon, 2015, ʿAffect: Intensities and Energies in the Charismatic Language, Embodiment, and Genre of a North American Movement', in Coleman & Hackett 2015: 95-108; PDF at: https://www.academia.edu/19610549/Affect_Intensities_and_Energies_in_the_Charismatic_Language_Embodiment_and_Genre_of_a_North_American_Movement?auto=view&campaign=weekly_digest

Biehl, Michael, 2015, ʿTo Prosper and to Be Blessed: Prosperity, Wealth and "Life in Abundance" in Ecumenical Debate', in Heuser 2015: ??-??

Binaté, Issouf, 2015, ʿCélébrations du Mawlid en Côte d'Ivoire: nouvelle dynamique religieuse et enjeux de pouvoirs', in *Bulletin SSMOCI* n°41: 5-15

Binsbergen, Wim van, 2010, ʿThe Continuity of African and Eurasian Mythologies: As Seen from the Perspective of the Nkoya People of Zambia, South Central Africa', in van Binsbergen & Venbrux 2010: 143-224

Binsbergen, Wim J., & Eric Venbrux (eds.) 2010, *New Perspectives on Myth: Proceedings of the Second Annual Conference of the International Association for Comparative Mythology, Ravenstein, The Netherlands, 19-21 August, 2008*; special issue of *Quest: An African Journal of Philosophy* 5 (2010), 466 pp., ISBN 978.90.78382.072 (pbk) (= Papers in Intercultural Philosophy and Transcontinental Comparative Studies, 5)

Biri, Kudzai & J. Mutambwa 2013, ʿSocio-Cultural Dynamics and the Empowerment of Women in Zimbabwe: Educating Women for Sustainable Development', in *African Journal of Social Work* 3, 1: 19-36

Biri, Kudzai, 2014, ʿ"The Perfect Shoe...": Zimbabwean Pentecostal Women's Fellowships and the Discourse of Submission: An Overview in the Light of HIV and AIDS', in *Journal of Gender and Religion* 20, 1: 35-50

Biri, Kudzai, 2016, ʿProverbs 31 Woman: Pentecostalism and "Disempowering Femininities" and "Oppressive Masculinities" in Zimbabwe', in Hunter & Kügler 2016: 223-238
[This paper examines how women's rights and well-being are infringed with, violated and sacrificed through the literal interpretation of the Proverbs 31 woman. Utilising Zimbabwe Assemblies of God Africa (ZAOGA) of Ezekiel Guti, I argue that Proverbs 31 has been used to nurture both "soft masculinities" and disempowering femininities. These soft masculinities and disempowering femininities also sourced from Shona traditional religion and culture have done a lot of harm to women in marital relations. Therefore the study challenges Pentecostal literal interpretation of the scripture and proposes a contextual reading that is sensitive to the modern and current developments. This is because modernity has ushered a new dispensation for women such that they have acquired multiple identities. Therefore, the literal and uncritical application of the Proverbs 31 woman militates against the rights, status and well-being of women of diverse experiences who are in marital relations.]

Black, Joseph William, 2013, ʿOffended 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 subsequent creation of the Kikuyu Independent Schools Association and the Kikuyu Karing'a Education Association as well as independent churches attempted

to create a new identity outside the mission church establishment in colonial Kenya. This 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.]

Blanes, Ruy., & Diana Espirito Santo (eds.) 2013, *The Social Life of Spirits*. Chicago: University of Chicago Press, 312 pp., ISBN 9780226081779 (pbk), $30

[Spirits can be haunters, informants, possessors, and transformers of the living, but more than anything anthropologists have understood them as representations of something else: symbols that articulate facets of human experience in much the same way works of art do. This volume challenges that notion. By stripping symbolism from the way we think about the spirit world, the contributors of this book uncover a livelier, more diverse environment of entities with their own histories, motivations, and social interactions, providing a new understanding of spirits not as symbols, but as agents. The contributions range from the Holy Ghost in southern Africa to spirits of the 'people of the streets' in Rio de Janeiro to dragons and magic in Britain. Avoiding a reliance on religion and belief systems to explain the significance of spirits, they re-imagine spirits in a rich network of social trajectories, ultimately arguing for a new ontological ground upon which to examine the intangible world and its interactions with the tangible one.]

Blanes, Ruy Llera, 2014, *A Prophetic Trajectory: Ideologies of Place, Time and Belonging in an Angolan Religious Movement*. New York/Oxford: Berghahn, 248 pp., ISBN 978-1-78238-272-0 (hbk), $90.00/£55.00

[This book tells the story of Simão Toko, the founder and leader of one of the most important contemporary Angolan religious movements. It explains the historical, ethnic, spiritual, and identity transformations observed within the movement, and debates the politics of remembrance and heritage left behind after Toko's passing in 1984. Ultimately, it questions the categories of prophetism and charisma, as well as the intersections between mobility, memory, and belonging in the Atlantic Lusophone sphere.]

Blanes, Ruy Llera, 2015, 'The Angolan Apocalypse', in *Social Sciences and Missions* 28, 3-4: 217-234

[In this article I explore some convergences between religious and political apocalyptic thinking, taking as case study the inauguration of the cathedral of the 'Tokoist Church' in Luanda, Angola, in August 2012. Describing the marginal contestation to the otherwise triumphant current church leadership, I argue that it is part of a movement of social fracture and political contestation that is also part of contemporary, post-war Angolan society, and also suggest that apocalyptic thinking can be understood as an expression of political dissent and of a 'transformative politics' that postulates alternative temporalities.]

Blanes, Ruy Llera, 2015, 'Politics of Sovereignty: Evangelical and Pentecostal Christianity and Politics in Angola', in Coleman & Hackett 2015: 197-213

Blevins, John, & Peter Irungu 2015, 'Different Ways of Doing Violence: Sexuality, Religion, and Public Health in the Lives of Same-Gender-Loving Men in Kenya', in *Journal of the American Academy of Religion* 83, 4: 930-946 [doi:10.1093/jaarel/lfv072]

[This article examines two perspectives commonly invoked in debates about homosexuality in African cultures: claims by religious leaders that homosexuality is sinful, and calls for full acceptance of LGBT persons by human rights advocates. These two perspectives create an impasse with proponents for each position often speaking past each other. The article argues that religious condemnation is not merely predicated on a traditional view of religious teachings but has arisen in response to suspicion of Western economic and development programs; in such a context, an appeal to a human rights framework can actually increase suspicions rather than answering objections. As an alternative, the article argues that liberation theology can help move the debate beyond this impasse and demonstrates this claim in the story of a same-gender-loving man from Kenya.]

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.]

Boaz, Danielle, 2015, 'Socio-Religious Dynamics of Voodoo Religion: Exploration of Legal Realities in a Voodoo Practicing Community in United States', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 20)

Boyd, Lydia, 2014, 'Ugandan Born-Again Christians and the Moral Politics of Gender Equality', in *Journal of Religion in Africa* 44, 3-4: 333-354

[In recent years Ugandan born-again Christians have regularly engaged in forms of social protest—against homosexuality, in support of youth sexual abstinence—that they characterize as acts in defense of the African family. At the center of these protests was an overriding concern with the effects of a global discourse of rights-based gender equality on Ugandan cultural norms. Drawing on long-term fieldwork in a born-again church in Kampala, this article examines the underlying moral conflict that shapes born-again women's and men's rejections of gender equality. At the center of such conflicts were concerns about the ways rights-based equality undermined other models for moral personhood and gendered interdependence that existed in Uganda, models that were characterized as essential for social stability and personal well-being. This conflict is analyzed in relation to a broader sense of moral insecurity that pervaded discussion of gender and family life in Kampala.]

Boyer, Alain Michel, 2011, *Les Wan, Mona et Koyaka de Côte d'Ivoire: le sacré, le secret*. Paris: Editions Hazan, 176 pp., ISBN 9782754105514 (pbk), €25

[Combien de peuples africains, de faible importance numérique, sont-ils encore aujourd'hui, 'oubliés', même si les pays où ils vivent sont eux-mêmes bien connus ? C'est le cas en Côte

d'Ivoire, qui comporte plus de soixante ethnies, soixante langues. Mais combien d'arts sont-ils du coup négligés, alors qu'ils ont influencé ceux de leurs puissants voisins ? Tels sont les Wan, les Mona, les Koyaka, qui vivent presque côte à côte, au centre-ouest de la Côte d'Ivoire, dans quelques dizaines de villages, et dont l'Occident ne sait presque rien. Qui serait capable de leur attribuer une quelconque création artistique? Pourtant, leurs nombreux masques - masques à visage humain, masques-disques, masques anthropozoomorphes, masques-heaumes, évoquant des entités surnaturelles, sont encore tous en fonction, lors de spectaculaires cérémonies, et ces réalisations plastiques, qui ont irradié vers l'est et le sud, constituent quelques pièces maîtresses du puzzle esthétique du centre de la Côte d'Ivoire. Ces trois peuples, il est vrai, vivent dans une région relativement reculée, au bout de pistes difficiles, et leur art est pour une large part invisible au voyageur qui traverse le pays et qui n'a que peu de chance de voir des danses avec les masques (la plupart interdits aux femmes, africaines ou occidentales) - alors que les statues sont dissimulées au fond des maisons. Mais l'ignorance de l'Occident à l'égard de ces peuples provient surtout du culte du secret qui leur a permis de résister, pendant des siècles, à beaucoup d'asservissements et de préserver leur indépendance artistique : un secret qui a chez eux un lien profond avec le sacré. Lévi-Strauss ne disait-il pas: 'La vérité s'indique au soin qu'elle met à se dissimuler'?]

Boyer, Alain Michel, 2011, *The Sacred, the Secret: On the Wan, Mona and Koyaka of Ivory Coast;* translated by Jane Todd. New York: Barbier-Mueller Publishers, 176 p., $ 30

Brazeal, Brian, 2014, 'The Fetish and the Stone: A Moral Economy of Charlatans and Thieves', in Johnson 2014: ??-?? (chapter 5)

Brennan, Vicki L., 2012, '"Truly We Have a Good Heritage": Musical Mediations in a Yoruba Christian Diaspora', in *Journal of Religion in Africa* 42, 1: 3-25
[This essay discusses the Asaphs of Seraph, a Yoruba Christian organization based in the United States whose primary activity consists of holding an annual convention for current and former members of Cherubim and Seraphim churches in Nigeria. I examine how the Asaphs of Seraph use musical performances and media to circulate Yoruba Christian forms of practice and subjectivity. Through an analytic focus on processes of mediation and circulation, I explore how the Asaphs of Seraph produce and maintain diasporic consciousness and community through the use of religious music.]

Bruder, Edith, 2011, 'The Beit Avraham of Kechene: The Emergence of a New Jewish Community in Ethiopia', in Trevisan Semi & Weil 2011: 181-196.

Bruder Edith, 2011, 'Identites juives contemporaines en Afrique de l'Ouest: une conséquence des routes caravanières au Moyen Age?' in *Graeco-Arabica* 11 (Institut for Graeco-Oriental and African Studies, Heraklion, Athens, Greece)

Bruder, Edith, 2012, 'The Proto-History of Igbo Jewish Identity from the Colonial Period to the Biafra War, 1890-1970', in Bruder & Parfit 2012: 31-64

Bruder, Edith, & Tudor Parfitt 2012, 'Introduction', in Bruder & Parfit 2012: 1-10; PDF at: http://www.cambridgescholars.com/download/sample/57725

Bruder, Edith & Tudor Parfitt (eds.) 2012, *African Zion: Studies in Black Judaism.* Newcastle upon Tyne: Cambridge Scholars Publishing, 365 pp., ISBN 978-1-4438-3802-3

Bruinhorst, Gerard C., 2015, '"I didn't want to write this": The Social Embeddedness of Translating Moonsighting Verses of the Quran into Swahili', in *Journal of Qu'ranic Studies* 17, 3: 38-74
[This paper shows how the commentary in a popularising Swahili *tafsīr* by the preacher Said Moosa al-Kindy on two particular Quran verses, Q. 2:185 and Q. 2:189, cannot be under-

stood as the outcome of theological and linguistic considerations only, but [should] rather [be regarded] as a multi-epistemic, socially embedded product. Q. 2:185 and Q. 2:189 are often used to endorse particular viewpoints in East African moon sighting debates. This discourse revolves about the question of whether to accept a crescent sighting report from anywhere in the world to determine the beginning of the lunar month or to wait for a visible moon from a more restricted locality. This papers situates al-Kindys translation within the wider field of Swahili Quran commentaries, and compares his treatment of these verses to that in two scholarly products from outside the established genre of *tafsīr*. One is the polemical discourse on this subject by an Ibadi intellectual writing in Swahili and the second is the lunar calendar and website produced by a Tanzanian book trader. In all three of these works Quranic authority is paramount, but if we want to understand the diverse mediations of the Quranic message in a specific milieu we should not only look at the influence of exegetical traditions but also focus on social actors and their very personal, localised experiences.]

Brummel, Elizabeth J., 2014, '"You Don't Have to Pray to Somebody in Special English": Style, Narration, and Salvation in Urban Kenya', in *Journal of Religion in Africa* 44, 2: 251-281
[In this article I argue that salvation narratives are part of a transnational speech genre that is both produced by and produces the imaginary of a global Christian ecumene. Each token of the genre, however, takes on local accents—especially in terms of the nature of sin and salvation—that illuminate anxieties particular to the sociohistorical context in which they are told. I analyze one young Kenyan man's narrative to suggest that mobilizing the genre appropriately and effectively is a key part of the process of Christian salvation. I show how a close linguistic analysis of narrative with attention to its form as well as its content offers unique insight into the ways born-again Christians make themselves recognizable as such as well as the ways they manage the ever-present tensions between continuity and rupture in Christian spiritual rebirth.]

Bruner, Jason, 2014, '"The Testimony Must Begin in the Home": The Life of Salvation and the Remaking of Homes in the East African Revival in Southern Uganda, c. 1930-1955', in *Journal of Religion in Africa* 44, 3-4: 309-332
[The late colonial era in Uganda was not an easy time to keep families intact. Colonial officials, missionaries, and concerned East Africans offered their diagnoses of the problems and prescriptions for responding to the dilemma. In this context, *Balokole* Anglican revivalists articulated new patterns and ideals of family life. They were not uniform across Uganda or East Africa, but they did share common characteristics that were derived from the spiritual disciplines and religious beliefs of the *Balokole* revival. As such, this essay argues that the revival movement was not simply a new message of eternal salvation or primarily a form of dissent, but rather a means through which a group of African Christians sought to address quotidian domestic problems and concerns of late-colonial East Africa.]

Bruzzi, Silvia, & Meron Zeleke 2015, 'Contested Religious Authority: Sufi Women in Ethiopia and Eritrea', in *Journal of Religion in Africa* 45, 1: 37-67
[The African experience in works dealing with Sufi women shows a concentration of classical and more recent works in the Maghreb and in West Africa. There is an observable gap in academic writings on the Horn of Africa where only scarce and fragmentary studies are available on women's involvement and leadership in Sufism. Works focusing on Somalia address such themes as women's oral literature, religious practices, and everyday religion. The challenges Sufi women face in legitimizing their power, their experiences in a strong patriarchal society, the dominant discursive gendering strategy in defining religious orthodoxy,

and the different mechanisms used by these women to establish and protect their religious power are marginalized themes in the region. Furthermore, by clearly showing the different coping mechanisms adopted by two religious figures and the different activities they lead as custodians of Sufi shrines, this paper stresses the need to go beyond the dominant academic discourse that overshadows the agency of women and instead magnify the passive status women have in the African sociopolitical landscape. This paper focuses on these themes and contributes to this gap through a comparative case study of two prominent Sufi figures from two different parts of the Horn of Africa, Ethiopia and Eritrea.]

Buchanan, Tom, & Gabriel Paige 2015,ʿ Race Differences in Acceptance of Cremation: Religion, Durkheim, and Death in the African American Community', in *Social Compass* 62, 1 (March 2015): 22-42
[Research has demonstrated race differences in the acceptance and occurrence of cremation (International Cemetery and Funeral Association [ICFA], 2005). However, there has not been an attempt to explain these differences sociologically. Two phases of research were conducted to investigate race differences in the acceptance of cremation. In phase one, using a representative sample of university students at a university in the southern United States (N=510), racial differences in the acceptance of cremation were examined. Quantitative results suggest that African Americans are less accepting of cremation than whites, yet the specific mechanisms that produce this difference remain unclear. In the second phase of this study, qualitative interviews (N=17) were used to further investigate the robust race difference. African Americans report both social as well as religious reasons for greater adherence to traditional burial customs. Higher levels of cohesion and religiosity, combined with a history of oppression among African Americans, are considered within a Durkheimian framework as mechanisms that contribute to the difference in attitudes.]

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 though cloth, videos of life-cycle rituals, and religious offerings. Highlighting women's participation in these networks and the financial strategies they rely on, the book reveals the deep connections between economic profits and ritual and social authority. Buggenhagen 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.]

Burchardt, Marian , 2013, ʿEquals 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
[On a global scale, the politics around the recognition of same-sex relationships has turned into legal controversies while opposition to it is often framed in religious terms. 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.]

Burgess, Richard, 2015, 'Pentecostalism and Democracy in Nigeria: Electoral Politics, Prophetic Practices, and Cultural Reformation', in *Nova Religio: The Journal of Alternative and Emergent Religions* 18, 3 (February 2015): 38-62

[This article examines the political dimensions of Pentecostalism in Nigeria, beginning with the historical development of Pentecostal political engagement since independence in 1960. A common observation is that much of global Pentecostalism is apolitical, but an assessment of Nigerian Pentecostalism shows a diversity of political orientations in response to inter-religious competition, as well as changing socio-economic contexts and theological orientations. Herein, I focus on the 'third democratic revolution' involving the struggle for sustainable democracy (the first two being the anti-colonial struggle that brought independence and the 1980s-1990s challenge to one-party and military rule). As well, I examine different political strategies employed by Nigerian Pentecostals and assess their impact on direct political behaviour, civil society practices and political culture.]

Burlingham, Kate, 2015, '"Into the Thick of the Fray"', in *Social Sciences and Missions* 28, 3-4: 261-287

[This article considers American foreign relations with Angola by exploring the application of so-called adaptive education. Beginning in 1919, black American missionaries at the Congregational Galangue mission station instituted systems of schooling originally developed among freedmen and women in the American South after the Civil War. These pedagogies were specifically designed to educate black Americans without upsetting dominant white structures. When transferred to Angola, these same teachings helped to empower Angolans economically and, ultimately, politically. And yet, they carried with them the unresolved legacy of American slavery. The success of Southern-inspired mission schools among Angolans opens up new questions about the legacies of slavery in US foreign relations with Angola and Africa.]

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: ??-??

Butselaar, Jan van, 2014, 'Religion in Africa: Power for Life', in Omenyo & Anum 2014: 219-232

Butticci, Annalisa, 2013, 'Religion in Motion: A Missionary Narrative of Creativity and Survival from the Pentecostal Nigerian Diaspora in Italy', in Adogame & Shankar 2013: ??-?? (chapter 10)

Cabrita, Joel, 2014, 'An Introduction to the Letters of Isaiah Moteka: The Correspondence of a Twentieth-century South African Zionist Minister', in *Africa* 84, 2: 163-198

[South African Zionism, one of the most popular Christian movements in modern South Africa, has frequently been interpreted in narrowly indigenous terms, as a local, black appropriation of Christianity, heavily invested in orality and ritual performance. The correspondence of the twentieth-century Zionist minister Isaiah Moteka tells a different story. Moteka honed the craft of letter-writing in order to build and sustain his relationship with Zion, Illinois, the headquarters of the worldwide Zionist church. Through the exchange of letters across the Atlantic, Moteka affirmed his own and his congregants' place within a multiracial Zion diaspora. And through their complex invocation of overlapping local and global affiliations, Moteka's writings proclaimed his standing both as a regional clergyman and as a cosmopolitan internationalist. In particular, these ambiguous missives became the platform for Moteka's en-

gagement with apartheid-era state officials. Seeking to persuade state officials that his organization fell under 'white' supervision, Moteka's letters proclaimed his accreditation by Zion, Illinois, thereby casting himself as a deputy of the worldwide movement. But these documents' citation of transatlantic loyalties also suggests Moteka's own conflicted loyalties. His letters asserted loyalty to the nation state while they simultaneously subordinated earthly power to the Kingdom of God.]

Cahen, Michel, 2015, 'À la recherche de l'historicité de l'Unita: À propos du livre de Didier Péclard', in *Social Sciences and Missions* 28, 3-4: 373-383
[A certain historiography of Unita, the main Angolan rebellion fighting against the MPLA regime between 1975 and 2002, presents this movement as the natural product of an ethnic (*ovimbundu*) and religious (American congregationalism) maturation in the central Highlands of Angola. Didier Péclard, in his book *Les incertitudes de la nation en Angola: Aux racines sociales de l'Unita*, deconstructs this argument methodically. He does not deny or underplay ethnic and religious factors, but he studies them in the *longue durée*, thus avoiding any teleological approach. It is not because Unita took root among the *umbundu* population and gained important support from a section of the American congregationalist church after 1975 that we can say that this destined to happen. Thereafter Didier Péclard offers us a fine historical sociology of politics which offers an excellently textured contribution to the history of Angola and, more specifically yet, of Unita: one of the Angolan liberation movements which remains the least studied.]

Cabrita, Joel, 2014, *Text and Authority in the South African Nazaretha Church*. Cambridge: Cambridge University Press, 418 pp., ISBN: 9781107054431 (hbk), $99
[This volume tells the story of one of the largest African churches in South Africa, *Ibandla lamaNazaretha,* or Church of the Nazaretha. Founded in 1910 by charismatic faith-healer Isaiah Shembe, the Nazaretha church, with over four million members, has become an influential social and political player in the region. Deeply influenced by a transnational evangelical literary culture, Nazaretha believers have patterned their lives upon the Christian Bible. They cast themselves as actors who enact scriptural drama upon African soil. But Nazaretha believers also believe the existing Christian Bible to be in need of updating and revision. For this reason, they have written further scriptures – a new 'Bible' – which testify to the miraculous work of their founding prophet, Shembe. Joel Cabrita's book charts the key role that these sacred texts play in making, breaking and contesting social power and authority, both within the church and more broadly in South African public life.]

Cakpo, Erick, 2012, *Émergence de l'art d'inspiration chrétienne au Bénin (XVIIe-XXe siècles: missions chrétiennes et arts locaux*. Paris: L'Harmattan, 157 pp., ISBN 978-2-336-00199-9 (pbk)
[Depuis les expansions européennes des XVe et XVIe siècles, les missionnaires ont souvent considéré l'art chrétien occidental comme utile à la transmission du message chrétien hors d'Europe. Après une période d'européo-centrisme, leur politique iconographique s'efforça d'aboutir à la création d'un art sacré adapté à l'imaginaire, aux langages d'images et aux sensibilités diverses des cultures extra-européennes. Quelles sont les raisons d'un tel changement de paradigme? Dans une perspective historique, l'auteur répond à cette question en retraçant depuis les débuts des missions chrétiennes le processus qui a conduit à l'émergence des oeuvres d'inspiration chrétienne au Bénin. En abordant les rapports des missionnaires eu-

ropéens aux arts locaux, l'auteur tente de savoir si l'usage exclusif des œuvres européennes au Bénin pendant la période missionnaire relève de la stratégie de la table rase.]

Campbell, Bolaji, 2016, 'Of Color, Character, Attributes, and Values of Orunmila', in Olupona & Abiodun 2015: ??-?? (chapter 21)

Candido, Mariana P., 2015, 'African Women in Ecclesiastical Documents, Benguela, 1760-1860', in *Social Sciences and Missions* 28, 3-4: 235-260

[Based on the analysis of ecclesiastical documents, this study explores how African women lived in the port town of Benguela from about 1760 to 1860. This period includes the height of the transatlantic slave trade, its decline and abolition, and the slow shift towards legitimate trade. Through specific cases revealed in baptism, marriage and burial records, the article presents short stories and explores African women's interaction with foreign men, their economic roles, and their participation in a Christian community. The study also discusses how African women made use of parish venues to establish rights and to record their wishes in order to protect loved ones, in a process that secured social and economic mobility for the next generations.]

Cantone, Cleo, 2012, *Making and Remaking Mosques in Senegal*. Leiden: Brill, 436 pp., ISBN 9789004203372 (hbk), €137

[This book contributes to the fields of Islamic architectural history and gender studies. It is an empirical study of the history and current state of mosque building in Senegal and of mosque space from a gender perspective. The author positions Senegalese mosques within the field of Islamic architectural history, unraveling their history through pre-colonial travelers' accounts to conversations with present-day planners, imams and women who continually shape and reshape the mosques they worship in. Using contemporary Dakar as a case study, the book's second aim is to explore the role of women in the making and remaking of mosques. In particular, the rise of non-*tariqa* grass-roots movements (i.e.: the Sunni/Ibadou movement) has empowered women (particularly young women) and has greatly strengthened their capacity to use mosques as places of spirituality, education and socialization.]

Capone, Stefania, 2015, 'The *Pai-de-santo* and the *Babaláwo*: Religious Interaction and Ritual Rearrangements within Orisha Religion', in Olupona & Abiodun 2015: ??-?? (chapter 17)

Carney, J.J., 2012, 'Beyond Tribalism: The Hutu-Tutsi Question and Catholic Rhetoric in Colonial Rwanda', in *Journal of Religion in Africa* 42, 2: 172-202

[Post genocide commentaries on colonial Rwandan history have emphasized the centrality of the Hamitic Hypothesis in shaping Catholic leaders' sociopolitical imagination concerning Hutu and Tutsi identities. For most scholars, the resulting racialist interpretation of Hutu and Tutsi categories poisoned Rwandan society and laid the groundwork for postcolonial ethnic violence. This paper challenges the simplicity of this standard narrative. Not only did colonial Catholic leaders possess a complex understanding of the terms 'Hutu' and 'Tutsi', but the Hutu-Tutsi question was not the exclusive or even dominant paradigm of late colonial Catholic discourse. Even after the eruption of Hutu-Tutsi tensions in the late 1950s, Catholic bishops and lay elites continued to interpret the Hutu-Tutsi distinction in a wide variety of ways. Catholic attitudes and the escalation of Hutu-Tutsi tensions stemmed more from contextual political factors than immutable anthropological theories, however flawed.]

Chakravarty, K. Gandhar, 2015, 'Rastafari Revisited: A Four-Point Orthodox/Secular Typology', in *Journal of the American Academy of Religion* 83, 1: 151-180 [doi:10.1093/jaarel/lfu084]

[Signifying individuals as 'Rastafari' or 'Rasta' without further qualification lacks nuance and precision. The mental images conjured by Rastafari can be in sharp contradiction with

the actual practices, beliefs, and behaviors of adherents. Some follow dietary restrictions, some keep knotted locks of hair, and some consume cannabis, while others refrain from these activities. Rastafari also possess differing opinions on repatriation and Haile Selassie's divinity. The four-point typology articulated in this article (orthodox-isolated, orthodox-integrated, secular-spiritual, secular-cultural) responds to the need to establish a pertinent vocabulary through which the various phenomena associated with Rastafari expression can be more accurately deciphered while allowing each Rasta authenticity. My results stem from analysis of relevant scholarship in addition to open participant observations, informal focused group interviews, and in-depth interviews I have conducted with Rastafari in Jamaica (2011) and Montréal (2008–2009). This article provides a theoretical framework for further Rastafari studies.]

Chamburuka, Sheila Wimbai, & Phillemon Munyaradzi Chamburuka 2016, 'The Applicability of Jesus' Ethics as a Panacea to the Thorny Issue of Peace and Reconciliation in Zimbabwe, 2008-2013', in Hunter & Kügler 2016: 203-222

[This article is a theological reflection on the applicability of Jesus' non-resentment ethics in the call for peace and reconciliation by the Zimbabwean government (through the work of the Organ on National Healing, Reconciliation and Integration, ONHRI) following the socio-political violence between 2008 and 2013 which characterised the Zimbabwean political environment. The article explores two major schools of thought: (i) Jesus' non-resentment or non-violence ethics should be applicable unconditionally; (ii) Jesus' non-resentment ethics can only be attainable if and only if confession, truth and justice prevail. The research concludes that the applicability of Jesus ethics could be a panacea in bringing peace, healing and reconciliation in Zimbabwe, however, the process has been derailed because of lack of truth telling, confession and justice in this process.]

Chepkwony, Adam K. Arap, 2011. *Inaugural Lecture: Re-Discovering African Wholistic Approach to Life Ways of Acquiring and Appropriating Knowledge*. Eldoret: Moi University Press, ISBN 9789966854711

Chidester, David, 2013, 'Colonialism and Religion', in *Critical Research on Religion* 1, 1 (April 2013): 87-94

[As critical research on religion, the study of colonialism and religion directs attention to religious creativity within the asymmetrical power relations of contact zones, intercultural relations, and diasporic circulations. Taking the imperial ceremony of the 2012 London Olympics as a point of departure, this article recalls how the drama of the colonizing Prospero and the colonized Caliban has been a template for analyzing religion under colonial conditions. Like Shakespeare's enchanted isle, colonizing and colonized religion have been shaped by oceans, with the Mediterranean, Atlantic, Indian, and Pacific worlds emerging as crucial units of analysis. As a contribution to a symposium on critical approaches to the study of religion, this article indicates some of the important landmarks, sea changes, and analytical possibilities in the study of colonialism and religion.]

Chidester, David, 2014, *Empire of Religion: Imperialism and Comparative Religion*. Chicago: University of Chicago Press, 400 pp., ISBN-13: 978-0226117430 (pbk), $30.93

[How is knowledge about religion and religions produced, and how is that knowledge authenticated and circulated? Chidester seeks to answer these questions in in this volume by documenting and analyzing the emergence of a science of comparative religion in Great Britain during the second half of the nineteenth century and its complex relations to the colonial situation in southern Africa. In the process, Chidester provides a counterhistory of the academic

study of religion, an alternative to standard accounts that have failed to link the field of comparative religion with either the power relations or the historical contingencies of the imperial project. In developing a material history of the study of religion, Chidester documents the importance of African religion, the persistence of the divide between savagery and civilization, and the salience of mediations—imperial, colonial, and indigenous—in which knowledge about religions was produced. He then identifies the recurrence of these mediations in a number of case studies, including Friedrich Max Müller's dependence on colonial experts, H. Rider Haggard and John Buchan's fictional accounts of African religion, and W. E. B. Du Bois's studies of African religion. By reclaiming these theorists for this history, Chidester shows that race, rather than theology, was formative in the emerging study of religion in Europe and North America.]

Chike, Chigor, 2015, *The Holy Spirit in African Christianity: An Empirical Study*. Milton Keynes [UK]: Paternoster Press, 295 pp., ASIN: B00VXLMBFC (Kindle e-book, 626 KB), $9.86

[This book is a study of what African Christians living in Britain believe about the Holy Spirit.]

Chitando, Ezra, 2012.'"If My People...": A Critical Analysis of the Development of 2 Chronicles 7:14 during the Zimbabwean Crisis', in M. Gunda, & J. Kügler (eds.) 2012, *The Bible and Politics in Africa*. Bamberg: University of Bamberg Press, 274-289 (= BiAS, 7)

Chitando, Ezra, 2012 [?], 'Religion and Masculinities in Africa: Its Impact on HIV and Gender Based Violence' [chapter 6 in Ezra Chitando & Sophie Chirongoma (eds.) 2012, *Redemptive Masculinities: Men, HIV, and Religion*. Geneva: World Council of Churches Publications], PDF at: http://academic.sun.ac.za/teologie/netact/genderequality2011/new/Ch6-Masculinity-Chitando.pdf

Chitando, Ezra, Molly Manyonganise & O.B. Mlambo 2013, 'Young, Male and Polished: Masculinities, Generational Shifts and Pentecostal Prophets in Zimbabwe', in Ezra Chitando, M.R. Gunda & J. Kügler (eds,) 2013, *Prophets, Profits and the Bible in Zimbabwe.* Bamberg: University of Bamberg Press, 153-170

Choat, Malcolm, & Iain Gardner (eds.), 2013, *A Coptic Handbook of Ritual Power*. Turnhout [Belgium]: Brepols Publishers, xiv + 146 pp., ISBN: 978-2-503-53170-0 (pbk), €65

[This volume publishes a new Coptic handbook of ritual power, comprising a complete 20 page parchment codex from the second half of the first millennium AD. It consists of an invocation including both Christian and Gnostic elements, ritual instructions, and a list of twenty-seven spells to cure demonic possession, various ailments, the effects of magic, or to bring success in love and business. The codex is not only a substantial new addition to the corpus of magical texts from Egypt, but, in its opening invocation, also provides new evidence for Sethian Gnostic thought in Coptic texts.]

Ciekawy, Diane, 2015, 'Distinctions in the Imagination of Harm in Contemporary Mijikenda Thought: The Existential Challenge of Majini', in Olsen & van Beek 2015: ??-??

Cinnamon, John M., 2012, 'Spirits, Power and the Political Imagination in Late-Colonial Gabon', in *Africa* 82,2: 187-211

[Through narratives of an anti-'fetish' movement that swept through north-eastern Gabon in the mid-1950s, the present article traces the contours of converging political and religious imaginations in that country in the years preceding independence. Fang speakers in the region make explicit connections between the arrival of post-Second World War electoral politics, the anti-fetish movements, and perceptions of political weakening and marginalization

of their region on the eve of independence. Rival politicians and the colonial administration played key roles in the movement, which brought in a Congolese ritual expert, Emane Boncoeur, and his two powerful spirits, Mademoiselle and Mimbare. These spirits, later recuperated in a wide range of healing practices, continue to operate today throughout northern Gabon and Rio Muni. In local imaginaries, these spirits played central roles in the birth of both regional and national politics, paradoxically strengthening the colonial administration and Gabonese auxiliaries in an era of pre-independence liberalization. Thus, regional political events in the 1950s rehearsed later configurations of power, including presidential politics, on the national stage.]

Cinnamon, John M., 2013, ʿAmerican Presbyterian Missionaries, Enslavement, and Anti-Slavery in Nineteenth-Century Gabon', in *Social Sciences and Missions* 26, 1: 93-122

[When American Presbyterian and Congregationalist missionaries arrived in the Gabon Estuary in the 1840s, they entered a world marked by vibrant commerce; violence and inequality; widespread slavery and slave-trading; British, French, and U.S. Anti-Slavery Patrols; and incipient French colonialism. This article draws on the published accounts by two U.S. missionaries, John Leighton Wilson, who served in Gabon from 1842 to 1851, and Robert Hamill Nassau, who worked on Corisco Island, the Gabon Estuary and Ogowe River, and the southern Cameroon coast from 1861 to 1906. Together, their writings provide insights into early colonialism and especially the long decline of enslavement and slave trading. While Wilson witnessed the establishment of Libreville in the 1840s, Nassau encountered slave trading first on Corisco and later on the Ogowe during the period of French colonial exploration. Both men, shaped by their African experiences as well as their respective social locations in the United States, held strong views on African domestic slavery and the slave trade. Wilson, from the South, was an ambivalent abolitionist who railed against the Atlantic Slave trade while hesitating to denounce slavery and racial inequality in his native South Carolina. Nassau, from New Jersey and educated at conservative Princeton University, was prompted above all by the missionary impulse. He sought to convert and "uplift" formerly enslaved Africans while nevertheless underlining their ʿservile' characters and benefitting from their labor as docile, socially vulnerable mission workers.]

Clarke, George Elliott, 2014, ʿAAR Centennial Roundtable: Canticles: Hymns of the African Baptists of Nova Scotia', in *Journal of the American Academy of Religion* 82, 3 (September 2014): 591-605; PDF at: http://jaar.oxfordjournals.org/content/82/3/591.full.pdf+html

Clarke, Kamari Maxine, ʿTransnational Ifá: The "Readings of the Year" and Contemporary Economies of Orisa Knowledge', in Olupona & Abiodun 2015: ??-?? (chapter 19)

Coertzen, Pieter, 2014, ʿConstitution, Charter and Religions in South Africa', in *African Human Rights Law Journal* 14, 1: 126-141; PDF at:
http://www.aclars.org/content/blurb/files/Chapter%20Coertzen_2014.pdf

[This article discusses the status of religious rights and freedoms under the South African Constitution and the South African Charter of Religious Rights and Freedoms. Following a discussion of the demographics of religious and ethnic pluralism in South Africa, the article discusses the relevant provisions of the Constitution and the Charter and historical antecedents in common law and Roman-Dutch law and the historical and contemporary influence of African traditional religion and customary law that have shaped the current relationship of the Christian church to the South African state. The article concludes with an argument for the recognition of a plurality of religions and religious legal systems in Africa.]

Coertzen, Pieter, M. Christian Green & Len Hansen (eds.) 2015, *Law and Religion in Africa: The Quest for the Common Good in Pluralistic Societies*. Stellenbosch: African Sun Media, 412 pp., ISBN 978-1-919985-63-3 (pbk), R 325

[In our time the study of law and religion is emerging as a wide-ranging academic discipline, with increasingly urgent implications for society at large. Lying at the intersection of a variety of other disciplines – law, theology, religious studies, political science, sociology and anthropology, to name only the most obvious – the field of law and religion is generating a burgeoning volume of interdisciplinary and trans-disciplinary research and study. The current volume is proof of this. The discussion of the relationship between law and religion, as seen from a variety of perspectives in Africa, underscores the critical importance of the issues involved in the everyday life of all citizens. It is accordingly vital for governments to take note of the scholarly results that are produced.]

Coleman, Simon, & Rosalind I.J. Hackett 2015, ʻIntroduction: A New Field?ʼ, in Coleman & Hackett 2015: 1-39

Coleman, Simon, & Rosalind I. J. Hackett (eds.) 2015, *The Anthropology of Global Pentecostalism and Evangelicalism*. New York: NYU Press, 288 pp., ISBN 9780814772607 (pbk), $27

[This volume provides an ethnographically rich perspective on a truly global religious trend, that is challenging conventional analytical categories within the social sciences. Adopting a broadly anthropological approach, the chapters synthesize the existing literature on Pentecostalism and evangelicalism. They offer new analyses and critiques and show how the study of Pentecostalism and evangelicalism provides a fresh way to approach classic anthropological themes. They contest the frequent characterization of these movements as conservative religious, social, and political forces. They argue that Pentecostalism and evangelicalism are significant because they encourage us to reflect on the intersections of politics, materiality, morality and law. They demonstrate the cultural and social power, as well as the theoretical significance, of forms of Christianity that we can no longer afford to ignore.]

Cooper, Barbara M., 2010, *Evangelical Christians in the Muslim Sahel*. Bloomington: Indiana University Press, 480 pp., ISBN 978-0253222336 (pbk), $26.88

[The author looks closely at the Sudan Interior Mission, an evangelical Christian mission that has taken a tenuous hold in a predominantly Hausa Muslim area on the southern fringe of Niger. Based on sustained fieldwork, personal interviews, and archival research, this book gives a glimpse into an important dimension of religious life in Africa. Cooperʼs involvement in a violent religious riot provides a useful backdrop for introducing other themes and concerns such as Bible translation, medical outreach, public preaching, tensions between English-speaking and French-speaking missionaries, and the Christian missionʼs changing views of Islam.]

DʼAngelo, Lorenzo, 2014, ʻWho Owns the Diamonds?: The Occult Economy of Diamond Mining in Sierra Leoneʼ, in *Africa* 84, 2: 269-293

[Much of the literature on Sierra Leonean diamonds focuses on the role that this mineral resource played in the recent civil conflict (1991–2002). However, the political-economic perspective that is common to these analyses has lost sight of the main actors in this social reality. What do miners think of diamonds? Like their Malagasy colleagues engaged in the search for sapphires, the Sierra Leonean diamond miners often maintain that they do not know what diamonds could possibly be used for. What is specific to the diamond mining areas in this West African country is that suspicions and fantasies about the uses of diamonds go hand in hand with the idea that these precious stones belong to invisible spiritual entities

known locally as *djinns* or *dɛbul dɛn*. Although this article aims to analyse the occult imaginary of diamond miners, it takes a different stand from the occult economies approach. By combining a historical-imaginative perspective with a historical and ecological one, this article intends to highlight the indissoluble interweaving of material and imaginative processes of artisanal diamond production in the context of Sierra Leone's mines]

Daniels III, David D., 2015, 'Prosperity Gospel of Entrepreneurship in Africa and Black America: A Pragmatist Christian Innovation', in Heuser 2015: ??-??

Deacon, Gregory, 2015, 'Driving the Devil Out: Kenya's Born-Again Election', in *Journal of Religion in Africa* 45, 2: 200-220
[Neo-Pentecostal or born-again language and understandings are highly prominent in Kenya. They were especially visible during the general election of 2013 in which the victorious Jubilee coalition campaigned using a narrative according to which the nation was being washed clean of past sins, redeemed, and born again. This was attractive to and reflected the desires of Kenyans seeking to move beyond the horrors of the postelection violence that occurred in 2007-2008. This provides an invaluable lens for conceptualising current Kenyan understandings of African Christianity and how these relate to politics and contemporary socioeconomic conditions. More specifically, this paper argues that in 2013 a popular desire for health and wealth, and deference to authority came together with personal but abstract repentance and forgiveness narratives. This contributed to a peaceful election but restricted the means through which criticism might be voiced and helps to maintain structural inequality and impunity.]

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.]

Deacon, G., M. Hassan & W. Justin (eds.) (fc 2016) Preaching Politics: Islam and Christianity on the Kenya Coast, Journal of Contemporary African Studies;

Dei, Daniel, 2015, 'A Discussion of James 1: 27 and its Impact on Efforts in Evangelization and Discipleship in the Ghanaian Christian Context', in *Ilorin Journal of Religious Studies* 5, 2: 47-60; PDF at: http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1216/648
[This article addresses the issue of true Christianity in the Ghanaian context – that is the kind of Christianity that meets all the requirements of God. It is essentially a theological reflection on the passage in James 1: 27. By this approach, the article brings out the core concern of the passage and applies it theologically to the Ghanaian context. The article concludes on the notion that the characteristics of true Christianity in the Ghanaian context offers an answer to the fundamental question underlining the general Ghanaian way of life: what does it mean to

be a human being? To this end, true Christianity is characterised by mutual respect for all human beings, generosity towards all, liberation, and genuineness. Interestingly, these ideals or values are best expressed in the Ghanaian context in the important concepts of humanity and brotherhood or sisterhood of all human beings. Through the expression of faith in God, the Father, and expressed altruistic Christian attitude in the Ghanaian context, then, Christian missionaries and denominations may possess an effective tool for evangelization and nurturing.]

Depuydt, L., 2015, 'The Literature of the Copts and the Contributions of Monsignor Hyvernat to the Study of the Subject' (Fourth Annual Henri Hyvernat Lecture), in *Advances in Historical Studies* 4, 320-335; PDF at: http://file.scirp.org/pdf/AHS_2015090115033987.pdf

[This paper is an extended version of the Fourth Annual Henri Hyvernat Lecture, read at 5:00 p.m. on March 26, 2015, in St. Thomas Aquinas Hall on the campus of the Catholic University of America in Washington DC. It was agreed to retain the text for the most part as a lecture, instead of turning it into an article, in order to retain the spirit of the event and honour the memory of the French-born Henri Hyvernat (1858-1941), who became the first professor appointed to the university when it was founded in 1887. The literature of the Copts was the subject of higher learning by far the closest to the mind and heart of Monsignor Hyvernat. An overview of the subject is presented in the present lecture. But it is not the lecture's sole topic. There is a certain complexity in regard to how the Copts and all that is Coptic fit into world history, all 5000 years of it, and clear definitions are not easy to find. The lecture takes on the challenge of presenting the matter clearly and distinctly—and at the same time comprehensively, yet also succinctly. It concludes with some observations on Hyvernat's life and work as seen through the author's personal lens.]

Devisch, René, 2015, 'Ambivalence and the Work of the Negative among the Yaka', in Olsen & van Beek 2015: ??-??

Dewel, Serge, 2014, *Mouvement charismatique & Pentecôtisme en Ethiopie: Identité & religion*. Paris: l'Harmattan, 258 pp., ISBN : 978-2-343-03818-6 (pbk), €28

[Depuis la chute du régime marxiste éthiopien, en 1991, les 'Nouvelles Eglises' ne cessent de prendre de l'ampleur dans ce pays chrétien depuis le IVe siècle. Après avoir replacé l'arrivée du pentecôtisme en Ethiopie dans la dimension historique et sociale, cette étude propose une nouvelle lecture des statistiques en démontrant la dimension régionale, plus que nationale, du phénomène charismatique et pentecôtiste en Ethiopie.]

Dilger, Hansjörg, 2013, 'Religion and the Formation of an Urban Educational Market: Transnational Reform Processes and Social Inequalities in Christian and Muslim Schooling in Dar es Salaam, Tanzania', in *Journal of Religion in Africa* 43, 4: 451-479

[Over the last decade in Tanzania parents' and students' quest for a good school has been shaped by the growing presence of religiously motivated schools, especially in urban settings. This paper argues that the diverse social positioning and educational appeal of new Christian and Muslim schools in Dar es Salaam are intimately intertwined with the continued weakening of state education that has been taking place since the mid-1990s to early 2000s as the result of privatization and World Bank educational policies. It also shows that the growing stratification and commodification of the education sector is tightly knitted with histories of inequality and religious difference in colonial and postcolonial Tanzania, as well as with the establishment and diversification of ties between actors and institutions on the East African coast on the one hand, and with those in North America, Europe, Kuwait, and Saudi Arabia on the other. Finally, this paper demonstrates how macroeconomic and macrohistori-

cal forces have become condensed in processes of subject formation and the widely varying production of religious spaces in an urban educational market. I argue that the resulting rein-scription of religion in the public sphere must be understood not so much as an unintended side-effect of transnational reform processes, but more as part and parcel of multilayered histories of schooling and Christian-Muslim encounters in Tanzania that have also shaped the recent repositioning of the country's education sector in the global and transnational context.]

Dilger, Hansjörg, & Dorothea E. Schulz 2013, 'Politics of Religious Schooling: Christian and Muslim Engagements with Education in Africa', in *Journal of Religion in Africa* 43, 2: 365–378

[In recent decades, religiously motivated schools have gained a new social and political presence and significance in many African countries. Although religious networks and organizations—Christian as well as Muslim—have played a central role in providing education in colonial and postcolonial settings, liberalization and privatization measures since the 1980s have opened up new opportunities for religious engagement at all educational levels. The contributions to this issue explore the implications of these recent transformations on Christian and Muslim investments in the educational domain. They examine them in view of reconfigurations of national and regional educational fields under the influence of colonial and postcolonial administrations. Furthermore, they address the multiple, often-contested meanings, practices, and institutional setups that have shaped and been constituted by, the field of 'religious schooling' in the context of both neoliberal reform measures and transnational religious renewal trends. Finally, they illustrate the need to adopt an increasingly comparative perspective in the analysis of religious education, and to understand how (internally differentiated) instances of Christian and Muslim education have developed historically in relation to each other.]

Dilley, Roy, 2015, 'Attributions of Evil among Haalpulaaren, Senegal', in Olsen & van Beek 2015: ??-??

Dodson, Jualynne E., 2011, 'Africana Diaspora Studies and Religion', in *OFO: The Journal of Trans-Atlantic Studies* [ISSN 1941-7667] 1, 1: 1-??

Dorman, Jacob S., 2012, 'A Colony in Babylon: Cooperation and Conflict between Black and White Jews in New York, 1930 to 1964', in Bruder & Parfit 2012: 220-233

Dowling, Tessa, & Kathryn Stinson 2011, 'Pop Singer as Healer: The Use of Xhosa Lyrics as Cultural Self-realization', in *Journal of African Cultural Studies* 23, 2: 177-188

[This article examines the significance of the vocation to divinership (*ukuthwasa*) for a contemporary Xhosa Afro-soul artist. We explore the singer's calling and the way in which she blurs the boundaries between what it means to be a traditional Xhosa healer and what it means to be a contemporary singer who chooses to sing in Xhosa about Xhosa cultural practices. The healing power of the vernacular is not explicitly declared, although her lyrics suggest that it is through singing in Xhosa that she can best realize her potential as a healer. We demonstrate that the singer's choice of a culturally specific non-secular lexicon firmly situates her within an ideological framework that underscores a commitment to, and belief in, a social experience specific to Xhosa healers. We further examine the disjuncture created by the absence of a traditional divination musical style in songs which nevertheless overtly declare an allegiance to a spiritual journey marked by a particular musical tradition. Finally we question the relevance and significance of the diviner calling to young, urban Xhosa speakers and their reaction to a popular singer making her calling public through her music.]

Drewal, Henry John, 2016, ʻIfá: Visual and Sensorial Aspectsʼ, in Olupona & Abiodun 2015: ??-?? (chapter 23)

Droz, Yvan, & Hervé Maupeu 2013, ʻChristianismes et démocratisation au Kenyaʼ, in *Social Compass* 60, 1 (March 2013): 79-96

[The involvement of Christianity in Kenyan politics cannot be understood without considering the role it has played in the coproduction of the colonial and postcolonial state. Churches participate in the construction of both ethnic and socio-economic identity. This can only weaken their status as ʻmoral refereesʼ in Kenyan politics. The emergence of new religious movements and unidentified politico-religious objects alters the way religion plays the political game. In addition, the neo-traditional politico-religious movements – a synthesis of the influences of Christianity and of supposedly ʻtraditionalʼ religions – induce the milicialization of political life with its cortege of popular violence and abuse. The ʻliturgicalʼ call to a reinvented tradition reveals a new set of ethnic identities. Christianity and democratization in Kenya continue their dangerous tango, in which they are creating new steps.]

Droz, Yvan, & Yonatan N. Gez 2015, ʻA God Trap: Seed Planting, Gift Logic, and the Prosperity Gospelʼ, in Heuser 2015: ??-??

Dube, Musa W., 2012, ʻ"God Never Opened the Bible to Me": Women Church Leaders in Botswanaʼ, in Omenyo & Anum 2014: 317-340

Dube, Musa W., 2014, ʻHIV + Feminisms, Postcolonialty and the Global AIDS Crisisʻ, in Dwight N. Hopkins & Marjorie Lewis (eds.) 2014, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Routledge, 143-159

Dyer, Jennifer E., 2014, ʻThe Politics of Evangelicals: How the Issues of HIV and AIDS in Africa Shaped a "Centrist" Constituency in the United Statesʼ, in *Journal of Religion of the American Academy of Religion* 82, 4: 1010-1032

[During the George W. Bush administration (2000–2008), Evangelicals took an active role in the politics of AIDS to combat debt, infectious disease, and extreme poverty in developing nations, especially in Africa. The pastors and religious leaders who joined to influence the legislation of the President's Emergency Plan for AIDS Relief (PEPFAR); the Global Fund to Fight AIDS, Tuberculosis, and Malaria; and the Millennium Challenge Account helped to create a new category of Evangelicals, ushering in a divide from the former, more conservative leadership. This article takes a Weberian sociological approach to argue that the prophetic voice of Bono, an Irish rock star, moved some leaders of the evangelical movement, particularly those in megachurches, to consider embracing a new, more traditionally liberal issue (i.e., foreign humanitarian assistance). Though many evangelical service providers were campaigning for the same issues, it was, in part, the charisma of Bono that sparked the interest to take a stand in unity for global health issues. The sociopolitical movement to combat HIV/AIDS in Africa was the fault line for the divide of evangelical leaders solidifying a new identity for their followers, labeled "centrist," particularly for those in Generation Next.]

Edmonds, Ennis B., & Michelle A. Gonzalez 2010, *Caribbean Religious History: An Introduction*. New York University Press, 2010. 269 pp., ISBN: 9780814722343 (pbk), $22.00

[The colonial history of the Caribbean created a context in which many religions, from indigenous to African-based to Christian, intermingled with one another, creating a rich diversity of religious life. This book offers the first comprehensive religious history of the region., from the religious traditions of the Amerindians who flourished prior to contact with European colonizers, then the transplantation of Catholic and Protestant Christianity and their centuries of struggles to become integral to the Caribbean's religious ethos, and the twentieth cen-

tury penetration of American Evangelical Christianity, particularly in its Pentecostal and Holiness iterations. Caribbean Religious History also illuminates the influence of Africans and their descendants on the shaping of such religious traditions as Vodou, Santeria, Revival Zion, Spiritual Baptists, and Rastafari, and the success of Indian indentured laborers and their descendants in reconstituting Hindu and Islamic practices in their new environment.]

Eggers, Nicole, 2015, '*Mukombozi* and the *Monganga*: The Violence of Healing in the 1944 Kitawalist Uprising', in *Africa* 85, 3: 417-436

[This article investigates the fraught relationship between violence and healing in Central African history. Looking at the case study of one of the largest uprisings in the colonial history of Congo – the Lobutu–Masisi Kitawalist uprising of 1944 – the article asks how the theories of power that animated the uprising might help better illuminate the nature and role of violence not only in the uprising itself but in the broader history of the region. Drawing attention to the centrality of discourses that relate to the moral and immoral use of disembodied spiritual power (puissance/*nguvu*/force) in the uprising, the article evokes critical questions about the deeper history of such discourses and the imaginaries and choreographies of violence that accompanied them. Thinking about violence in this way not only breaks down imagined lines between productive and destructive/legitimate and illegitimate violence by highlighting that such distinctions are always contentious and negotiated, but also demonstrates that the theories of power animating such negotiations must be understood not as tangential to the larger anti-colonial political struggle of Bushiri and his followers, but as central to that struggle. Moreover, it paves the way towards thinking about how these same theories of power might animate negotiations of legitimacy in more recent violent contexts in Eastern Congo.]

Ejeh, Theophilus Ugbedeojo, 2016, 'Compassion: A Uniting and Binding Ethos for Pluralistic Africa', in Hunter & Kügler 2016: 75-90

[Johann Baptist Metz, a German theologian has in the modern times dealt extensively with the concept of compassion which for him is closely related to the concept of suffering and particularly, violence. Compassion, according to him, is the right ethos for a pluralistic society with different religions and ideologies, and is particularly suited as the key word for the World Christian Programme in the age of globalisation. It is an ethos and a sort of principle that is common to the three monotheistic religions: Judaism, Christianity and Islam (Metz 2000b:2). Compassion cuts across nations, races, cultural and religious milieus and unites all people created in the image and likeness of God, who is in himself compassion incarnated in the person of Jesus Christ. This has to do with the 'thought-about-God' that is elementarily a 'thought-of-piece' and not of violence (Metz 2000a:10). It is along the same pattern of thought of Metz that I propose in this paper 'compassion' as a mandate for Africa in the face of many challenges of our time, particularly that of violence.]

Eisenlohr, Patrick, 2014, 'Religion publique et médiation religieuse chez les musulmans mauriciens', in *Social Compass* 61, 1 (March 2014): 48-56; PDF at:
http://scp.sagepub.com/content/61/1/48.full.pdf+html

[The uses of sound reproduction among Mauritian Muslims illustrate the links between public religion and religious mediation. These two dimensions of religion rely on material objects and media technologies, coalescing in what are frequently the same media practices. In this essay I investigate the ambiguous relationships between these two mediated forms of religion, tracing their mutually supporting and conflictual relationships. Their articulations also provide insights into questions of religious authority and authenticity that are prominent in a

diasporic location such as Mauritius, as well as into the constitution of the boundary between religion and non-religion through media practices.]

Ekem, John David Kwamena, 2012, 'Jacobus Capitein's Contribution to Mother Tongue Biblical Hermeutics: A Case Study of his Translation of the Apostels' Creed into Mfantse', in Omen-yo & Anum 2014: 393-412

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

Elanga, Edmond VII Mballa, 2015, 'Les transformations des rapports sociaux de genre au sein des familles des converties au pentecôtisme à Yaoundé', in Gwendoline Malogne-Fer & Yannick Fer (eds.) 2015, *Femmes et pentecôtismes: Enjeux d'autorité et rapports de genre*. Genève: Labor et Fides, 61-84

Elisha, Omri, 2015, 'Personhood: Sin, Sociality, and the Unbuffered Self in US Evangelicalism', in Coleman & Hackett 2015: 54-56

Engelke, Matthew, 2012, 'Dangerous Things: One African Genealogy', in Houtman & Meyer 2014: 40-61

Engelke, Matthew, 2015, 'Secular Shadows: African, Immanent, Post-colonial', in *Critical Research on Religion* 3, 1 (April 2015): 86-100
[Almost none of the critical theory concerned with the secular addresses it in relation to sub-Saharan Africa. This is notable not least given the extent to which other post-colonial regions, such as North Africa and South Asia, are central to such discussions. It is not, however, that the critical theorists are ignoring Africanists' work; indeed, looking at the Africanist literature in any depth makes it clear that there is not, and has never been, a field of 'secular studies'. Taking this observation as a point of departure, and considering it in relation to a range of classic and contemporary ethnographic cases, this paper aims to shed light (and cast shadows) on some of the key terms in current debates about the secular: terms such as immanence, the mundane, critique, and doubt. In doing so, it calls for further considerations of how to figure the Africanist canon in relation to the terms of critical theory.]

Erskine, Noel Leo, 2014, *Plantation Church: How African American Religion Was Born in Caribbean Slavery*. Oxford/New York: Oxford University Press, 240 pp., ISBN 978-0195369-137 (pbk), $24.95
[Erskine investigates the history of the Black Church as it developed both in the United States and the Caribbean after the arrival of enslaved Africans. Typically, when people talk about 'the Black Church' they are referring to African-American churches in the U.S., but in fact, the majority of African slaves were brought to the Caribbean. It was there, Erskine argues, that the Black religious experience was born. The massive Afro-Caribbean population was able to establish a form of Christianity that preserved African Gods and practices, but fused them with Christian teachings, resulting in religions such as Cuba's Santería. The black religious experience in the U.S. was markedly different because African Americans were a political and cultural minority. Erskine examines the parallel histories of these two strands of the Black Church, showing where their historical ties remain strong and where different circumstances have led them down divergent paths.]

Espírito Santo, Diana, & Ruy Blanes 2013, 'Introduction: On the Agency of Intangibles', in Blanes & Espirito Santo 2013: ??-??, chapter 1

Ezekiel, Lesmore Gibson, 2013, 'A Quest for Just Peace in a Multi-Religious Context:: Nigeria in Focus', in *Current Dialogue* 54 (July 2013): 73-77; PDF at:
http://www.oikoumene.org/en/what-we-do/current-dialogue-magazine/Dialogue_54.pdf

Ezenweke, Elizabeth Onyedinma, & Loius Kanayo Nwadialor 2013, 'Understanding Human Relations in African Traditional Religious Context in the Face of Globalization: Nigerian Perspectives', in *American International Journal of Contemporary Research* 3, 2 (February 2013): 61-70; PDF at: http://www.aijcrnet.com/journals/Vol_3_No_2_February_2013/7.pdf [This paper aims to explore the role of the traditional religion in sustaining African values, human relations in particular in spite of the challenges of globalization. It further highlights the challenges of reconciling the traditional views of African human relations with the impact of global culture.]

Ezenweke, Elizabeth Onyedinma, (ed.) 2014, *Whose God Is God?: Exploring the Concept of God Within Religions*. London/Abuja: Adonis & Abbey Publishers, 164 pp., ISBN 1909-112453, PDF | 0,9 MB; ISBN: 978-1909112452 (pbk), $32

Faraji, Salim, 2012, *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh.* Trenton: Africa World Press, 360 pp., ISBN 978-1592218721 (pbk), $34.95 [The origins of Nubian Christianity have received little attention by Africanists and have been virtually ignored by Africana historians. Long after ancient Egypt had been subdued by the Ptolemies and Rome, ancient Nubian civilization continued to thrive in late antiquity as an independent kingdom, first as a classical pharaonic culture and then as a Christian polity until the 15th century. This book shows that it is no longer acceptable to argue that Nubia converted to Christianity in the sixth century CE due to Byzantine Missions, but that a little known monarch, the Nubian king Silko who ruled in the 5th century inaugurated the beginnings of Christianity in ancient Nubia. King Silko was in fact the Last Pharaoh in the Nile Valley and the first Christian king of Medieval Nubia. This book also shows that that like other forms of African Christianity that have been shaped by African traditional religions and culture Nubian Christianity was fundamentally African. Therefore conventional views about religious conversion that privilege Pagan-vs-Christian dichotomous discourses are incorrect and seek to limit indigenous perspectives that upset Christian triumphalism.]

Feder, Stephanie, 2016, 'Rwanda, Auschwitz, Shechem: Locations of Violence in Africa, Europe and in the Bible', in Hunter & Kügler 2016: 133-145 [This article examines what place is, how meanings get connected with places and how places become locations of violence. The biblical Shechem, Rwanda and Auschwitz are presented as places of violence. An analysis of Genesis 34 will show how the violent experience of Dinah's rape is connected with Shechem. A Rwandese short story, similar to Genesis 34, will lead to nowadays places of violence. Auschwitz as a violent place will be presented as a third example. Eventually, it will be asked how places of violence can be changed into places of reconciliation.]

Ferran, Hugo, 2015, '"Rate This MezmuR": Ethnographie d'un groupe de discussion Facebook sur le gospel éthiopien', in *Cahiers d'Ethnomusicologie* 28: 107-125; PDF at: https://www.academia.edu/18627552/_Rate_This_MezmuR_._Ethnographie_dun_groupe_de_discussion_Facebook_sur_le_gospel_%C3%A9thiopien [Cet article analyse l'impact d'Internet sur les musiques évangéliques d'Éthiopie et de sa diaspora. En prenant pour objet d'étude le groupe de discussion Facebook *Rate This MezmuR*, l'auteur met en évidence les débats esthétiques qui traversent la communauté de musiciens évangéliques éthiopiens à l'échelle transnationale. Il ressort que les 'traditionalistes', attachés aux musiques 'culturelles' d'Éthiopie, s'opposent aux 'modernistes', qui voient dans l'utilisation du synthétiseur, des échelles occidentales et des chants de Gospel nord-américain la voie à suivre pour porter l'hymnologie éthiopienne vers des sommets plus spirituels. À partir

de l'étude de cette communauté virtuelle transnationale, rassemblant des Éthiopiens localisés dans le monde entier, se dégagent des enjeux identitaires qui se manifestent directement dans la musique.]

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

Finley, Stephen C., 2012, 'The Meaning of Mother in Louis Farrakhan's "Mother Wheel": Race, Gender, and Sexuality in the Cosmology of the Nation of Islam's UFO', in *Journal of the American Academy of Religion* 80, 2: 434-465

[This article uses a history of religions approach and an integrative psychoanalysis procedure in order to demonstrate that Nation of Islam (NOI) leader Louis Farrakhan's 1985 abduction narrative of being carried into Mother Wheel—which he claims can be apprehended as an unidentified flying object—is the most important religious event in the life of the minister. This Wheel, and its adjectival modifier 'Mother', is central to understanding cosmology in Farrakhan's NOI. More than a reiteration of the teachings that his mentor and religious leader, Elijah Muhammad, bequeathed to him, the Wheel is encoded with the meaning of black bodies everywhere and with Farrakhan's body in particular. Such UFO counter-narratives— new mythologies—have to be created in order to survive in a hostile culture. They serve the purpose of creating new symbols and figures that one can then idealize and with whom they can merge in the formation of healthy selves with regard to black people generally or who one is, as in Farrakhan's case, individually.]

Flores-Peña, Ysamur M., 2016, '*Mofá* and the *Oba*: Translation of Ifá Epistemology in the Afro-Cuban *Dilogún*', in Olupona & Abiodun 2015: ??-?? (chapter 16)

Frederiks, M. T., 2009, 'Methodists and Muslims in the Gambia', in *Islam and Christian-Muslim Relations* 20, 1: 61-72

Frei, Daniel, 2015, '"With Both Feet in the Air": Prosperity Gospel in African Migrant Churches in Switzerland', in Heuser 2015: ??-??

Frimpong, Emmanuel, 2012, 'Reading the Gospel of Mark with African Eyes: A Fresh look at the Exorcism and Healing Passages in Mark', in *Ghana Bulletin of Theology NS* 4 (December 2012): 141-167

[This article examines the Exorcism and Healing passages of the Gospel of Saint Mark. It is based on a research, conducted with Ghanaian worshippers from twenty two London based Ghanaian churches on their reading of those passages. It unearths explanations and applications that are quite different from conventional ones found in Western European scholarship. The findings have deep implications for hermeneutics and cross cultural interpretation of the Gospel.]

Frochtling, Drea, 2015, 'Between Gutter and Gucci, Boss and Botho: A Relocation of "Prosperity Gospel" by Nigerian Pentecostal Christians in Soweto, South Africa', in Heuser 2015: ??-??

Fromont, Cécile, 2014, *The Art of Conversion: Christian Visual Culture in the Kingdom of Kongo*. Chapel Hill [NC]: The University of North Carolina Press, 328 pp., ISBN 978-1-4696-1871-5 (hbk), $45

[Between the 16th and the 19th centuries, the kingdom of Kongo practiced Christianity and actively participated in the Atlantic world as an independent, cosmopolitan realm. Drawing on an expansive and largely unpublished set of objects, images, and documents, Cécile Fromont examines the advent of Kongo Christian visual culture and traces its development across four centuries marked by war, the Atlantic slave trade, and, finally, the rise of nineteenth-century

European colonialism. By an extensive analysis of the religious, political, and artistic innovations through which the Kongo embraced Christianity, Fromont approaches the country's conversion as a dynamic process that unfolded across centuries. The African kingdom's elite independently and gradually intertwined old and new, local and foreign religious thought, political concepts, and visual forms to mould a novel and constantly evolving Kongo Christian worldview through the cross-cultural exchanges between Africa, Europe, and Latin America that shaped the early modern world.]

Fuchs, Ottmar, 2016, 'How to Deal with Violence in Biblical Texts', in Hunter & Kügler 2016: 11-34

[This article tries to develop a peace oriented biblical hermeneutics which is able to reduce violence - at least among the readers of the Bible. The way in which violence occurs in biblical texts is very different. Therefore readers need different access modes (or models of approach) as well if they want to deal with violence texts without producing new violence. These modes must be understood in the context of theologically motivated hermeneutical perspectives that are meant to reduce violence and to contribute to peace. Basis of a hermeneutics that does not abuse biblical texts to legitimize violence in any form whatsoever is always the specific social form of the church in which the reception takes place and gains relevance. The article uses several examples to show how such a biblical hermeneutics of multiple approaches can work.]

Gaiya, Musa A. B., 2015, 'Charismatic and Pentecostal Social Orientations in Nigeria', in *Nova Religio: The Journal of Alternative and Emergent Religions* 18, 3 (February 2015): 63-79

[This article identifies two responses to social challenge by charismatic Pentecostal churches in Nigeria. Churches taking a centripetal position are either socially passive or they collude with corrupt leaders and groups who undermine efforts toward political, social and human improvement. Yet, in their engagement with society they offer spiritual solutions to myriad social and political problems. Conversely, churches taking a centrifugal approach try to confront political and social problems. But these churches are relatively few and located primarily in Lagos, although they are growing in influence. I conclude that charismatic Pentecostalism in Nigeria currently is shifting from strictly spiritual solutions to socio-political problems to an emphasis on meeting social needs in practical ways.]

Ganusah, Rebecca, 2014, 'The Church and Development: A Ghanaian Experience', in Omenyo & Anum 2014: 203-218

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 Bokeleale—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?]

Gbadamosi, Oluwatoyin Adebola, 2015, 'Natural Theology and Modern Science: An Exposition on Emerging Scientific Proofs for God's Existence in Christianity', in *Ilorin Journal of Religious Studies* 5, 2: 23-36; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1190/636
[The existence of God has been a subject of much debate in the history of Philosophy and for the problem to still be generating papers in the contemporary circle reveals that the problem is far from being solved. This paper examines Natural Theology which is the attempt to provide rational proofs for God's existence without the standpoint of any religion. Science, on the other hand has played significant roles in the history of religion, while developments in the sciences have contradicted biblical claims. This paper discusses the meeting point in religion and science, with a view to discussing the new proofs emerging from the domains of science for the existence of God. This is done by discussing natural theology and its journey so far, which includes the various arguments philosophers have employed to prove God's existence. This paper also discusses the nature of the unique relationship between science and theology. The strengths and weaknesses of these arguments are analyzed and conclusion drawn from them. This paper employs Ian Barbour's Critical Realism Theory which is the correspondence of truth with reality and the key criterion is agreement of theory with data to assess the emerging scientific proofs of God's existence. This is done with a view to drawing the conclusion that God's existence is a reality.]

George, Carol V.R., 2015, *One Mississippi, Two Mississippi: Methodists, Murder, and the Struggle for Racial Justice in Neshoba County*. Oxford/New York: Oxford University Press, 328 pp., ISBN 9780190231088(hbk), £20.49/$29.95
[During Freedom Summer 1964, three young civil rights workers who were tasked with registering voters at Mt. Zion Methodist Church in Neshoba County, Mississippi were murdered there by law enforcement and Ku Klux Klansmen. The murders were hardly noticed in the area, so familiar had such violence become in the Magnolia State. For forty-one days the bodies of the three men lay undetected in a nearby dam, and for years afterward efforts to bring those responsible to justice were met only with silence. In *One Mississippi, Two Mississippi*, Carol V.R. George links the history of the Methodist Church (now the United Methodist Church), with newly-researched local history to show the role of this large denomination, important to both blacks and whites, in Mississippi's stumble toward racial justice. From 1930-1968, white Methodists throughout the church segregated their black co-religionists, silencing black ministers and many white ministers as well, locking their doors to all but their own members. Finally, the combination of civil rights activism and embarrassed Methodist morality persuaded the United Methodists to restore black people to full membership. As the county and church integrated, volunteers from all races began to agitate for a new trial for the chief conspirator of the murders. In 2005, forty-one years after the killings, the accused was found guilty, his fate determined by local jurors who deliberated in a city ringed with casinos, unrecognizable to the old Neshoba.]

Geschiere, Peter, 2013, *Witchcraft, Intimacy & Trust: Africa in Comparison*. Chicago: University of Chicago Press, 312 pp., ISBN 9780226047584 (pbk), $25
[Geschiere begins in the forests of southeast Cameroon with the Maka, who fear "witchcraft of the house" above all else. Drawing a variety of local conceptions of intimacy into a global arc, he tracks notions of the home and family—and witchcraft's transgression of them—throughout Africa, Europe, Brazil, and Oceania, showing that witchcraft provides powerful ways of addressing issues that are crucial to social relationships. By uncovering the link be-

tween intimacy and witchcraft in so many parts of the world, he paints a provocative picture of human sociality that scrutinizes some of the most prevalent views held by contemporary social science.]

Gez, Yonatan N., & Yvan Droz 2015, 'Negotiation and Erosion of Born Again Prestige in Nairobi', in *Nova Religio: The Journal of Alternative and Emergent Religions* 18, 3 (February 2015): 18-37

[The social and political efficacy of "Born-Again" identity in Nairobi is fed by the accumulation of personal prestige or symbolic capital emerging from the Born-Again actor's association with religious and moral virtues. However, this prestige is being undermined by ongoing rumours and scandals, risking disruption of the benefits associated with this morality. In this article, we explore the popular discontent with Born-Again identity and practice, concluding that its prestige in Nairobi is possibly eroding, with risk to its efficacy in mobilizing social and political power.]

Gifford, Paul, 2015, 'The Prosperity Theology of David Oyedepo, Founder of Winners' Chapel', in Heuser 2015: ??-??

Gilbert, Juliet, 2015, '"Be Graceful, Patient, ever Prayerfu"l: Negotiating Femininity, Respect and the Religious Self in a Nigerian Beauty Pageant', in *Africa* 85, 3: 501-520

[Beauty pageants in Nigeria have become highly popular spectacles, the crowned winners venerated for their beauty, success and ability to better society through charity. This paper focuses on the Carnival Calabar Queen pageant, highlighting how pageants, at the nexus of gender and the nation, are sites of social reproduction by creating feminine ideals. A divinely inspired initiative of a fervently Pentecostal First Lady, the pageant crowns an ambassador for young women's rights. While the queen must have 'grace and beauty' and be 'ever prayerful', the discussion unravels emic conceptions of feminine beauty, religiosity and respectability. Yet, young women also use pageantry as a 'platform' for success, hoping to challenge the double bind of gender and generation they experience in Nigeria. The discussion pays particular attention to how young women, trying to overcome the insecurities of (urban) Nigerian life, make choices to negotiate individualism with community, and piety with patriarchy. In doing so, it furthers current analyses of Pentecostalism, seeking a more nuanced understanding of gender reconfiguration and demonstrating how religious subjects can be formed outside church institutions.]

Gingembre, Mathilde, 2011, 'Match religieux en terrain politique: compétition entre Églises chrétiennes et chute du régime Ravalomanana à Madagascar', in Lasseur & Mayrargue 2011: ??-??

Giumbelli, Emerson, 2013, 'Amerindian and Priest: An Entity in Brazilian Umbanda', in Blanes & Espirito Santo 2013: ??-??, Chapter 9

Gopalan, Karthigasen, 2014, 'Defending Hinduism or Fostering Division?: The Decision to Introduce Hindu Religious Instruction in Indian Schools in South Africa during the 1950s', in *Journal of Religion in Africa* 44, 2: 224-250

[This paper examines the debates and tensions that emerged during the 1950s, when the South African Hindu *Maha Sabha* approached education authorities about permitting Hindu religious instruction in selected primary schools. While important to the *Maha Sabha*, this move brought strong opposition from many quarters. Hindu reformers aimed to promote a 'monolithic Hinduism' and recreate it. However, given the heterogeneity of South African Hindus, who were divided by class, caste, language, region of origin, and the presence of Christian and Muslim Indians, many critical voices feared that teaching religion at school

would foster divisions within the 'Indian community', which was considered anathema when it was perceived as necessary to unite against the racist policies of the white minority apartheid government. The deep-seated fears that were exposed by this debate reveal interesting insights about the multifaceted nature of Indian identity and Hindu identity in South Africa.]

Grätz, Tilo, 2014, 'Christian Religious Radio Production in Benin: The case of Radio Maranatha', in *Social Compass* 61, 1 (March 2014): 57-66; PDF at:
http://scp.sagepub.com/content/61/1/57.full.pdf+html
[The author focuses on a Christian broadcaster in Parakou, northern Benin, and analyses its main production structures, its programming, and the actors and their motives involved. It demonstrates how religious media, themselves an assemblage of institutions, actors, significations and infrastructures, participate in consituting the religious domain. Religious culture in Parakou and, more generally, in Benin is not dictated by religious authorities alone: it is made by pastors, lay presenters and their listeners – especially when they participate in interactive radio shows, or join a listeners' club. Both producers and listeners find new avenues to live their faith. Radio producers and their listeners occupy new spaces to live their faith and gain new media experiences to valorise their skills and knowledge, as well as to experience themselves as part of a larger religious community.]

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

Green, M. Christian, 2014, 'From Social Hostility to Social Media: Religious Pluralism, Human Rights and Democracy in Africa', in *African Human Rights Law Journal* 14, 1: 93-125; PDF at: http://www.aclars.org/content/blurb/files/Chapter%20Green_2014.pdf
[This article examines the new terrain of religious freedom and human rights in Africa, with particular attention to the role of social hostilities in restricting religions. In the current environment of 'post-secularism' and the global resurgence of religion, the relationship between government restrictions and social hostilities is particularly complex in Africa, in light of the high degree of religiosity and the notably-intertwined relationship of religion, culture, politics and law, in marked contrast to the secularist and separationist paradigms that prevail in Europe and North America. This article examines uses of social media both to inflame and to reduce social hostilities in recent elections and constitutional referenda in Kenya, Tanzania and Zambia and argues the need for a 'socio-legal' paradigm for understanding both perceptions of religious hostilities and religious human rights claims in their full social, political and cultural context.]

Grillo, Laura S.2016, 'Signs, Doors, and Games: Divination's Dynamic Visual Canon', in Olupona & Abiodun 2015: ??-?? (chapter 22)

Hackett, Rosalind, Anne Mélice, Steven Van Wolputte & Katrien Pype 2014, 'Interview: Rosalind Hackett Reflects on Religious Media in Africa', in *Social Compass* 61, 1 (March 2014): 67-72; PDF at: http://scp.sagepub.com/content/61/1/67.full.pdf+html
[In October 2013, the editors of this special issue conducted an interview with Rosalind Hackett, one of the pioneering scholars in the field of media and religion. The interview took place via email and consisted of five questions that address the discussion in this special issue of *Social Compass* and attempt to look into the future of religion and technology studies. As African societies and their media production and reception are transforming at a high pace, the interview offers a unique opportunity to get acquainted with what, according to one of the pioneers in this exciting field, are the weaknesses, challenges and future themes in the study of religious mediation and mediatization.]

Hallen, Barry, 2016, 'Ifá: Sixteen Odù, Sixteen Questions', in Olupona & Abiodun 2015: ??-?? (chapter 6)

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.]

Hannig, Anita, 2014, 'Spiritual Border Crossings: Childbirth, Postpartum Seclusion and Religious Alterity in Amhara, Ethiopia', in *Africa* 84, 2: 294-313

[This article examines the event of postpartum seclusion of mother and infant in the Amhara region of north-west Ethiopia. During the period between birth and baptism, the mother–child pair remains in private repose, is subject to a variety of ritual prohibitions, and is barred from entering a church. Despite the mother's Orthodox Christian identity, both she and the child are called 'Muslims' during this time. Why should this be the case? What happens during the birthing event and its aftermath that would bring about this temporary shift in their religious designation? By shedding light on the distinct models of maternal care, safety, and danger that are emphasized in 'childbed', this study seeks an answer to these questions. In doing so, it also contributes to a broader understanding of why most Amhara mothers do not, at present, avail themselves of institutional deliveries and biomedical births but prefer to give birth at home.]

Harnischfeger, Johannes, 2012, 'Igbo Nationalism and Jewish Identities', in Bruder & Parfit 2012: 65-86

Haron, Muhammed, 2015, 'Mounting an "Islamic Studies" Program: A University of the Free State (South Africa) Initiative', in *American Journal of Islamic Social Sciences* 32, 1: 135-153; full text at:

https://www.academia.edu/9607493/Mounting_an_Islamic_Studies_Program_A_University_of_the_Free_State_South_Africa_Initiative_AJISS_2015_

[The study of Islam at many universities in the different parts of the world has been on the increase during the past three decade. The reasons for this have varied from one region to the other. In South Africa, where it was initiated by Semiticists in Semitic studies departments and Missiologists in Missiology courses, its study gradually developed into full courses. Since the popularity of 'Islamic Studies' has been of interest to those operating in the secular academic circles, South Africa's University of the Free State proposed to set up a *Baccalaureus Divinitatis* Degree in "Islamic Studies". However for this to happen it decided to host a colloquium to which the organizing committee invited various stakeholders. The purpose of this essay is twofold: to contextualize this colloquium by locating the teaching and study of Islam in a broad South(ern) African context; and to offer a critical report on the two day colloquium that took place.]

Haron, Muhammed, 2015, 'Dunia Melayu Dunia Islam: Adopting a *Wasaṭīyah* Strategy', in *American Journal of Islamic Social Sciences* 32, 2: 141-147

Haron, Muhammed, 2015, 'The International Kâtip Chalabi Symposium', in *American Journal of Islamic Social Sciences* 32, 4: 159-???

Harris, Melaine L., 2015, 'Eyes Open (Creating) Womanist Discourse and Mascunity [?, Masculinity?] and the Questions of Socio-Religious Emancipation', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 17)

Hashim, Yahaya, & Judith-Ann Walker 2014, '"Marginal Muslims": Ethnic Identity and the *Umma* in Kano', in Mustapha 2014d: 126-146 (chapter 5)

[Contemporary studies of ethno-religious conflicts in Africa have been particularly interested in protracted social conflicts. Such conflicts have been defined as hostile and violent interactions between identity groups over a long time, based on deep-seated ethnic, racial and religious hatred, structural cleavages between the conflicting groups, and the political oppression of some groups along with the denial of their fundamental needs (Fisher 1993). The focus on identity groups has come to shape the discourse of faith in Africa as a competition between the two big monotheistic religions – Islam and Christianity. The 2010 Pew study on the growth of both...]

Hasu, Päivi, 2015, 'Freemasonry, Occult Economies and Prosperity in Tanzanian Pentecostal Discourse', in Heuser 2015: ??-??

Haynes, Naomi, 2015, '"Zambia Shall be Saved!": Prosperity Gospel Politics in a Self-Proclaimed Christian Nation', in *Nova Religio: The Journal of Alternative and Emergent Religions* 19, 1: 5-24

[This article explores the increasingly common argument that Pentecostal Christianity, far from being apolitical, is very politically engaged. I make two contributions to this discussion. First, my analysis provides a detailed account of how Pentecostal religious life serves as political engagement in an especially significant ethnographic context: Zambia, the only African country to make a constitutional declaration that it is a "Christian nation." For Zambian Pentecostals, "the declaration" is a covenant with God made according to the principles of the prosperity gospel. By regularly reaffirming that covenant through prayer, believers do political work. My treatment of the prosperity gospel represents the second contribution of this article. Whereas others have argued that the prosperity gospel undermines public engagement, I show how its practices inform the political efforts of Zambian believers. I conclude by reflecting on how changes in the prosperity gospel may shape the future political actions of African Pentecostals.]

Hazzard-Donald, Katrina, 2013, *Mojo Workin': The Old African American Hoodoo System*. Champaign [IL]: University of Illinois Press, xii + 234 pp., ISBN 978-0-252-03729-0 (hbk), $95, ISBN 978-0-252-07876-7 (pbk), $30

[This book examines the practice of the herbal healing folk belief tradition known as Hoodoo by tracing its emergence from African traditions to religious practices in the Americas. It argues argues that Hoodoo emerged first in three distinct regional Hoodoo clusters and took on a national profile after the turn of the 19th century through the mechanism of the 'African Religion Complex': eight distinct cultural characteristics familiar to all the African ethnic groups in the United States. The book examines Hoodoo material culture, particularly the 'High John the Conquer' root, which practitioners employ for a variety of spiritual uses. It also examines rituals of divination such as the 'walking boy' and the 'Ring Shout', a sacred dance of Hoodoo tradition that bears its corollaries today in the American Baptist churches. It

distinguishes throughout between 'Old tradition Black Belt Hoodoo' and commercially marketed forms that have been controlled, modified, and often fabricated by outsiders. It focuses on the hidden system operating almost exclusively among African Americans in the Black spiritual underground.]

Hellweg, Joseph, 2015, 'Same-Gender Desire, Religion, and Homophobia: Challenges, Complexities, and Progress for LGBTIQ Liberation in Africa', in *Journal of the American Academy of Religion* 83, 4: 887-896 [doi:10.1093/jaarel/lfv076]

[The articles in this roundtable document the endurance and bravery of lesbian, gay, transgender, bisexual, intersex, and queer (LGBTIQ) Africans as they respond to a rising, public tide of homophobia across the continent. The authors present case studies from South Africa, Uganda, Kenya, and Zambia, focusing respectively on literature, theology, public health, and constitutional law. Together, they also highlight four general features of contemporary life for LGBTIQ Africans. First, homophobia in Africa is a result of both African and international dynamics, including attempts at Christian and Muslim proselytization. Second, LGBTIQ identities and human rights approaches to LGBTIQ liberation compete and coexist with local notions of gendered and sexual identities and their affirmation. Third, homophobia is congruent with the broader dynamics of sexism and nationalism across Africa. Finally, LGBTIQ Africans and their allies have made great strides in improving public acceptance of LGBTIQ persons. This roundtable explores these dynamics.]

Hermann, Judith, 2012, 'Les sites d'eau bénite chrétiens en Éthiopie et le sida: tensions entre des dynamiques sacrées et profanes', in *Social Compass* 59, 3 (September 2012): 357-366

[In Ethiopia, the Christian holy water ritual is a traditional remedy for illness. At the beginning of the 1990s, the AIDS epidemic began to be tackled by holy water sites, which generated pilgrimages and spiritual cures. Traditionally, the holy water cure – a redemptive and purifying ritual – is exclusive of any other treatment. The use of other forms of therapy is perceived as a sign of doubt in the divine capacity of the holy water to cure. Moreover, sites where water is considered blessed by the divine are sacred spaces and the introduction of too many profane elements has been regarded as undermining the power of the water. The free, large-scale distribution of antiretroviral drugs in Ethiopia and their arrival at holy water sites brought into question the compatibility of such treatments with holy water sites and the protection of the sacredness of these spaces. At Ent'ot'o Maryam, a site famous for its miraculous cures of HIV sufferers, the arrival of antiretroviral drugs destabilized the existing equilibrium and led to a transfer of holy water power to another site, Shenkuru Mika'él. At Shenkuru Mika'él some pilgrims living with HIV take antiretrovirals, but in a more discreet manner. Therefore, it appears that the two types of cure are not totally incompatible, but they serve to highlight the porosity of the borders between the sacred and the profane and the malleability of the holy water ritual.]

Heuser, Andreas, 2015, 'Religio-Scapes of Prosperity Gospel: an Introduction', in Heuser 2015: ??-??

Heuser, Andreas, 2015, 'Battling Spirits of Prosperity: The "Pentecostalized" Interreligious Contest over Money Rituals in Ghana', in Heuser 2015: ??-??

Heuser, Andreas, (ed.) 2015, *Pastures of Plenty: Tracing Religio-Scapes of Prosperity Gospel in Africa and Beyond*. Frankfurt, etc.: Peter Lang, 374 pp., ISBN: 978-3631661826 (hbk), SFR 79.00, €65.40, £52.00, US$ 85.95

[This volume maps the evolving religio-scapes of Prosperity Gospel. Prosperity Gospel, a controversial strand in global Christianity, relates material wealth to divine blessing. Origi-

nating in American Pentecostal milieus, it is most successful in Africa. Authors from four continents present interdisciplinary, multi-sited and comparative analyses of Prosperity Gospel in Africa and beyond. Prosperity theologies adapt to varied political contexts and travel outside Pentecostalism into the wider religious arena. Its components trigger discourses within ecumenical Christianity and are transformed in transnational Christian networks of migrants; they turn up in African shrine religion and African Islam. Several contributions cover transnational flows of prosperity theologies between African-American, Latin American or Phillipine and African milieus and churches.]

Higazi, Adam, & Jimam Lar 2015, 'Articulations of Belonging: The Politics of Ethnic and Religious Pluralism in Bauchi and Gombe States, Northeast Nigeria', in *Africa* 85, 1: 103-130
[Northeast Nigeria is an area of great ethno-linguistic diversity and religious pluralism, with Islam and Christianity both having a strong presence. Although ethno-religious violence has increased across northern Nigeria since the 1980s, some areas have been more affected than others. To understand why this is, it is necessary to place ethnic and religious differences in their local historical and political contexts. This paper compares Gombe and Bauchi and argues that, although there are complaints of marginalization among different groups in both cases, Gombe State has developed a more inclusive system of government and local conflict management than Bauchi State. We explore what accounts for this difference in the articulation and management of belonging and whether the contrast is significant enough to explain differential levels of violence. In doing so, we consider how inter-ethnic and inter-religious relations have been shaped historically in the two cases and compare current forms of collective mobilization, considering different social and political spaces within each state. The paper also briefly outlines the impacts of the radical insurgent group Jama'at ahl al-sunna li'l-da'wa wa'l-jihad, nicknamed Boko Haram, in Bauchi and Gombe states.]

Hill, Mark, 2014, 'Freedom of Belief for Minorities in States with a Dominant Religion: Anomaly and Pragmatism', in *African Human Rights Law Journal* 14, 1: 266-274
[This article provides a European perspective on church and state that may be instructive in understanding current developments in Africa. In particular, the article explores the fragile inter-dependency of minority and majority religions within national systems. It examines various ways of defining dominant and minority religions and various paradigms of church-state relations. The article provides a comparative case study of the English religious establishment model for understanding these concepts and argues for both the inclusion of religion in public discourse and the protection of religious minorities in the ongoing development of law and religion in Africa.]

Hobson, Christopher Z., 2012, *The Mount of Vision: African American Prophetic Tradition, 1800–1950*. Oxford: Oxford University Press, 304 pp., ISBN 978-0199895861 (hbk), $65.00
[Drawing on speeches, essays, sermons, reminiscences, and works of theological speculation from 1800 to 1950, Christopher Z. Hobson offers an in-depth study of prophetic traditions in African American religion. He shows how African American prophets shared a belief in a 'God of the oppressed': a God who tested the nation's ability to move toward justice and who showed favour toward struggles for equality. Hobson also provides insight into the conflict between the African American prophets who believed that the nation could one day be redeemed through struggle, and those who felt that its hypocrisy and malevolence lay too deep for redemption. Contrary to the prevalent view that black nationalism is the strongest African American justice tradition, Hobson argues that the reformative tradition in prophecy has been most important and constant in the struggle for equality, and has sparked a politics of prophe-

tic integrationism spanning most of two centuries. Hobson shows too the special role of millennial teaching in sustaining hope for oppressed people and cross-fertilizing other prophecy traditions. The book concludes with an examination of the meaning of African American prophecy today, in the time of the first African American presidency, the semicentenary of the civil rights movement, and the sesquicentennial of the American Civil War: paradoxical moments in which our ʿpost-racial' society is still pervaded by injustice, and prophecy is not fulfilled but endures as a challenge.]

Hodgson, Dorothy L., 2015, ʿThe Gender of Evil: Maasai Experiences and Expressions', in Olsen & van Beek 2015: ??-??

Hoechner, Hannah, 2014, ʿExperiencing Inequality at Close Range: *Almajiri* Students and Qurʿanic schools in Kano', in Mustapha 2014d: 98-125 (chapter 4)

[The *almajirai*, boys and young men enrolled in 'traditional' Qur'anic schools rather than formal (Western-style) education, have become an issue of growing concern in northern Nigeria. The students of such schools have attracted attention in the context of increased attempts to achieve universal primary education and growing concerns about child welfare. In the context of growing violent conflict, they have also been associated with Islamic radicalization and militancy. The current spate of *Boko Haram* violence in northern Nigeria has carried such modes of thinking to the extremes. The *almajiri* education system is described as 'Nigeria's ticking time bomb' (Kulutempa 2011)...]

Hoechner, Hannah, 2015, ʿPorridge, Piety and Patience: Young Qurʿanic Students' Experiences of Poverty in Kano, Nigeria', in *Africa* 85, 2: 269-288

[Inequalities are growing on a global scale and rising consumerism has exacerbated the negative connotations of material deprivation in many places. What does this imply for how poor people experience their situation? What role does religion play in their lives? This paper explores these questions by studying how young Qurʿanic students (*almajirai*) in Kano in northern Nigeria experience, and deal with, being poor. In the context of growing violent conflict related to the Boko Haram insurgency, poor Muslims, including the *almajirai*, have frequently been cast as being prone to violence in order to claim their share of highly unequally distributed resources. Religion has often been portrayed as a radicalizing force in their lives. This paper challenges such views. It describes how the *almajirai* deploy religious discourses to moderate feelings of inadequacy and shame triggered by experiences of exclusion. At the same time, recourse to religious discourses emphasizing the values of asceticism and endurance does not further an agenda of social change and thus risks perpetuating the *almajirai's* weak social position. The paper concludes that consumerism and wealth-based definitions of status are likely to silence demands for social justice.]

Hogan, Edmund M., 2011, *Berengario Cermenati among the Igbirra (Ebira) of Nigeria: A Study in Colonial, Missionary and Local Politics, 1897-1925*. Ibadan: HEBN Publishers, 288 pp., ISBN 978-9780811822, $12,28

[This book charts the careers of three significant figures in the history of the Ebira (a small ethnic group in Nigeria's Middle belt): an Italian missionary, a British administrator, and the group's young ruler. The events described occurred in the early decades of the 20th century, at a time when Islam, Christianity and traditional religion were locked in deadly combat for the soul of the Ebira. The central characters are joined by an extraordinary cast of Africans and Europeans, driven by the possibilities afforded to them in the melting-pot which was Nigeria at that epoch.]

Houtman, Dick, & Birgit Meyer (eds.) 2012, *Things: Religion and the Question of Materiality*. Bronx [NY] Fordham University Press, 504 pp., ISBN: 9780823239467 (pbk), $40

[This volume addresses the relation between religion and things. That relation has long been conceived in antagonistic terms, privileging spirit above matter, belief above ritual and objects, meaning above form, and inward contemplation above outward action, the opposition between spirituality and materiality being regarded as the defining characteristic of religion, and religion being understood as geared to a transcendental beyond that was immaterial by definition. Grounded in the rise of religion as a modern category, with Protestantism as its main exponent, this conceptualization devalues religious things as lacking serious empirical, let alone theoretical, interest. The resurgence of public religion in our time has exposed the limitations of this attitude. Taking materiality seriously, this volume uses as a starting point the insight that religion necessarily requires some kind of incarnation, through which the beyond to which it refers becomes accessible. Conjoining rather than separating spirit and matter, incarnation (whether understood as "the word becoming flesh" or in a broader sense) places at centre stage the question of how the realm of the transcendental, spiritual, or invisible is rendered tangible in the world. Focusing on sacred artefacts, images, bodily fluids, sites, and electronic media, it offers a wide-ranging set of multidisciplinary studies that combine detailed analysis and critical reflection.]

Hucks, Tracey E., 2012, *Yoruba Traditions and African American Religious Nationalism*. ??: University of New Mexico Press, 472 pp., ISBN 978-0826350763 (pbk), $39.95

[Exploring the Yoruba tradition in the United States, Hucks begins with the story of Nana Oseijeman Adefunmi's personal search for identity and meaning as a young man in Detroit in the 1930s and 1940s. She traces his development as an artist, religious leader, and founder of several African-influenced religio-cultural projects in Harlem and later in the South. Adefunmi was part of a generation of young migrants attracted to the bohemian lifestyle of New York City and the black nationalist fervor of Harlem. Cofounding Shango Temple in 1959, Yoruba Temple in 1960, and Oyotunji African Village in 1970, Adefunmi and other African Americans in that period renamed themselves 'Yorubas' and engaged in the task of transforming Cuban Santería into a new religious expression that satisfied their racial and nationalist leanings and eventually helped to place African Americans on a global religious schema alongside other Yoruba practitioners in Africa and the diaspora. Alongside the story of Adefunmi, Hucks weaves historical and sociological analyses of the relationship between black cultural nationalism and reinterpretations of the meaning of Africa from within the African American community.]

Hunter, Johannes, & Joachim Kügler 2016, 'Foreword', in Hunter & Kügler 2016: 7-10

Hunter, Johannes, & Joachim Kügler (eds.) 2016, *The Bible and Violence in Africa: Papers presented at the BiAS meeting 2014 in Windhoek (Namibia), with some additional contributions*. Bamberg: University of Bamberg Press, 324 pp.; PDF at: https://www.academia.edu/21599866/BiAS_20_The_Bible_and_Violence_in_Africa_edited_by_Johannes_HUNTER_and_Joachim_KUEGLER_

[This volume contains papers presented at the BiAS meeting 2014 in Windhoek (Namibia), with some additional contributions. Scholars from Nigeria, Cameroon, Botswana, Zimbabwe, South Africa, Namibia and Germany are dealing with the urgent question of how the Bible is involved in the widespread use of violence in political, social, religious, and gender conflicts. One leading question is how to deal with the textual representation of violence in the Bible. This is taken up by more general hermeneutical contributions. The other leading question is

how biblical texts and/or concepts are used to cause and justify violence. This is taken up by a greater number of articles which deal with concrete societal and political contexts in Zimbabwe and other African countries. The conference in Namibia was supported as a Humboldt-Kolleg on the Bible and Violence in Africa by the German Alexander von Humboldt Foundation.]

Hussain, Syed Adnan, 2014, 'Response: Civilizational Sexualities', in *Journal of the American Academy of Religion* 83, 4: 965-976 [doi:10.1093/jaarel/lfv088]

Ingram, Brannon, 2015, 'Public Islam in Post-Apartheid South Africa: The Radio Islam Controversy', in *Critical Research on Religion* 3, 1 (April 2015): 72-85

[This article examines the Radio Islam controversy of 1997, in which a South African Muslim radio station, affiliated with the conservative Deobandi organization Jamiatul Ulama, forbade women's voices on its airwaves, citing the notion that women's voices in this context were ʿawrah (part of the body that must be concealed), and thus should not be heard on the radio. It locates this event and the legal, ethical and theological debates that ensued within the context of emergent post-apartheid constitutional discourses on gender and religious freedom, and post-apartheid religious media. The article then situates these debates against the nature of 'public' religion during and after apartheid. It concludes by suggesting the Radio Islam case is a particularly salient example of the porousness of the 'secular' and 'post-secular' in a specific constitutional and legal arrangement.]

Iorjaah, Igbakua, 2015, 'Source-Critical Studies in Luke-Acts: Implications for Understanding Luke, the Evangelist', in *Ilorin Journal of Religious Studies* 5, 2: 61-76; PDF at: http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1194/640

[Contemporary scholarship recognises Luke's Gospel and Acts of the Apostles as two volumes of Luke's one book. This has greatly improved understanding of Luke's literary contribution to Jesus' story. One gulf yet impedes better knowledge of Luke's contribution. For some two centuries now, majority of scholars adopt either the Two-Document Hypothesis or the Two-Gospel Hypothesis in explaining the composition of Luke's Gospel. Observably, the Two-Document Hypothesis ignores, and to some degree, the Two-Gospel Hypothesis glosses over Luke's rhetorical concerns and narrative goal in writing, which is central to any utterance. This paper examines the usefulness of these approaches and then presents an alternative one. It argues that a more informed understanding of Luke-Acts, while valuing the author's sources, should focus on Luke's narrative techniques in his two-volume book. The paper employs a language-in-life-situation hermeneutic (name of the theorist), focusing on Luke's use of the oral Gospel he internalised during his kerygma performance, to demonstrate how an author's use of his sources in a literature is dialogically governed by his rhetorical goal and his ability to manage his sources. The study centres on Luke's first volume as a paradigm.]

Ìsolá, Akínwùmí, 2016, 'Ifá: The Quintessential Builder of Our Bank of Images', in Olupona & Abiodun 2015: ??-?? (chapter 11)

Jackson, Jr., John L., 2012, 'Emigrationism, Afrocentrism, and Hebrew Israelites in the Promised Land', in Bruder & Parfit 2012: 263-286

Jackson, John L., 2013, *Thin Description: Ethnography and the African Hebrew Israelites of Jerusalem*. Cambridge [MA]: Harvard University Press, 404 pp., ISBN 9780674049666 (hbk), $47.50, £35.95

[The African Hebrew Israelites of Jerusalem are often dismissed as a fringe cult for their beliefs that African Americans are descendants of the ancient Israelites and that veganism leads

to immortality. Jackson questions what 'fringe' means in a world where cultural practices of every stripe circulate freely on the Internet. He describes the visionary, sometimes vexing world of the AHIJ. Jackson challenges Clifford Geertz's 'thick description' of anthropological research through a multidisciplinary investigation of how the AHIJ use media and technology to define their public image in the twenty-first century. Jackson insists that Geertzian thickness is an impossibility, especially in a world where the anthropologist's subject is a self-aware subject. *Thin Description* takes as its topic a group situated along the fault lines of several diasporas—African, American, Jewish—and provides an anthropological account of how race, religion, and ethnographic representation must be understood anew in the twenty-first century lest we re-enact old mistakes in the study of black humanity.]

Jackson, Michael, 2011, *Life Within Limits: Well-being in a World of Want*. Durham/London, Duke University Press, 248 pp., ISBN 978 0 8223 4915 0 (pbk), $22.95

[The sense that well-being remains elusive, transitory, and unevenly distributed is felt by the rich as well as the poor, and in all societies. To explore this condition of existential dissatisfaction, the anthropologist Michael Jackson travelled to Sierra Leone, described in a recent UN report as the least livable country in the world. There he revisited the village where he did his first ethnographic fieldwork in 1969-70 and lived in 1979. Jackson writes that Africans have always faced forces from without that imperil their lives and livelihoods. Though these forces have assumed different forms at different times: slave raiding, warfare, epidemic illness, colonial domination, state interference, economic exploitation, and corrupt government, they are subject to the same mix of magical and practical reactions that affluent Westerners deploy against terrorist threats, illegal immigration, market collapse, and economic recession. Both the problem of well-being and the question of what makes life worthwhile are grounded in the mystery of existential discontent: the question as to why human beings, regardless of their external circumstances, are haunted by a sense of insufficiency and loss. While philosophers have often asked the most searching questions regarding the human condition, Jackson suggests that ethnographic method offers one of the most edifying ways of actually exploring those questions.]

Jacobs, Carolien, & Linda van de Kamp 2014, 'Christianity's Role in Dispute Resolution in Mozambique', in *Social Sciences and Missions* 27, 2-3:192-218

[Religion is often portrayed as either a source of conflict or as a source of peace and reconciliation. In this article, we explore the role of religion in day-to-day conflicts in different regions of Mozambique – in Maputo and Gorongosa. We analyse the factors that are of importance in determining whether religious mediation, here mainly by Pentecostal Christians, unites or divides people. It appears that pastors who intervene directly between conflicting parties tend to aim at reconciliation, whereas pastors who intervene in an indirect manner tend to sharpen and magnify divisions between people.]

Jechura, Chet Mitchell, 2015, 'A Pearl of Great Price: Reframing a Queer Critique of Sexual Norms within Postcolonial Uganda', in *Journal of the American Academy of Religion* 83, 4: 916-929]

[It is a moral imperative that ethicists and human rights activists alike respond to the attempted and actual legal persecution of sexual minorities, which has cut short the lives of countless persons and enabled the violation of basic human rights. I begin by addressing the ontological and epistemological limitations that race has for any ethicist and human rights activist working for sexual–social justice in Uganda, and the sensitivities required in order to suggest a response. Second, I provide a cursory exploration of two Ugandan values that I believe are

useful to harness in the ongoing conversation about human rights for sexual minorities. I conclude by making two brief, practical suggestions for decolonization that I hope will serve to spark further conversation about the many ways Ugandans themselves can foster a Ugandan society that is steeped in Ugandan values, where Ugandan sexual minorities can fully flourish.]

Jhonson-Bashua, Adepju, 2015, ʻDivination, Spirit Possession and Healing among African Religious Movements', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 9)

Johnson, Paul Christopher, 2014, ʻIntroduction: Spirits and Things in the Making of the Afro-Atlantic World', in Johnson 2014: ??-??

Johnson, Paul Christopher, 2014, ʻToward an Atlantic Genealogy of "Spirit Possession"', in Johnson 2014: ??-?? (chapter 1)

Johnson, Paul Christopher, (ed.) 2014, *Spirited Things: The Work of 'Possession' in Afro-Atlantic Religions*. Chicago: The University of Chicago Press, 344 pp., ISBN 9780226122762 (pbk), $32.50; 9780226122625 (hbk), $97.50

[The word ʻpossession' is anything but transparent, especially as it developed in the context of the African Americas. There it referred variously to spirits, material goods, and people. It served as a watershed term marking both transactions in which people were made into things—via slavery—and ritual events by which the thingification of people was revised. In *Spirited Things*, Paul Christopher Johnson gathers together essays by leading anthropologists in the Americas that reopen the concept of possession on these two fronts in order to examine the relationship between African religions in the Atlantic and the economies that have historically shaped—and continue to shape—the cultures that practice them. Exploring the way spirit possessions were framed both by material things—including plantations, the Catholic church, the sea, and the phonograph—as well as by the legacy of slavery, they offer a powerful new way of understanding the Atlantic world.]

Jok, Jok Madut, 2015, ʻThe Evil of Insecurity in South Sudan: Violence and Impunity in Africa's Newest State', in Olsen & van Beek 2015: ??-??

Jones. Ben, 2013,ʻThe Making of Meaning: Churches, Development Projects and Violence in Eastern Uganda', in *Journal of Religion in Africa* 43, 1: 74-95

[Churches and development projects are a shared feature of the landscape of much of rural Africa. In this article I look at these two very different sorts of institution in a village in the Teso region of eastern Uganda, exploring the ways in which people do, or do not, make meaning through their participation in churches and development projects. In this context 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. It can be argued that development projects and Pentecostal churches are interpreted differently, and this differential explains the durability of churches and the brief after-lives of development interventions.]

Jongeneel, Jan A.B., 2014, '"Christendom", "Christianity", and "Christianization": Terminological and Theological Considerations', in Omenyo & Anum 2014: 99-110

Joosse, Paul, Sandra M. Bucerius & Sara K. Thompson 2015, 'Narratives and Counternarratives: Somali Canadians on Recruitment as Foreign Fighters to al-Shabaad', in *British Journal of Criminology 55*: 811-832

[Recently, the Somali diaspora has found itself at the centre of heightened security concerns surrounding the proliferation of international terrorist networks and their recruitment strategies. These concerns have reached new levels since the absorption of al-Shabaab into al-Qaeda in 2012. Based on a qualitative analysis of interviews with 118 members of Canada's largest Somali community, this article draws upon narrative criminology to reverse the 'why they joined' question that serves as the predicate for much recent radicalization scholarship, and instead explores, 'why they would never join'. We encounter Somali-Canadians equipping themselves with sophisticated counternarratives that vitiate the enticements of al-Shabaab. Particularly, notions of 'coolness', 'trickery' and 'religious perversion' mediate participants' perceptions of al-Shabaab and enable a self-empowering rejection of its recruitment narratives. In particular, we find resonances between the narratives of non-recruits and 'bogeyman' narratives that exist commonly in many cultures. The efficacy of these narratives for resilience is three-fold, positioning the recruiters as odious agents, recruits as weak-minded dupes and our participants as knowledgeable storytellers who can forewarn others against recruitment to al-Shabaab.]

Kaag, Mayke, 2014, 'Gulf Charities in Africa', in Robert Lacey & Jonathan Benthall (eds.) 2014, *Gulf Charities and Islamic Philanthropy in the "Age of Terror" and beyond*. Berlin: Gerlach, 79-94

[This chapter discusses the work of Gulf charities in Africa. After giving a broad historical and geographical overview of the presence of charities from the Gulf in Africa, and a brief discussion of the variety of local African contexts in which they are working, it looks into both constraints and opportunities and considers what this may mean for the (near) future.]

Kahl, Werner, 2015, '"Jesus became poor so that we might become rich": A Critical Review of the Use of Biblical Reference Texts among Prosperity Preachers in Ghana', in Heuser 2015: ??-??

Kalu, Ogbu U., 2014, 'Tangled Roots in the Mangrove Forest: The Cultural Landscape of Political Violence in Africa', in Omenyo & Anum 2014: 145-164

Kalusa, Walima T., 2014, 'From an Agency of Cultural Destruction to an Agency of Public Health: Transformations in Catholic Missionary Medicine in Post-Colonial Eastern Zambias, 1964–1982', in *Social Sciences and Missions* 27, 2-3: 219-238

[Most medical histories maintain that missionary doctors in imperial Africa were agents of Western cultural imperialism. This scholarship, informed by the writings of Michel Foucault, projects mission-based healers as agents of imperial power who played a major role in emasculating African therapeutic systems and in reinforcing colonial hegemony. This scholarship partly derives its support from the fact that across Africa, mission doctors and nurses cast themselves as cultural conquistadors whose ultimate goal was no less to undermine local medical culture than to supplant it with biomedical comprehensions of disease, healing and medicine. Convincing as this scholarship may be, it over-simplistically locks Christian medical missions in a distant/static past, erroneously portraying them as monolithic entities, and largely obscuring how missionary discourses and praxis surrounding disease and medicine metamorphosed in the aftermath of colonialism. This paper may be read as a corrective to

such scholarship. The paper insists that, in conformity with the expectations and demands of the post-colonial regime in Zambia, Catholic medics reconfigured their medical discourse and practice. Consequently, their medicine lost its imperial/hegemonic pretensions and became an agency through which the newly-independent Zambian state implemented its public health reforms.]

Kalusa, Walima T., & Megan Vaughan, 2013, 2013, *Death, Belief and Politics in Central African History.* Lusaka: Lembani Trust, 416 pp., ISBN 9789982680011 (pbk), $46
[In this set of essays Kalusa and Vaughan explore themes in the history of death in Zambia and Malawi from the late nineteenth century to the present day. Drawing on extensive archival and oral historical research they examine the impact of Christianity on spiritual beliefs, the racialised politics of death on the colonial Copperbelt, the transformation of burial practices, the histories of suicide and of maternal mortality, and the political life of the corpse.]

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

Kane, Ross, 2014, 'Ritual Formation of Peaceful Publics: Sacrifice and Syncretism in South Sudan (1991-2005)', in *Journal of Religion in Africa* 44, 3-4: 386-410
[During the most violent days of Sudan's civil war in the 1990s, a peacemaking initiative known as People-to-People Peacemaking emerged to address ongoing conflict perpetuated by rival Dinka and Nuer rebel movements. The ritual of bull sacrifice, a central feature of the peace process, sealed peace between Nuer and Dinka and formed public alliances between church leaders and kinship authorities represented by elders and chiefs. Joining indigenous and Christian practices in a single ritual space allowed inclusive participation by a variety of actors, many of whom interpreted the ritual quite differently. Utilizing various methods of ritual analysis, this essay suggests that a seemingly religious ritual enabled new forms of political action, previously unavailable through rebel movements' politics or kinship politics. While rebel leaders often perpetuated political power by manipulating ethnic sentiments, elders and Christian leaders developed forms of politics based on peaceful coexistence and shared identity between Dinka and Nuer.]

Kaoma, Kapya, 2014, 'The Paradox and Tension of Moral Claims: Evangelical Christianity, the Politicization and Globalization of Sexual Politics in sub-Saharan Africa', in *Critical Research on Religion* 2, 3 (December 2014): 227-245
[This article explores the paradox between local and global moral values in sexual politics in Sub-Saharan Africa. It shares the thesis that various forces of globalization—the web, media, social, economic, political, and religious—influence and to some extent shape sexual politics in Sub-Saharan Africa. Globalization has made it easy for anti-gay and pro-gay rights groups to connect globally, and share ideas and strategies, but it has also complicated the study of sexual politics in Sub-Saharan Africa. While anti-gay and pro-gay groups accuse each other of being 'influenced by foreign interests', both sides have global groups that provide the ideological framework for the struggle. To some extent, the growing opposition to gay rights should be understood from the perspective of conservative global Christianity on one hand and the globalization on the other. The article concludes that global anti-gay activism invites global pro-gay activism, thereby leading to unintended consequences on sexual minorities.]

Kedzierska-Manzon, Agnieska, 2014, *Chasseurs Mandingues: violence, pouvoir et religion en Afrique de l'Ouest.* Paris: Karthala, 256 pp., ISBN 9782811111502 (pbk + DVD), €28
[Chez les Mandingues, les chasseurs (*donsow*) sont considérés comme des héros civilisateurs, fondateurs des premiers empires et royaumes en Afrique de l'Ouest. Devins et guéris-

seurs, ils détiennent de nombreuses connaissances secrètes. Ils sont chargés d'apporter la nourriture indispensable à la survie de leur communauté mais aussi de veiller à son intégrité en administrant des soins et en la protégeant des ennemis visibles et invisibles, ce qui leur confère autorité et pouvoir au sein de la société. Cet ouvrage décrit tout d'abord la pratique des chasseurs en considérant son évolution historique et ses aspects sociaux et symboliques. Il présente leur organisation (*donsoton*) et sa participation à l'exercice du pouvoir politique et rituel, ainsi qu'à la gestion de la violence dans l'aire culturelle mandingue, notamment au Mali, en Guinée et en Côte d'Ivoire. L'auteur observe l'impact des mutations socio-économiques contemporaines (notamment l'urbanisation, la croissance démographique et la déforestation qui ont entraîné la raréfaction du gibier) sur la pratique des chasseurs et s'interroge sur leur capacité à exercer aujourd'hui le pouvoir coercitif et rituel dont ils revendiquent l'héritage.]

Kilson, Marion, 2012, *Dancing with the Gods: Essays in Ga Ritual*. Lanham [Maryland]: University Press of America, 138 pp., ISBN 978-0761859970 (hbk), $60

[Kilson explores cosmological concepts and ritual actions of the Ga people of southeastern Ghana through case studies of calendrical agricultural rites, social status transition rites, and redressive rites. Based on fieldwork in the 1960s, the essays present descriptive analyses of verbal and non-verbal ritual action. While verbal ritual actions specify ideas pertinent to a particular rite, non-verbal ritual actions express more general concepts. Kilson's analyses show how the same motifs of non-verbal ritual action recur in sacred and secular Ga rites. Whenever and wherever such motifs occur, they convey the same basic underlying Ga concepts, thereby creating a unified conceptual network of belief that is the foundation of the Ga ritual system. The essays in this collection previously appeared in Anthropos, Journal of African Studies, Journal of Religion in Africa, Parabola, and Sextant.]

Kirkham, David M , & Cole Durham 2014, 'Foreword: Law and Religion in Africa: Comparative Practices, Experiences and Prospects, in *African Human Rights Law Journal* 14, 1: 61-68; PDF at: http://www.aclars.org/content/blurb/files/Chapter%20Durham_2014.pdf

Kirsch, Thomas G., 2013, 'Intangible Motion: Notes on the Morphology and Mobility of the Holy Spirit', in Blanes & Espirito Santo 2013: ??-??, Chapter 2

Klinken, Adriaan van, & Masiiwa Ragies Gunda 2012, 'Taking Up the Cudgels Against Gay Rights?: Trends and Trajectories in African Christian Theologies on Homosexuality', in *Journal of Homosexuality* 59, 1: 114-138

Klinken, Adriaan S. van, 2012, 'Men in the Remaking: Conversion Narratives and Born-Again Masculinity in Zambia', in *Journal of Religion in Africa* 42, 3: 215-239

[The born-again discourse is a central characteristic of Pentecostal Christianity in Africa. In the study of African Christianities, this discourse and the way it (re)shapes people's moral, religious, and social identities has received much attention. However, hardly any attention has been paid to its effects on men as gendered beings. In the study of men and masculinities in Africa, on the other hand, neither religion in general nor born-again Christianity in particular are taken into account as relevant factors in the construction of masculinities. On the basis of a detailed analysis of interviews with men who are members of a Pentecostal church in Lusaka, Zambia, this article investigates how men's gender identities are reshaped by becoming and being born-again and how born-again conversion produces new forms of masculinity. The observed Pentecostal transformation of masculinity is interpreted in relation to men's social vulnerability, particularly in the context of the HIV epidemic in Zambia.]

Klinken, Adriaan van, 2015, 'Queer Love in a "Christian Nation": Zambian Gay Men Negotiating Sexual and Religious Identities', in *Journal of the American Academy of Religion* 83, 4: 947-964

[On the basis of a study of a group of Zambian men identifying both as gay and as Christian, this article explores the negotiation of sexual and religious identity and critically addresses the 'surprise' some scholars have expressed about the general religiosity of LGBTI (lesbian, gay, bisexual, transgender, and intersex) people in Africa. The study demonstrates that participants are not just victims subjected to homophobic religious and political discourses but have agency: resisting discourses of demonization, they humanize themselves by making claims toward the universal category of love—both their own inclination to loving relationships and their share in God's love. Hence, they claim space for themselves as full citizens of Zambia as a "Christian nation." This article particularly highlights how some aspects of Pentecostalism appear to contribute to 'queer empowerment', and argues that the religiosity of African LGBTIs critically interrogates Euro-American secular models of LGBTI liberation.]

Kohrsen, Jens, 2015, 'Pentecostal Improvement Strategies: A Comparative Reading on African and South American Pentecostalism', in Heuser 2015: ??-??

Kollman, Paul, 2011, 'At the Origins of Mission and Missiology: A Study in the Dynamics of Religious Language', in *Journal of the American Academy of Religion* 79, 2: 425-458

[The term 'mission' was first used to describe Christian evangelization in the sixteenth century, probably by Ignatius of Loyola. The theological sub-discipline missiology dates from the nineteenth century. This paper compares these innovations to understand them better and appreciate how religious language that describes religious practice works. Early missiology's distinctive rhetorical structure—namely its organization around missionaries as the 'subject' of mission and those evangelized as mission's 'object'—reveals the implications of Ignatius's innovation and explains the rapid proliferation of the term in early modern Christian Europe. 'Mission' captured Europe's emergent self-understanding decisively shaped by the new awareness of the Americas, discursively placing Europe at the world's center, both geographically and morally. These innovations in Christian terminology exemplify metapraxis, a philosophical explanation of religious practice. Comparing them provides insight into how metapraxis evolves in new circumstances to legitimate religious practices both implicitly and explicitly.]

Krause, Kristine, 2015, 'Orientations: Moral Geographies in Transnational Ghanaian Pentecostal Networks', in Coleman & Hackett 2015: 75-93

Kröhnert-Othman, Susanne, 2013, 'Expanding Boundaries of Recognition and Mobility?: Otherworldly Rhetoric and This-worldly Organisation in an African based Charismatic Church in Germany', in Adogame & Shankar 2013: ??-?? (chapter 18)

Kügler, Joachim, 2014, *Beyond Making Money: The Prophetic Songs of Paul Dzampah from Ghana; Edition, Introduction, and Annotations*. Bamberg: University of Bamberg Press (= BiAS, 14); PDF at:
https://www.academia.edu/5323542/BiAS_14_SPEAKING_IN_TONGUES_The_Prophetic_Songs_of_Paul_Dzampah_ed._and_provided_with_an_introduction_and_annotations_by_Joachim_K%C3%9CGLER_

Kügler, Joachim, 2016, 'The Bible and Faith-based Homophobia/Homomisia in Africa: A Case Study on the Use of Biblical Texts in the Post-colonial War on Gay People', in Hunter & Kügler 2016: 147-170

[This article focuses on the use of the Bible in the campaign against gay people in Africa. The basic source is an anti-gay song of Paul Dzampah, a Christian singer-song-writer in Accra, Ghana. The song shows a multi-layer image of homosexuality which can be seen typical for post-colonial Africa. Traditional views are hybridised with Western concepts and the whole is integrated in the struggle for an African identity characterised by ethical purity and religio-cultural independence from the West. The article states that the influence of biblical texts should not be overestimated. The Bible is used selectively as an additional authority but the gay-critical concept is not deriving from an interpretation of specific biblical texts.]

Kustenbauder, Matthew, 2013, 'The Politicization of Religious Identity in Sudan, with special reference to Oral Histories of the Sudanese Diaspora in America', in Adogame & Shankar 2013: ??-?? (chapter 20)

Kuwornu-Adjaottor, Jonathan E.T., 2012, 'The Law as Our Disciplinarian: A Critical Study of Galatians 3:24 in the Dangme Translations of the Bible', in *Ghana Bulletin of Theology NS* 4 (December 2012): 100-113

[Galatians 3:24 has to do with the function of the law before Christ came. The understanding of the word *paidagôgos* and the phrase *eis Christon* are crucial to the translation, exegesis and interpretation of the verse. The way the verse has been rendered in the Dangme translations of the Bible does not bring out the full meaning of the law as our *paidagôgos* - 'disciplinarian', 'guardian', 'custodian', 'trainer' – before Christ came. This may promote antinomianism among Dangme Bible readers. I argue that the verse should be retranslated in the Dangme to bring out its full meaning.]

Kwakye, Abraham Nana Opare, 2015, 'Encountering "Prosperity" Gospel in Nineteenth Century Gold Coast: Indigenous Perceptions of Western Missionary Societies', in Heuser 2015: ??-??

Kyed, Helene Maria, 2014, 'State Policing and Invisible Forces in Mozambique', in *Africa* 84, 3: 424-443

[This article explores how the state police in Mozambique tried to (re)encroach upon a former war zone and what their methods implied for state authority more generally. Post-war reform efforts to professionalize the police in accordance with the rule of law and human rights have had apparently paradoxical results. This is in part because efforts to constitute state authority have relied on both embracing and taming 'tradition' as an alternative domain of authority, order and law. Ethnographic fieldwork at police stations shows that the police increasingly handle witchcraft cases and spiritual problems. This, the article argues, does not only reflect a tension between local/customary and state/legal notions of order and justice. Equally significant is the existence of partial sovereignties. A spiritual idiom of power and evildoing constitutes an alternative articulation of sovereignty due to the capacity of invisible forces to give and take life. This is an idiom mastered by chiefs and healers. Police officers engage with invisible forces to gain popular legitimacy and manifest state power, and yet they never manage to fully master those forces. Consequently, state police authority remains uncertain, and must be continually reinforced by enacting hierarchies and jurisdictional boundaries and by using force.]

Laguda, Oguntola, 2015, 'Mythology of Rituals and Sacrifice among African Religious Movements in the Twenty-first Century', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 10)

Lambek, Michael, 2014, 'Afterword: Recognizing and Misrecognizing Spirit Possession', in Johnson 2014: ??-?? (chapter 10)

Landry, Timothy R., 2015, 'Vodún, Globalization, and the Creative Layering of Belief in Southern Bénin', in *Journal of Religion in Africa* 45, 2: 170-199

[This article examines the ways in which beliefs and forms of secret religious knowledge are (re)formed and mobilized creatively by Béninois practitioners of Vodún, who participate actively in Bénin's changing religious landscape. This expansion, encouraged by contemporary trends in globalization and transnationalism such as spiritual tourism, modernity, and an increased Evangelical Christian presence in West Africa, has propelled belief into local and transnational discourse. While persuasive arguments have been made against the use of the term 'belief' to describe African religion, in this article I show how Vodún's increased presence on the global stage and strategies employed by local practitioners to frame Vodún as transnational has once again made belief in African religion an important and meaningful point of critical analysis.]

Lange, Dierk, 2012, 'The Bayajidda Legend and Hausa History', in Bruder & Parfit 2012: 138-174

Langewiesche, Katrin, (ed.) 2014, *La Mission au féminin dans un monde globalisé*; special issue of *Histoire, Mondes & Cultures Religieuses* (Paris: Karthala) no. 30

[The essays in this special issue analyse the role of women convents in the Catholic missionary enterprise in Africa and question the role of the latter in modern African societies. The example of the Missionary Sisters of Our Lady of Africa (or White Sisters) allows us to analyze the general aspects of missionary dynamics: the sharing of gender roles during the evangelization of Africa, the exercise of power between foreign missionaries and African religious women, the changing of mission strategies and of the economic aspects of the mission institutes. The articles link anthropological and historical approaches. They highlight women missionaries as a research topic on its own, to understand the colonial and postcolonial societies, gender and racial relations, health and education policies, the professionalization of women, and also to capture the transformations of contemporary societies and the forms taken by globalization.]

Langewiesche, Katrin, 2015, 'The Ethics of Wealth and Religious Pluralism in Burkina Faso: How Prosperity Gospel is Influencing the Current Religious Field in Afric', in Heuser 2015: ??-??

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

Lasseur, Maud, & Cédric Mayrargue 2011, 'Le religieux dans la pluralisation contemporaine: éclatement et concurrence (Introduction au thème), in Lasseur & Mayrargue 2011: 5-??

Lasseur, Maud, & Cédric Mayrargue (eds.) 2011, *Pluralisation religieuse: entre éclatement et concurrence*, special issue of *Politique africaine* no. 123: 5-115

[Dans le tissu urbain peu structuré qu'est souvent celui des métropoles en Afrique subsaharienne, le religieux contribue de plus en plus à rendre l'organisation de la ville lisible. La transformation du paysage religieux prend la forme d'une fragmentation des champs chrétiens et islamiques ainsi que par l'atomisation des lieux culturels qui traduit de nouveaux modes de croire, de communier et de pratiquer. De cette diversification du champ religieux, il résulte des interactions entre religions localisées, mais aussi des mimétismes, des emprunts, des évolutions convergentes, résultant en une diversité et une richesse que le présent dossier se propose d'explorer.]

Last, Murray, 2014, 'From Dissent to Dissidence: The Genesis and Development of Reformist Islamic Groups in Northern Nigeria', in Mustapha 2014d: 18-53 (chapter 2)

[In this chapter I wish to show that the Muslim *umma* in northern Nigeria has never been without religious dissidence. There is a process to the development of separatist Muslim

communities which needs to be studied if Government is to formulate both successful policies of containment and a programme that leads the Government to self-reform: for these 'extreme' movements of protest (even *Boko Haram*) may articulate real concerns, even ideals, at the grass-roots level that it is unwise to ignore. This was true in the past; it is still true today – hence I will briefly re-analyse as an early...]

Lauterbach, Karen, 'Religious Entrepreneurship in Ghana', in Ute Röschenthaler & Dorothea Schulz (eds.) 2016, *Cultural Entrepreneurship in Africa*. Abingdon [Oxford}: Routledge, 19-36; PDF at:
https://www.academia.edu/19682678/Religious_Entrepreneurs_in_Ghana?auto=view&campaign=weekly_digest

[This chapter is concerned with the relationship between entrepreneurship and religion. It examines the making of Pentecostal churches and pastoral careers as a form of entrepreneurship and discusses what the religious dimension adds to our understanding of how entrepreneurship unfolds in Africa today. The chapter analyzes in particular how striving for and attaining social and economic aspirations can be fulfilled through a pastoral career in Pentecostal churches in Ghana. What is remarkable is that young men and women are able to 'become someone' in society, achieve status, and accumulate wealth through the making of pastoral careers in a general context where the possibilities for social climbing are constrained.]

Lee, Anthony A., 2011, *The Baha'i Faith in Africa: Establishing a New Religious Movement, 1952-1962*. Leiden, etc.: Brill, xii + 279 pp., ISBN 9789004206847 (hbk), $144, €105

[In 1952, there were probably fewer than 200 Baha'is in all of Africa. Today the Baha'i community claims one million followers on the continent. Yet, the Baha'i presence in Africa has been all but ignored in academic studies up to now. This is the first monograph that addresses the establishment of this New Religious Movement in Africa. Discovering an African presence at the genesis of the religion in Iran, this study seeks to explain why the movement found an appeal in colonial Africa during the 1950s and early 1960. It also explores how the Baha'i faith was influenced and Africanized by its new converts. Finally, the book seeks to make sense of the diverse and contradictory American, Iranian, British, and African elements that established a new religion in Africa.]

LeRoux, Magdel, 2012, 'Lemba Traditions: An Indispensable Tool for Interpreting the Old Testament in Africa', in Bruder & Parfit 2012: 175-192

Levi, Janice R., 2012, 'The House of Israel: Judaism in Ghana', in Bruder & Parfit 2012: 117-136

Lindhardt, Martin, 2015, 'Mediating Money: Materiality and Spiritual Warfare in Tanzanian Charismatic Christianity', in Coleman & Hackett 2015: 147-160

Lindhardt, Martin, 2015, 'Are Blessings for Sale?: Ritual Exchange, Witchcraft Allegations, and the De-alienation of Money in Tanzanian Prosperity Ministries', in Heuser 2015: ??-??

Lis, Daniel, 2008, 'Nigerianische Igbos in der Schweiz und "die Jüdische Frage" (Nigerian Igbos in Switzerland and the "Jewish Question")', in *Bulletin der Schweizerischen Gesellschaft für Judaistische Forschung* (2008), Nr. 17 (= Suplement to JUDAICA Nr. 5)

Lis, Daniel, 2009, 'Nigerianische Igbos und das Rätsel um ihre Identität (Nigerian Igbos and the Riddle of their Identity)', in *Jüdische Kulturbühne* 10/11, Nr. 2 (2008)/Nr. 1 (2009)

Lis, Daniel, 2012, 'Israeli Foreign Policy towards the Igbo', in Bruder & Parfit 2012: 87-116

Lombaard, Christo, 2016, 'Theological Education, Considered from South Africa: Current Issues for Cross-contextual Comparison', in *HTS Teologiese Studies / Theological Studies* 72, 1: 5 pp.; full text: http://www.hts.org.za/index.php/HTS/article/view/2851

[Taking into review the newly published series of substantial multi-authored volumes on ecumenical theological education internationally, this article identifies, from the author's own experience in ecumenical theological education and from his publications in this field, the central issue of specificity, locality and context in theological education. This takes place within two broadly developing new and relevant trends: post-secularism and inclusive liberalism, briefly described and then related to theological education. In the light of these trends, some questions are asked on theological education, and a plea for greater interdisciplinarity is made. The article thus contains a considerable part of self-reflective material, based on substantial professional experience in theological education, which enables engagement with the new publications and newly developing international contextual features that will shape theological education for the foreseeable future.]

Longman, Timothy, 2013, 'Book Debate', in *Social Sciences and Missions* 26, 2-3: 253-274

[Jan van Butselaar, who lived and worked in Rwanda for many years, reviews Timothy Longman's book *Christianity and Genocide in Rwanda* [2009, Cambridge University Press]. He describes his experience of church life in Rwanda between 1975 and 1983, and contests Longman's view of the 1994 genocide and what he sees as a blanket condemnation of the role of Christian institutions and leaders in it. Longman responds by unpacking the different understandings of the genocide which he and van Butselaar have, before restating and explaining further his main argument in relation to the role of Christian churches in the genocide in Rwanda.]

Louveau, Frédérique, 2011, ʻUn mouvement religieux japonais au cœur de la pluralisation religieuse africaine: Sukyo Mahikari au Bénin, en Côte d'Ivoire et au Sénégal', in Lasseur & Mayrargue 2011: ??-??

Love, Velma E., 2012, ʻIntroduction', in Love 2012: 1-??; full text at:
http://www.psupress.org/books/SampleChapters/978-0-271-05405-6sc.html

Love, Velma E., 2012, *Divining the Self: A Study in Yoruba Myth and Human Consciousness*. University Park [PA]: Pennsylvania State University Press, 160 pp., ISBN 978-0-271-05405-6 (hbk), $54.95; 978-0-271-05406-3 (pbk), $24.95

[The author examines the Odu—the Yoruba sacred scriptures—along with the accompanying mythology, philosophy, and ritual technologies engaged by African Americans. Drawing from the personal narratives of African American Ifa practitioners along with additional ethnographic fieldwork conducted in Oyotunji African Village, South Carolina, and New York City, Love's work explores the ways in which an ancient worldview survives in modern times. In chapters 1 and 2, she discuss the mythology surrounding the origin of the sacred Odu.Chapters 3 and 4 look at Yoruba ʻscriptures' as both unwritten text and performance. Chapters 5 and 6 pay particular attention to the feminine energy principle represented by selected *orisha*.]

Love, Velma, 2016, ʻIfá Divination as Sacred Compass for Reading Self and World', in Olupona & Abiodun 2015: ??-?? (chapter 13)

McAlister, Elizabeth, 2014, ʻPossessing the Land for Jesus', in Johnson 2014: ??-?? (chapter 7)

Machingura, Francis, 2012, ʻThe Judas Iscariot Episode in the Zimbabwean Religio-Political Debate of "Selling Out"', in M. Gunda & J. Kügler (eds.),*The Bible and Politics in Africa*. Bamberg: University of Bamberg Press, 212-235 (= BiAS, 7)

Machingura, Francis, 2016, ʻThe Pentecostal Understanding of Violence vs. Peace in Zimbabwean Society', in Hunter & Kügler 2016: 239-256

[Zimbabweans value co-existence which they expect not only to be seen in church, but in the society at large. Men and women of the cloth as well as the generality of Christians are expected to live in the peace of God. This article seeks to look at how Pentecostal Christians qualitatively and quantitatively engage the Bible as their point of reference when promoting peace in Zimbabwe. In that regard, Matthew 5:9 is commonly used in that biblical engagement to sum up the importance of promoting peace and Matthew 5:9 will be used to exegetically analyse the Pentecostal portrayal of peace and violence in their understanding of the Kingdom of God.]

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

MacGaffey, Wyatt, 2016, 'Dagbon, Oyo, Kongo: Critical and Comparative Reflections on Sacrifice', in Olupona & Abiodun 2015: ??-?? (chapter 10)

MacNeil, Dean, 2013, *The Bible and Bob Marley: Half the Story Has Never Been Told*. Eugene [Oregon]: Cascade Books, 166 pp, ISBN 978-1625640345 (pbk), $21.00

[With a Bible and guitar, Bob Marley set out to conquer the world of popular music. Rising from humble origins to international stardom, he worked tirelessly to spread a dual message of resistance and redemption: a message inspired by his reading of scripture. Marley's constant reliance on the Bible throughout the stages of his artistic and spiritual paths is an integral part of his story that has not been sufficiently told-until now. This is the first book written on Bob Marley as biblical interpreter. It answers the question, What light does biblical scholarship shed on Marley's interpretation, and what can Marley teach biblical scholars? Focusing on the parts of the Bible that Marley quotes most often in his lyrics, MacNeil provides a close analysis of Marley's interpretation. For students of Marley, this affords a deeper appreciation and understanding of his thought and his art. For students of scripture, it demonstrates the nature of Marley's unique contribution to the field of biblical interpretation, which can be appreciated as an excellent example of what R. S. Sugirtharajah calls 'vernacular interpretation' of scripture.]

Madzokere, Nyasa, & T. Makahamadze 2013, 'Good News for Zimbabwe?: A Critical Reflection on the Government of National Unity in Light of Reconstruction Theology', in *Asian Academic Journal of Multidisciplinary Research* 1, 8: 292-309

Madzokere, Nyasa, & Francis Machingura 2015, 'True and False Prophets/esses in the Light of Prophet/esses and Wonders in Zimbabwe', in *Journal of Critical Southern Studies* 3: 53-71; PDF at: http://jcss.our.dmu.ac.uk/files/2013/03/JCSS-Volume-3-Winter-2015.pdf

Madzokere, Nyasha, & Francis Machingura 2016, '"A voice is heard in Ramah!" (Jeremiah 31:15): Re-Reading Jeremiah's Prophetic Statement in the Light of Political Violence in 21st Century Zimbabwe: A Case of Zaka and Bikita Districts in Masvingo', in Hunter & Kügler 2016: 285-300

[This paper is a re-reading of a biblical text in order to address the political wrangles and challenges in Zimbabwe. Further questions related to the issue of violence are: What are the reasons of political violence? How can we put an end to it? What is the role of the church in curbing political violence? These questions triggered the authors to examine the biblical text in light of the politically volatile Zimbabwe in the 21st century.]

Magezi, Vhumani, 2015, 'God-image of Servant King as Powerful but Vulnerable and Serving: Towards Transforming African Church Leadership at an Intersection of African Kingship and Biblical Kingship to Servant Leadership', in *HTS Teologiese Studies / Theological Studies* Vol 71, No 2 (2015); 9 pages; PDF at:

http://www.hts.org.za/index.php/HTS/article/view/2907

[Christianity is mediated through culture and people's cultural practices. One such cultural practice is African kingship. African kingship conveys on the ruler sovereignty, power, authority and supremacy over people under one's jurisdiction. Intricately linked to respect for elders and those in power, African church leaders are at an intersection of the African kingship leadership style and the biblical kingship leadership style. Consciously or unconsciously, church leaders tend to embrace the African kingship approach to leadership and to a lesser extent biblical servant leadership. In such a situation, the God-image of the Servant King as all powerful God, although vulnerable and serving, provides the framework for a transformative approach to church leadership in Africa.]

Manyonganise, Molly, 2016, ʿZimbabweans and the Prophetic Frenzy: Fertile Ground for Women's Sexual Abuse?', in Hunter & Kügler 2016: 269-284

[This paper intends to establish whether the prophetic craze currently being experienced in Zimbabwe is providing fertile ground for the continual sexual abuse of women. The crux of the paper is to establish how socio-religious positions of women in society expose them to sexual abuse. In what way is prophetic authority as exhibited in Zimbabwean prophetic ministries an entrenchment of hegemonic masculinities which are a danger to women? How can biblical texts be used to empower women to fend off sexual advances from the "prophets"? What needs to be done to make sure that prophetic ministries are safe spaces for women in Zimbabwe]

Marchal, Henri, 2011, ʿAncêtre, pouvoir, représentation: cultures des peuples du bassin du Congo', in *Mondes et cultures* 71, 1: 62-70

Marouan, Maha, 2015, ʿAfrican Religious Beliefs and Practices: Trends in World Religious Views', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 2)

Martey, Emmanuel, 2014, 'Spiritual Challenges of Widowhood Symbolism in an African Religio-cultural Setting: A Christian Theological Perspective', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2014, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 219-233

Masquelier, Adeline, & Benjamin F. Soares (eds.) 2016, *Muslim Youth and the 9/11 Generation*. Albuquerque [NM]: University of New Mexico Press, 312 pp., ISBN: 9780826356987 (pbk), $49.95, €65

[A new cohort of Muslim youth has arisen since the attacks of 9/11, facilitated by the proliferation of recent communication technologies and the internet. By focusing on these young people as a heterogeneous global cohort, the contributors to this volume—who draw from a variety of disciplines—show how the study of Muslim youth at this particular historical juncture is relevant to thinking about the anthropology of youth, the anthropology of Islamic and Muslim societies, and the post-9/11 world more generally. These scholars focus on young Muslims in a variety of settings in Asia, Africa, Europe, the Middle East, and North America and explore the distinct pastimes and performances, processes of civic engagement and political action, entrepreneurial and consumption practices, forms of self-fashioning, and aspirations and struggles in which they engage as they seek to understand their place and make their way in a transformed world.]

Masenya (Ngwan'a Mphahlele), Madipoane, 2014, '"Impoverished on Harvesting Ground": Ruth 3 and African Women in an HIV-Positive South Africa', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2014, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 135-142

Mason, John, 'Ìtan Odù Òní: Tales of Strivers Today', in Olupona & Abiodun 2015: ??-?? (chapter 14)

Maxwell, David, 2012, 'What Makes a Christian?: Perspectives from Studies of Pneumatic Christianity: A Review Article', in *Africa* 82, 3: 479-491

[Through the study of religious embodiment and religious text all three scholars under review explore their subjects' profound concerns about what constitutes a Christian. In their different ways, Crumbley, Kirsch and Marshall examine a series of related themes: the boundaries between believer and non-believer; the construction of religious authority; and what constitutes authentic religious practice. Although only Kirsch would situate his work within the anthropology of Christianity, all of the scholars contribute to one of the more pressing themes of this new field of research, namely, how Christian adherents distinguish themselves from practitioners of other religions.]

McEwan, Dorothea, 2013, *The Story of Däräsge Maryam: The History, Buildings and Treasures of a Church Compound with a Painted Church in the Semen Mountains*. Zürich : Lit Verlag, 179 pp., ISBN 978-3-643-90408-9 (pbk), €39.90

[For a review by Rev. Deacon Gabra 'Agzi'gzi'aabhîr Jr., visit
http://www.aethiopsoc.org/documents/review_the_story_of_Darasge_Maryam.pdf]

McLean-Farrell, Janice A., 2014, ' "Ain't I a Child of God?": Gender and Christianity in Light of the Immigrant Experience', in *Mission Studies* 31: 364-376; PDF at:
https://www.academia.edu/10774875/_Aint_I_a_Child_of_God_Gender_and_Christianity_in_Light_of_the_immigrant_Experience

[In recent years much has been written about new immigrants to the US, and how they are adapting and adjusting to life within their new context. In the majority of these studies, attention has been given to examining residential patterns, employment trends, and the "coming of age" experiences of the second generation. What is noticeably absent however, has been the role that home life and religious institutions play within this process of adjustment/adaptation of the immigrants, especially for youth. In this paper, I will address this oversight by arguing that because the home and church con-texts are constructed within a migration framework that also governs the lives of immigrants, they provide us with an important lens through which to examine the adaptation process. By analyzing qualitative research data collected amongst West Indian immigrant immigrants in New York City, I will propose that the home and religious contexts assist immigrants and the second generation in constructing and articulating matters of gender, while simultaneously shaping the way in which they live out their Christian faith and conduct mission in the wider society.]

Medine, Carolyn, 2015, 'Issues in Teaching African Diaspora Religions: The Double Consciousness', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 13)

Mekonnen, Daniel R, & Selam Kidane 2014, 'The Troubled Relationship of State and Religion in Eritrea', in *Journal of Law and Religion* 14, 1: 244-265; PDF at:
http://www.ahrlj.up.ac.za/images/ahrlj/2014/Chapter%20Mekonnen_2014.pdf

[Eritrea is a multi-ethnic, multi-lingual and multi-religion country. The country does not have an official state religion. However, since the country's independence in 1991, the relationship between state and religion has been a troubled one. At least four religions are officially recognised by the state: Islam, of the Sunni rite; the Eritrean Orthodox *Tewahdo* Church, part of the worldwide Coptic Orthodox Church of the Eastern Rite; the Eritrean Catholic Church, part of the worldwide Roman Catholic movement; and the Eritrean Evangelical Church, part of the Lutheran World Federation. There are also a number of religious beliefs which are not

formally recognised by the state. Members of these religious groups practise their belief clandestinely at the risk of insurmountable levels of persecution: If caught practising their religion in whatever form, they are treated harshly. The persecution of these groups takes place mainly in the form of coerced repudiation of one's religion. This is routinely accompanied by various forms of human rights violations, such as prolonged arbitrary detention and solitary confinement, including torture. In extreme cases it also entails extrajudicial execution. In this context, freedom of religion is severely restricted in Eritrea due to the excessive levels of state intervention in matters of personal belief or creed. As such, Eritrea has become a major example of religious persecution in the world. This has prompted, amongst other things, the description of Eritrea as one of the worst abusers in the world, along with North Korea. The relationship between the state and religion has been particularly problematic since the Eritrean government introduced a new policy in 2002 ordering the 'closure' of all other religions except the four officially recognised beliefs. This article critically analyses the troubled relationship of state and religion in Eritrea and, in so doing, it addresses the challenge from a human rights perspective.]

Meyer, Birgit, 2011, 'Mediation and Immediacy: Sensational Forms, Semiotic Ideologies and the Question of the Medium', in *Social Anthropology/Anthropologie Sociale* 19, 1: 23-39
[Taking as a starting point that immediacy is not prior to, but rather the product of mediation, this article argues that the negostiation of newly available media technologies is key to the transformation of of religion. Invoked to authorise sensations of spiritual powers as immediate and real, media are prone to 'disappear' or become 'hyper-apparent' in the act of mediation. I argue that a view of media as intrinsic to religion requires a fundamental critique of approaches of both religion and media that posit an opposition between media and immediacy.]

Meyer, Birgit, 2012,' "There is a Spirit in that Image": Mass-Produced Jesus Pictures and Protestant-Pentecostal Animation in Ghana', in Houtman & Meyer 2012: 296-320

Meyer, Birgit, 2015, *Sensational Movies: Video, Vision, and Christianity in Ghana*. Oakland (CA): University of California Press, 408 pp., ISBN 9780520287686 (pbk), $34.95, £24.95
[Tracing the rise and development of the Ghanaian video film industry between 1985 and 2010, *Sensational Movies* examines video movies as seismographic devices recording a culture and society in turmoil. This book captures the dynamic process of popular filmmaking in Ghana as a new medium for the imagination and tracks the interlacing of the medium's technological, economic, social, cultural, and religious aspects. Stepping into the void left by the defunct state film industry, video movies negotiate the imaginaries deployed by state cinema on the one hand and Christianity on the other. Birgit Meyer analyzes Ghanaian video as a powerful, sensational form. Colliding with the state film industry's representations of culture, these movies are indebted to religious notions of divination and revelation. Exploring the format of 'film as revelation', Meyer unpacks the affinity between cinematic and popular Christian modes of looking and showcases the transgressive potential haunting figurations of the occult. In this brilliant study, Meyer offers a deep, conceptually innovative analysis of the role of visual culture within the politics and aesthetics of religious world making.]

Meyer, Birgit, 2015,'Moving Pictures and Lived Experience'; chapter three of Meyer 2015: 116-162; PDF at http://www.ucpress.edu/content/chapters/13027.ch03.pdf

Meyer, Birgit, 2015, 'Picturing the Invisible: Visual Culture and the Study of Religion', in *Method & Theory in the Study of Religion* 27, 4-5: 333-360

[An understanding of religion as a practice of mediation has great potential to open up new methods and theories for a critical study of religion. Leading beyond the privileged medium of the text, this understanding approaches religion as a multi-media phenomenon that mobilizes the full sensorium. The central point of this article is that forms of visual culture are a prime medium of religion, and studying them offers deep insights into the genesis of worlds of lived experience. Pictorial media streamline and sustain religious notions of the visible and the invisible and involve embodied practices of seeing that shape what and how people see. Discussing the implications of the ʽpictorial turn' for the study of religion, I argue that a more synthesized approach is needed that draws these fields together. The methodological and theoretical implications of this approach are exemplified by turning to my research on video and representations of the ʽspiritual' in Southern Ghana.]

Meyer, Birgit, 2015, 'How Pictures Matter: Religious Objects and the Imagination in Ghana', in Øivind Fuglerud & Leon Wainwright (eds.) 2015, *Material Mediations: People and Things in a World of Movement*. Oxford: Berghahn, 160-182

Meyer, Birgit, 2015, ʽArt, Anthropology, and Religion', in *Material Religion* 11,1: 113-115; PDF at: http://www.tandfonline.com/doi/pdf/10.2752/205393215X14259900061797

Meyer, Birgit, & Marleen de Witte 2013, 'Heritage and the Sacred: Introduction', in *Material Religion: The Journal of Objects, Art and Beliefs* 9, 3: 274-280; full text at: http://dx.doi.org/10.2752/175183413X13730330868870

[Heritage formation involves some kind of sacralisation, through which cultural forms are lifted up and set apart. But success is not guaranteed in the making of heritage, and the cultural forms that are singled out may well fail to persuade. Heritage formation is a complicated, contested political–aesthetic process that requires detailed scholarly explorations and comparative analysis. Which aesthetic practices are involved in profiling cultural forms as heritage? What are the politics of authentication that underpin the selection and framing of particular cultural forms? To which contestations does the sacralisation of particular cultural forms—in particular, those derived from the sphere of religion—give rise? Which aesthetics of persuasion are invoked to render heritage sacred for its beholders? Calling attention to various facets of the relation between heritage and the sacred, this special issue [of *Material Religion* offers detailed explorations of how form, style, and appearance seek to vest selected objects and performative practices with sacrality.]

Miles, William F.S., 2011, ʽAmong the *Jubos* during the Festival of Lights', in *Transition: An International Review* (W.E.B. DuBois Center, Harvard University) 105 (2011): 30-45

Miles, William S., 2013, *The Jews of Nigeria: An Afro-Judaic Odyssey*. Princeton: Markus Wiener Publishers, 184 pp., ISBN 1-558765662 (pbk), $24.95

[While Jews have long had a presence in Ethiopia and the Maghreb, Africa's newest Jewish community of note is in Nigeria, where upwards of twenty thousand Igbos are commonly claimed to have adopted Judaism. Bolstered by customs recalling an Israelite ancestry, but embracing rabbinic Judaism, they are also the world's first 'Internet Jews'. William Miles has spent over three decades conducting research in West Africa. In this book he shares life stories from this spiritually passionate community, as well as his own Judaic reflections as he celebrates Hanukka and a *bar mitzvah* with *Jubos* in Abuja, the capital of Nigeria. A concluding encounter with laureate Chinua Achebe reveals unexpected family connections to one of the most intriguing Jewish and African communities to emerge in modern times.]

Miran-Guyon, Marie, 2011, ʽAu-delà du silence et de la fureur: Duékoué (Ouest ivoirien): rencontres interreligieuses au "Carrefour de la haine"' , in Lasseur & Mayrargue 2011: ??-??

Miran-Guyon, Marie, 2012, '"Native" Conversion to Islam in Southern Côte d'Ivoire: The Perils of Double Identity', in *Journal of Religion in Africa* 42, 2: 95-117
[This article presents a synthetic, historical-cum-anthropological overview of the collective trajectory of Ivoirian converts to Islam from southern autochthonous lineages who can be referred to—albeit unsatisfactorily—as 'native' Muslims. It focuses on what is effectively an invisible and silent minority within southern native groups and the majority Dioula Muslim society alike: a community that has barely received any attention from social scientists despite the transformative impact of its slow but steady Islamization process. The study aims first at shedding light on salient socio-religious and political aspects of this group's development, from colonial to postcolonial times. Given that this plural group is situated at the crossroads of various ethnic, national, and religious controversies, having enflamed Côte d'Ivoire in olden days as much as in recent years, the article eventually makes use of this group's distinct prism to question the contested Ivoirian interface between Islam, ethnic geography, and nationalism at large, and attempt some nuanced answers.]

Mitchell Armand, Margareth, 2013, *Healing in the Homeland: Haïtian Vodou Tradition*. New York: Lexington Books, 280 pp., ISBN 978-0739173619 (pbk) $39.99
[This contribution to the historiography of Haitian Vodou demonstrates the struggle for its recognition in Haiti's post-independence phase as well as its continued misunderstanding. Through a study of the colonial culture of slavery and its dehumanization, the author examines the socio-cultural and economic oppression stemming from the local and international derived politics and religious economic oppression. While concentrating the narratives on stories of indigenous elites educated in the western traditions, Armand moves past the variables of race to locate the historical conjuncture at the root of the persistent Haitian national division. She elucidates how a false consciousness can be overcome to reclaim cultural identity and pride, and include a socio-cultural, national educational program, and political platform that embraces traditional needs in a global context of mutual respect. Within an indigenous model of understanding, this book brings forth the struggle of the African people in Haiti.]

Mlambo, Obert Benard, & Clive Tendai Zimunya 2016, 'Rethinking the Role of Group Thought in Religious Violence and Extremism', in Hunter & Kügler 2016: 59-73
[Religion has been cited as one of the contributing factors to violent conflicts in the world. In this chapter we ask the question: why would a free rational human being, capable of good judgement, choose an extremist position that may result in the death of thousands of innocent human beings when it is clear that there are other peaceful methods of resolving problems? To this end, we argue that when individuals become part of a religious group, they suspend reason and are led by the need to conform to group standards. In most religious groups, individuals are likely to be polarised to an extreme position based on this need to conform. If, in a given situation, the individual has an opinion that might be contrary to the group's position, the individual member suppresses their opinion so that they are not labelled a rebel or dissenter. It is interesting to note that avid followers and enemies of religion alike have acted in similarly destructive ways throughout history. People of both persuasions have at times operated in the same unbending and despotic fashion that many ascribe solely to religion. The argument advanced in this paper, therefore, is that violence is not intrinsic to religious beliefs, but it is a notion of group thought that plays a major role in leading members of religious groups to develop pugnacious tendencies.]

Mohr, Adam, 2013, 'Faith Tabernacle Congregation and the Emergence of Pentecostalism in Colonial Nigeria, 1910s-1941', in *Journal of Religion in Africa* 43, 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).]

Mommersteeg, Geert, 2012, *In the City of the Marabouts: Islamic Culture in West Africa*. Long Grove [Illinois]: Waveland Press, 156 pp., ISBN 978-1577667230 (pbk), $20.00
[Djenné is a historic city uniquely filled with Islamic scholars known as marabouts. This book contributes to the study of Islamic practices and beliefs observed in local contexts in sub-Saharan Africa, with a focus on the interrelationship between public and secret knowledge of *maraboutage* in everyday reality. It is full of methodological insights. Mommersteeg slowly enters the closed world of religious practice in which marabouts serve as intermediaries between God and their clients. While marabouts do not claim to be all-knowing, [it is believed] they do know how God can be addressed most effectively, which amulets are the most powerful, and which alms are best for nudging the future in the right direction.]

Mossière, Géraldine, 2015, 'Transmission et appropriation de modèles matrimoniaux pentecôtistes auprès de jeunes Congolais à Montréal: Des discours sur le genre, l'ethnicité et les rapports d'autorité', in Gwendoline Malogne-Fer & Yannick Fer (eds.) 2015, *Femmes et pentecôtismes: Enjeux d'autorité et rapports de genre*. Genève: Labor et Fides, 113-133

Mottier, Damien, 2014, 'Sociogenèse des Églises pentecôtistes africaines en France', in *Social Compass* 61, 1 (March 2014): 73-91; PDF at:
http://scp.sagepub.com/content/61/1/73.full.pdf+html
[Despite the growing interest in Pentecostalism in a migratory context, studies on charismatic Pentecostal churches in France remain minimal. However, on account of sub-Saharan migrations, notably of Congolese, these Churches have grown significantly over the last three decades. This growth forms part of the restructuring of French Protestantism and, more generally, of the globalization of the contemporary world. This article adopts a historiographic and sociographic rather than ethnographic perspective. The author reviews the processes that led to the formation of these churches in France during the 1980s by means of a joint analysis of the roles played by the Congolese migrations, which served as a crucible for the identity politics of these churches, and by an Indian minister, whose influence and connection to the faith gospel networks have contributed to the internationalization of the French migrant context.]

Moyo, Herbert, 2015, 'Pastoral Care in the Healing of Moral Injury: A Case of the Zimbabwe National Liberation War Veterans', in *HTS Teologiese Studies/Theological Studies* 71, 2: 11 pp.; PDF at: http://www.hts.org.za/index.php/HTS/article/view/2919
[This article exposes the challenge of injured morals as a result of traumatic war experiences of ex-combatants during the war of liberation from colonialism in Zimbabwe. The violent acts in the political arena in Zimbabwe are linked to the military behaviour of the ex-combatants. This article also makes a critical analysis of the therapeutic narratives from ex-combat-

ants, to conclude that violence in Zimbabwe is highly related to the injured morals of the ex-combatants. The war veterans are finding healing of moral injury from the miracles and exorcisms performed by Prophets.]

Murphy, Joseph M., 2016, ʿOrunmila's Faithful Dog: Transmitting Sacred Knowledge in a Lucumí Orisha Tradition', in Olupona & Abiodun 2015: ??-?? (chapter 15)

Musée d'Aquitaine de la ville de Bordeaux 2011, *Arts d'Afrique: voir l'invisible*. Bordeaux: Musée d'Aquitaine, 240 pp., ISBN 978-2-7541-0555-2 (pbk), $110

[Catalogue de l'exposition présentée du 21 mars au 21 août 2011, au musée d'Aquitaine de Bordeaux. En réunissant plus de deux cents oeuvres d'art exceptionnelles, pour la plupart jamais présentées au public, provenant des grandes collections privées et publiques européennes, le musée d'Aquitaine propose une lecture originale de la création africaine considérée, dans son rapport à l'invisible, comme révélatrice d'une vision du monde singulière, dont la compréhension reste indispensable à la reconnaisance des richesses passées et présentes des cultures du continent africain.]

Mustapha, Abdul Raufu, 2014a, ʿIntroduction: Interpreting Islam: Sufis, Salafists, Shi'ites and Islamists in Northern Nigeria', in Mustapha 2014d: 1-17 (chapter 1)

[Since the 1980s, but especially since 1999, northern Nigeria has been racked by repeated episodes of religious and ethno-religious violence involving the loss of thousands of lives, the displacement of hundreds of thousands of people and the destruction of vast quantities of property. This orgy of violence has become worse since 2009 with the transformation of the Salafist *Yusufiyya* sect into the jihadist *Jamaʿatu Ahlul Sunnah li Daʿawati wal Jihad* (People Committed to the Propagation of the Prophet's Teachings and Jihad) or *Boko Haram*. Religion simultaneously constrains and enables action by its adherents, but does so in a way heavy...]

Mustapha, Abdul Raufu, 2014b, 'Understanding *Boko Haram*', in Mustapha 2014d: 147-198 (chapter 6)

[By 2003, the cycle of violence that we now identify with *Boko Haram* had started in the north-east. Between that year and 2014, the group metamorphosed from a group of angry Islamist young men wielding sticks on the streets of Maiduguri to an entrenched insurgency capable of deploying Armoured Personnel Carriers (APCs) and Somalia-type mounted machine guns or 'technicals', and engaged in ruthless bombing campaigns across numerous Nigerian cities. It is a testament to the poor management of the situation by political and military authorities at all levels of the Nigerian federation that this transformation from a rag-tag mob in...]

Mustapha, Abdul Raufu, 2014c, ʿConclusion: Religious Sectarianism, Poor Governance and Conflict', in Mustapha 2014d: 199-222 (chapter 7)

[In this concluding chapter, I seek first to draw attention to the violent conflicts that have often characterized doctrinal disputes between Islamic groups in northern Nigeria over the past decades. This historical context sheds further light on the phenomenon of *Boko Haram*. Second, I argue that this long-run process of religious sectarianism has been made worse by poor governance processes. Sufism has been central to Islam in Sub-Saharan Africa since the fifteenth century (Kane 2003, 59). Over the centuries, many reform movements emerged within this Islamic milieu to reinterpret the earlier messages. Such reformist impulses were important reflectors or initiators ...]

Mustapha, Abdul Raufu, (ed.) 2014d, *Sects & Social Disorder: Muslim Identities & Conflict in Northern Nigeria*. Marlesham [Suffolk, UK]: James CurrEy, 266 pp., ISBN: 9781847011077 (hbk), £50

[Nigerian society has long been perceived as divided along religious lines, between Muslims and Christians, but alongside this there is an equally important polarization within the Muslim population in beliefs, rituals and sectarian allegiance. This book highlights intra-Muslim pluralism and conflict in Nigeria. Conflicting interpretations of texts and contexts have led to fragmentation within northern Nigerian Islam, and different Islamic sects have often resorted to violence against each other in pursuit of 'the right path'. The doctrinal justification of violence was first perfected against other Muslim groups, before being extended to non-Muslims: conflict between Muslim groups therefore preceded the violence between Muslims and Christians. It will be impossible to manage the relationship between the latter, without addressing the schisms within the Muslim community itself.]

Mustapha, Abdul Raufu, & Muhktar U. Bunza 2014, 'Contemporary Islamic Sects and Groups in Northern Nigeria', in Mustapha 2014d: 54-97 (chapter 3)

[A major bone of contention in the politics of religion in Nigeria is the relative sizes of her Muslim and Christian populations. What is not in doubt, however, is that in the 19 states that make up the three northern geo-political zones of the country, Muslims are a majority, along with a significant Christian minority and a generous sprinkling of followers of African Traditional Religions. However, as Map 3.1 shows, there are significant variations in the distribution of Muslims between these states. The states in the north-west zone have the highest percentage of Muslims in their total population, followed by...]

Muzan, Allswell Osini, 2014, 'Insurgency in Nigeria: Addressing the Causes as Part of the Solution', in *African Human Rights Law Journal* 14, 1: 217-243; PDF at:
 http://www.aclars.org/content/blurb/files/Chapter%20Muzan_2014.pdf

[The article examines the growth of various insurgency movements in Nigeria, noting the strengths and impact of each and their potential to destabilise the country to the point of state failure and possible disintegration. The article then addresses the causative factors of insurgency in Nigeria, including the religious and ideological discontent which appears to be propelling the current conflict in Northern Nigeria. The article then considers some of the policy options for addressing these causes and conflict and recommends the establishment of a constitutional body – a supreme council for interreligious conflict – to function as a final arbiter in all interreligious conflicts that are potentially explosive conflicts that threaten a serious breach of the peace.]

Mwamba, Musonda Trevor Selwyn, 2014, 'Law and Religion: Living Expressions and Channels of Co-operation', in *African Human Rights Law Journal* 14, 1: 69-77; PDF at:
http://www.aclars.org/content/blurb/files/Chapter%20Mwamba_2014.pdf

[Drawing on Anglo-American legal and literary classics and the contemporary situation of Africa, this article discusses the unity of law and religion, the demand for justice, the importance of context, the power of law and religion as living expressions of a people's humanity, and the centrality of the moral agent. It concludes with observations about the need to nurture spirituality and morality in Africa in order to strengthen both legal and religious norms.]

Mwandayi, Canisius, & Lucky Hwati 2016, 'Precursor to Restoration: Biblical Violence in Perspective', in Hunter & Kügler 2016: 171-178

[The paper illustrates how violence in the Bible is unlike violence in the contemporary world, but has a greater purpose than just inflicting pain, meting out justice or wanton destruction. Violence is seen through the lance [?, lens?] of a restorer of God's ideal world. The paper also argues that violence in the Bible is instituted as the last resort, as God's creation is given chances to redeem themselves and restore God's will independently. Further, the paper argues that God himself condemns violence and seeks to protect the weak from violence. As explained in the conclusion, it is God's condemnation of violence that builds the foundation of peace upon which Christianity challenges the violent nature of today's world. As a result of the restoration of God's will of love, peace and tranquillity after the cross, Christianity is incompatible with violence.]

Mwaura, Philomena Njeri, 2015, 'Gender Equity and Empowerment in African Public Theology: The Case of the Circle of Concerned African Women Theologians'; 3rd Hendrik Kraemer Public Lecture, delivered at the Protestantse Theologische Universiteit at Amsterdam on 20 May 2015; PDF at:
https://www.vrouwensynode.nl/images/nieuws/hendrikkraemerlezing2015.pdf

Naidoo, Marilyn, 2016, 'Overcoming Alienation in Africanising Theological Education', in *HTS Teologiese Studies / Theological Studies* 72, 1: 8 pp.; full text at:
http://www.hts.org.za/index.php/HTS/article/view/3062
[Africanisation refers to a renewed focus on Africa, a reclaiming of what has been taken from Africa, and forms part of a post-colonialist and an anti-racist discourse. Africanising the curriculum involves developing scholarship and research established in African intellectual traditions. The idea is that this education will produce people who are not alienated from their communities and are sensitive to the challenges facing Africa. However, the idea of Africanisation is highly contested and may evoke a false or at least a superficial sense of 'belonging', further marginalisation, or it may emphasise relevance. This article discusses the possibility of Africanisation and takes further the argument of Graham Duncan of how Africans can reclaim their voices in the space of theological education. It unpacks the idea of Africanisation within higher education in general, examining the rationale behind the calls for Africanisation, followed by a discussion on the implications of Africanisation for theological education.]

Neele, Adriaan C., 2015, 'The Reception of Edwards's *A History of the Work of Redemption* in Nineteenth-century Basutoland', in *Journal of Religion in Africa* 45, 1: 68-93
[A recently discovered manuscript by the French missionary Adolph Mabille (1836-1894) in the Morija Archives, Lesotho, remedies the lack of attention of *A History of the Work of Redemption* (*hwr* hereafter), by Jonathan Edwards (1703-1758) in the nineteenth century. This manuscript found its way from colonial America to Africa through French missionary endeavours in religious educational training (Paris) and teaching (Basutoland). Edwards's original aim, and the subsequent publication of 'outlines of a body of divinity', converged in nineteenth-century France, where the *hwr* was translated in the context of Le Réveil and taught in the course of systematic theology at the Paris Evangelical Mission Society Mission house, exemplified by Mabille's *Dogmatique*. Moreover, the appropriation of Edwards's *hwr* in the combined context of missions and religious education was extended in Basutoland, as seen in the *Katekisma*. The outline of the catechism may be due to Mabille's classical training and acquaintance with 'universal chronology' and Scripture, but it also reflected his intimate knowledge of Edwards's work. The reception of Edwards's exposition of redemptive history in the catechism of Basutoland thus resonates in part with Mabille's *Dogmatique*—a

text transmission of Edwards's *Histoire*. The transmission of this text remained the same in structure, was shortened in content and modified over time, but continued as intended by Edwards: to show 'a work that God is carrying on from the fall of man to the end of the world'.]

N'Guessan, Konstanze, 2015, 'Côte d'Ivoire Pentecostalism, Politics, and Performances of the Past', in *Nova Religio: The Journal of Alternative and Emergent Religions* 18, 3 (February 2015): 80-100

[In August 2010, Côte d'Ivoire commemorated fifty years of independence. Local Pentecostal churches likewise celebrated the jubilee, marking the liberation of slaves after seven times seven years of servitude as promised in Leviticus 25: 8–10. This reading of independence was closely linked to the incumbent president's political project of *refondation* based on a premillennial understanding of the interrelatedness of past, present and future. In this article, I explore Pentecostal political rhetoric and performances of the past during the jubilee celebrations, and the post-electoral crisis of 2010–2011. Drawing on empirical research into memory at work in Côte d'Ivoire, I question the instrumentalist paradigm used in analysis of religious ways of thinking about the world. By emphasizing performances of the past and collective memory, I explain how being born-again is enacted as politics and how politics are perceived in terms of faith.]

Nickel, Sandra, 2015, 'Intertextuality as a Means of Negotiating Authority, Status, and Place: Forms, Contexts, and Effects of Quotations of Christian Texts in Nineteenth-Century Missionary Correspondence from Yorùbáland', in *Journal of Religion in Africa* 45, 2: 119-149

[From the early 1840s, Church Missionary Society agents were active in the Yorùbá mission in what today is Southwest Nigeria. Both European and African missionaries—often former slaves who had converted to Christianity—corresponded with the Society, and in their writing frequently used quotations from the Bible and other core Christian texts. These quotations were recontextualised (Fairclough 2003) in the missionaries' writing and formed intertextual bonds (Blommaert 2005) between their correspondence and the original texts. For the missionaries these bonds provided solace and meaning in difficult situations, established their status and authority as proficient theologians in the face of their European audience, and explicitly linked them with the Christian narrative of 'spreading the word'. Especially for the Yorùbá agents, this practice of creating intertextuality was a means of negotiating and affirming their African-Christian identity, thus establishing and expressing their new place in the Christian tradition.]

Niehaus, Isak, 2013, *Witchcraft and a Life in the New South Africa*. Cambridge: Cambridge University Press, 239 pp., ISBN 1107016282 (hbk), $97.97, 9781107016286

[The author reconstructs the biography of an ordinary South African, Jimmy Mohale. Born in 1964, Jimmy came of age in rural South Africa during apartheid, then studied at university and worked as a teacher during the anti-apartheid struggle. In 2005, Jimmy died from an undiagnosed sickness, probably related to AIDS. Jimmy gradually came to see the unanticipated misfortune he experienced as a result of his father's witchcraft and sought remedies from diviners rather than from biomedical doctors. This study casts new light on scholarly understandings of the connections between South African politics, witchcraft, and the AIDS pandemic.]

Nielssen, Hilde, & Karina Hestad Skeie 2014, 'Christian Revivalism and Political Imagination in Madagascar', in *Journal of Religion in Africa* 44, 2: 189-223

[The point of departure for this paper is the particular role of Christian movements in Madagascar's most recent political crisis. During the coup d'état in March 2009, ritual specialists

from the Christian revival movement *Fifohazana* were called on to carry out an exorcism to cleanse the presidential palace of evil forces. This incident not only shows the significance of Christian revival movements within the Malagasy political landscape and society in general, but also indicates how Malagasy politics is imagined in spiritual terms. With its recurrent efforts to restore the nation-state, Malagasy national politics is impossible to understand without taking into account how thoroughly the Malagasy political imagination is infused with the cosmology and ontologies of power. This paper explores the ambivalent relationships between the various Christian movements and national politics in the light of history as well as through the recent transmutations of power, showing how *Fifohazana* have provided a site for the (re)production of the contemporary political imagination.]

Nkomanzana, Fidelis, 2014, ʻThe Role of Multi-Faith Education Curriculum in Botswanaʼs Schools', in Omenyo & Anum 2014: 111-126

Noll, Mark A. , Justin Willis, J.D.Y. Peel, & Derek R. Peterson 2014,ʻBook Debate [on Peterson 2012]', in *Social sciences and Missions* 27, 2-3: 267-280

Nrenzah, Genevieve, 2015, ʻGender Dimensions of Wealth and Health in Ghanaian Indigenous Religious Thinking: Narratives of Female Clients of the Pemsan Shrine', in Heuser 2015: ??-??

Nsiah, Alice Mathilda, & Eric Nii Bortey Anum 2012, ʻHagar Sarah Allegory: An Intertexture Study of Gal 4:21-31 and its Application to the Ghanaian Context', in Omenyo & Anum 2014: 383-394

Ntewusu, Samuel A., 2013, ʻHundred Years of Muslim Community in Accra: A Historical Study of Tudu from 1900-2000', in Badru & Sackey 2013: ??-?? (chapter 4)

Ntreh, B.A., & Kojo Okyere 2012, ʻPoverty and Slothfulness: A Reading of Proverbs 6:6-11 in the Ghanaian Context', in *Ghana Bulletin of Theology NS* 4 (December 2012): 169-186
[Poverty in Africa is alarming. Yet talking about poverty in Africa is contestable, especially when it is about its causes. Too often , what ordinary Africans think and the explanations that can be gleaned from their cultural traditions are sidelined. To effectively combat poverty we need to take seriously mainstream factors as well as what happens at the margins. One such cause which needs consideration is slothfulness. This paper looks at slothfulness, from the perspective of intra-cultural criticism, as a contributory factor to poverty in Africa and Ghana in particular. On this basis, the paper reads Proverbs 6:6-11. It concludes that the text and indeed a number of proverbial sayings in the Old Testament cohere with Ghanaian proverbial tradition to identify slothful attitude as a promoter of poverty.]

Nurudeen, Adeboye Muhammed Akanbi, 2015, ʻIslam and Contemporary African Societies', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 4)

Nwauche, Enyinna S, 2014, ʻThe Nigerian Police Force and the Enforcement of Religious Criminal Lʼaw, in *African Human Rights Law Journal* 14, 1: 203-216; PDF at:
http://www.aclars.org/content/blurb/files/Chapter%20Nwauche_2014.pdf
[The argument of this article is that the Nigerian police force is responsible by the tenor of the provisions of the 1999 Constitution of the Federal Republic of Nigeria for the enforcement of criminal law in Nigeria, whether they are religiously inspired or not. Accordingly, the Nigerian police force has a constitutional responsibility to enforce the Islamic penal codes introduced in 12 Northern Nigerian states in the wake of Nigeria's fourth republic from 1999.]

Nyang, Sulayman S., 2012, ʻIslam and the African World', in Badru & Sackey 2013: ??-?? (chapter 1)

Nyirimana, Eraste, 2011, 'Patrimonialism in the Causes of the Division of Kingdom in Israel: A Reading of the Division Narrative from the Perspective of the Rwandan Context of Social Conflict', in *Old Testament Essays* 24, 3: 708-730

Nyirimana, Eraste, 2013, 'Hiram's Relations with Solomon Viewed from the Perspective of Relation between Africa and Foreign Powers: A Postcolonial Reading of 1 Kings 5:1-18', in *Old Testament Essays* 26, 1: 172-195

Oderinde, Olatundun A., 2012, 'Physical and Spiritual Purity as Basis for Healing and Holiness in Mark 7:1-7', in *Ghana Bulletin of Theology NS* 4 (December 2012): 69-95

[This paper explores the significance of purity for healing and health. Poor personal hygiene and public sanitation aid the spread of infectious diseases. In this regard, physical and spiritual purity as basis for healing and holiness is examined through an exegetical analysis of Mark 7 to actualize the theological meaning of the text in today's context and engender commitment to personal and societal transformation. The paper adopts both the historical critical method and historical materialist sociological method.]

Oestigaard, Terje, 2014, 'Introduction', in Oestigaard 2014: 1-22; PDF at: http://www.cambridgescholars.com/download/sample/60209

Oestigaard, Terje, 2014, *Religion at Work in Globalised Traditions: Rainmaking, Witchcraft and Christianity in Tanzania*. Newcastle upon Tyne: Cambridge Scholars Publishing, 305 pp., ISBN 978-1-4438-5472-6 (hbk), $75

[Using case studies from a Sukuma area along the southern shores of Lake Victoria in Tanzania, global processes of how religions work in practice are analysed by focusing on rainmaking, witchcraft and Christianity. Traditionally, Sukuma society was culturally and cosmologically structured around the chief, the ancestors and rainmaking. Everything was dependent upon the rain. Rainmaking as a ritual practice has disappeared and ancestral propitiations are declining, while Christianity is spreading and [belief in] witchcraft and witch killings are increasing. Although Christianity provides hopes for life after death, it provides few solutions in the here and now when it comes to problems and challenges that have to be solved. Witchcraft, on the other hand, is believed to do so. The increase in [belief in] witchcraft is analysed in relation to the impacts of more than a century of globalisation through missionaries and colonizers.]

Offiong Mensah, Eyo, 2015, '"Frog, where are you?": Ihe Ethnopragmatics of Ibibio Death Prevention Names', in *Journal of African Cultural Studies* 27, 2: 115-132

[This article investigates death prevention names among the Ibibio in south-eastern Nigeria from ethnographic and ethnopragmatic perspectives. Ibibio death prevention names can generate and maintain some level of assurance and security that is vital for a child's survival given the implicit assumption that some kind of spiritual forces are at work. These names are believed to link the name bearer to his/her past, ancestors and spirituality. The article argues that these names are not just ordinary labels or markers of identity but are of immense supernatural relevance, influencing among other things the notion of personhood, ethnocentrism, and celestial events. Ibibio death prevention names are pointers to the Ibibio social universe and cultural experience and give insights into their indigenous values, belief system, attitude, and emotions. The study aims to enrich ongoing dialogue on ethnicity and identity and illuminate the place of onomastics within a broad interdisciplinary spectrum.]

Ogungbile, David O., 2011, 'Women and Leadership in Nigerian Islam: The Experience of Alhaja Sheidat Mujidat Adeoye of Osogbo', in Oyeronke Oyewumi (ed.) 20111, *Gender Episte-*

mologies in Africa: Gendering Traditions, Spaces, Social Institutions, and Identities. New York: Palgrave Macmillan: 85-99

Ogungbile, David O., 2011, 'Tradition and Response: Islam and Muslim Societies in a Nigerian City', in Keskin Tugrul (ed.) 2011, *The Sociology of Islam and Muslim Societies: Secularism, Economy and Politics*. Berkshire, UK: Ithaca Press: 319-342

Okunade, ??, 2015, 'Arts and Music in African Derived Diaspora Religions', in Aderigbibe & Jones Medine 2015: ??-?? (ch. 12)

Olajide, Francis, 2015, 'African Religion in the 21st Century: In Search of Philosophical Relevance', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 6)

Olali, David, & Kidogo A. Kennedy 2015, 'African (Yoruba) Religion (AFREL) Beliefs and Practices in a Selected Community in United States', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 16)

Oloya, Opiyo, 2013, *Child to Soldier; Stories from Joseph Kony's Lord's Resistance Army.* Toronto: University of Toronto Press, 240 pp., ISBN 978-1442614178 (pbk), $25.95

[What happens when children are forced to become child soldiers? How are they transformed from children to combatants? Oloya addresses these questions by exploring how Acholi children in Northern Uganda, abducted by Joseph Kony's Lord's Resistance Army (LRA), became soldiers. Oloya – himself an Acholi, a refugee from Idi Amin's rule of Uganda, and a high ranking figure in Canadian education – challenges conventional thinking on child-inducted soldiers by illustrating the familial loyalty that develops within a child's new surroundings in the bush. Based on interviews with former child combatants, the book provides a cultural context for understanding the process of socializing children into violence. Oloya details how Kony and the LRA exploit and pervert Acholi cultural heritage and pride to control and direct the children in war. The book is also ground-breaking in its emphasis on the tragic fact that child-inducted soldiers do not remain children forever, but become adults who remain sharply scarred by their introduction into combat at a young age. Given the constant struggle in courts in deciding whether former child-inducted soldiers should be pardoned or prosecuted for their activities and conduct, Oloya's book will have a major impact.]

Oloyede, Ishaq Olanrewaju, 2014, 'Theologising the Mundane, Politicising the Divine: The Cross-currents of Law, Religion and Politics in Nigeria', in *African Human Rights Law Journal* 14, 1: 178-202; PDF at:

http://www.aclars.org/content/blurb/files/Chapter%20Oloyede_2014.pdf

[From the embers of several ethnic groups colonially conjoined and subsequently amalgamated for sheer administrative convenience, modern Nigeria has emerged with internal contradictions. Unlike what happens in other climes, where many years of living together promote social harmony and mutual co-existence, Nigeria appears to be perpetually a tinderbox. Nationhood is threatened and politics defined along religious lines and religion itself highly politicised. This article highlights the critical factors responsible for the complexity of the Nigerian situation. These include socio-economics, religion, law, politics and education, among others, the interplay of which defines contemporary Nigeria, where insecurity is a national menace. In addition to offering a holistic analysis of general Nigerian and Nigerian Islamic perspectives on a number of issues that account for the near absence of positive and negative peace in the country, the article emphasises the imperative of a peaceful world, based on principles of justice and fair play in the distribution of resources, the promulgation of law, religious practice, media reporting and social commentary.]

Olsen, William C., 2015, 'Theft and Evil in Asante', in Olsen & van Beek 2015: ??-??

Olsen, William C., & Walter E.A. 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 [This volume seeks 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.]

Olupona, Jacob K., 2011, 'Introduction to the Discussion of *A Primal Perspective on the Philosophy of Religion*', in *Journal of the American Academy of Religion* 79, 4: 789-794

Olupona, Jacob, 2014, 'Foreword', in Omenyo & Anum 2014: 11-14

Olupona, Jacob K., & Rowland O. Abiodun (eds.) 2016, *Ifá Divination, Knowledge, Power, and Performance*. Bloomington: Indiana University Press, 386 pp., ISBN 978-0-253-01890-8 (pbk), $40 [This volume takes readers into the diverse world of Ifá: its discourse, ways of thinking, and artistic expression as manifested throughout the Afro-Atlantic. Firmly rooting Ifá within African religious traditions, the essays consider Ifá and Ifá divination from the perspectives of philosophy, performance studies, and cultural studies. They also examine the sacred context, verbal art, and the interpretation of Ifá texts and philosophy. The book makes a substantial contribution toward understanding Ifá and its role in contemporary Yoruba and diaspora cultures.]

Olupona, Jacob K., 2016, 'Odù Imole: Islamic Tradition in Ifá and the Yorùbá Religious Imagination', in Olupona & Abiodun 2015: ??-?? (chapter 12)

Olupona, Jacob K., & Rowland O. Abiodun with Niyi Afolabi 2016, 'Introduction', in Olupona & Abiodun 2015: ??-??

Omenyo, Cephas N., 2012, '"I have Seen the Light": The Changing Trends in Conversion in Ghanaian Christianity', in Christine Lienemann-Perrin & Wolfgang Lienemann (eds.) 2013, *Religiöse Grenziiberschreitungen: Studien zu Bekehrung, Konfessions- und Religionswechsel; Crossing Religious Borders: Studies on Conversion and Religious Adherence*. Wiesbaden: Harrassowitz-Verlag, 523-537

Omenyo, Cephas N., 2013, 'African Pentecostalism', in Cecil M. Robeck Jr. & Amos Yong (eds.) 2013, *The Cambridge Companion to Pentecostalism*. Cambridge: Cambridge University Press, ??-??

Omenyo, Cephas N., 2013, 'Trans-national Protestant Missions: The Ghanaian Story', in *Swedish Missiological Themes* 101, 1: 41-66

Omenyo, Cephas N., & Wonderful A. Arthur 2013, 'The Bible Says!: Neo-Prophetic Hermeneutics in Africa', in *Studies in World Christianity: The Edinburgh Review of Theology & Religion* 19, 1: 50-70

Omenyo, Cephas N., & Eric B. Anum 2014, '"All things to All People": A Festschrift in Honour of John Samuel Pobee', in Omenyo & Anum 2014: 15-20

Omenyo, Cephas N., & Abraham N.O. Kwakye 2014, 'Authentically African, Authentically Anglican', in Omenyo & Anum 2014:127-141

Omenyo, Cephas N. & Eric B. Anum (eds.) 2014, *Trajectories of Religion in Africa. Essays in Honour of John. S. Pobee*. Amsterdam/New York: Rodopi, 414 pp,, ISBN 978-9042038103 (pbk), €85/$114

[This book discusses issues relating to mission, ecumenism, and theological education in four sections. The first discusses works on ecumenical and theological education and assesses the relevance of the World Council of Churches. Other issues discussed in this segment relate to the interrelationships that exist between academic theology, ecumenism, and Christianity. The World Missionary Conference held in Edinburgh in 1910, which set the agenda for world-wide mission in a promising manner in the 1920s, is also assessed in this section. The second segment, on Religion and Public Space, examines the relationships between religion and power, religion and development, religion and traditional religious beliefs, and religion and practices in Africa. In the third segment, Religion and Cultural Practices in Africa, reflect on how an African theology and African Christianity develop. Issues discussed are African traditional philosophy, spiritism, and the interrelationships that exist between African Christianity and African Traditional Religion. The last segment discusses African biblical hermeneutics and specifically looks at contemporary hermeneutical approaches to biblical interpretations in Africa.]

Omotoye, Rotimi, 2015, 'Modern Trends in the Teaching of African Religion in the Twenty-first Century: Conceptual Decolonization', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 5)

Omotoye, Rotimi, 2015, 'African Religion and the Environment', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 8)

Onongha, Kelvin, 2015, 'African Religion and Health Care Delivery in Africa', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 7)

Opefeyitim, Ayo, 2016, '*Ayajo* as Ifá in Mythical and Sacred Contexts', in Olupona & Abiodun 2015: ??-?? (chapter 1)

Osiei, ??, 'Mythology of Rituals and Sacrifices in African-Derived Diaspora Religions', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 15)

Owoahene-Acheampong, Stephen, 2009, 'African Independent Churches: Their Relations to Missionary Christianity and African Traditional Religion', in *Mission* 16, 1: 123-136

Owoahene-Acheampong, Stephen, 2010, 'Keeping Faith with the Ancestors: The Preservation and Practice of African Traditions among the Maroons of Suriname', in *Universitas* 12: 89-104

Owoahene-Acheampong, Stephen, 2012, 'Freelance Preachers in Ghana's Capital', in *International Journal of Religion and Society* 3, 1: 3-19

Owoahene-Acheampong, Stephen, & Elisa Vasconi 2010, 'Recognition and Integration of Traditional Medicine in Ghana: A Perspective', in *Research Review* 26, 2: 1-17

Owono, Jacques Fulbert, 2016, 'Christianisme et Islam au Cameroun: entre rivalités inter-ethniques, intra-religieuses et inter-religieuses; ou le défi du vivre-ensemble au quotidien', in Hunter & Kügler 2016: 301-320

[Religious practise in Africa remains a multi-facetted challenge for daily living, especially since religion is accompanied and influenced by ethnic, cultural, and social factors. The question imposed on Africans of today is not only: The Bible, the Quran or the Ancestors. As can be seen in many cases the Bible and the Quran are not playing the unifying role that might be expected as ethnic and cultural identities seem to be even more holy than the Holy Scriptures. The article demonstrates this pattern by focussing on rivalry, conflicts, and violence in northern Cameroon. The ethnic groups of Fulani, Arab-Choa and Kotoka are living in conflict although they all are Muslims. Their ethnic identities are more important than the religious one. However, whenever it comes to tensions between Muslims and Christians the re-

ligious identity gains importance and the Holy Scriptures of Bible and Quran are used as a unifying factor and weapon against the others.}

Owusu, Robert Y., 2015, 'Socio-Religious Agencies of Santeria Religion in United States', in Aderibigbe & Jones Medine 2015: ??-?? (ch. 19)

Oyelaran, Olasope O., 2016, 'Ifá, Knowledge, Performance, the Sacred, and the Medium', in Olupona & Abiodun 2015: ??-?? (chapter 4)

Oyeniyi, Bukola A., 2010, 'Myths, Indigenous Culture, and Traditions as Tools in Reconstructing Contested Histories: The Ife-Modakeke Example', in van Binsbergen & Venbrux 2010: 127-142 (ch. 8)

Palmié, Stephan, 2014, 'The *Ejamba* of North Fairmount Avenue, the Wizard of Menlo Park, and the Dialectics of *Ensoniment*: An Episode in the History of an Acoustic Mask', in Johnson 2014: ??-?? (chapter 2)

Parés, Luis Nicolau, 2013, *The Formation of Candomblé: Vodun History and Ritual in Brazil*. Chapel Hill: University of North Carolina Press, xx + 398 pp., ISBN 978-1-4696-1092-4 (pbk), $37.50

[Interweaving three centuries of transatlantic religious and social history with historical and present-day ethnography, Luis Nicolau Parés traces the formation of Candomblé, one of the most influential African-derived religious forms in the African Diaspora, with practitioners today centred in Brazil but also living in Europe and elsewhere in the Americas. It describes cultural changes that have occurred in religious practices within Africa, as well as those caused by the displacement of enslaved Africans in the Americas. Departing from the common assumption that Candomblé originated in the Yoruba orixá (orisha) worship, Parés highlights the critical role of *vodun* religious practices in its formation process. *Vodun* traditions were brought by enslaved Africans of Dahomean origin, known as the *Jeje* nation in Brazil since the early 18th century. The book concludes with Parés's account of present-day *Jeje* temples in Bahia, which serves as the first written record of the oral traditions and ritual of this particular nation of Candomblé.]

Parfitt, Tudor, '(De)Constructing Black Jews', in Bruder & Parfit 2012: 12-30; PDF of pp. 12-24 at: http://www.cambridgescholars.com/download/sample/57725

Peek, Philip M., 2015, 'The Creatures of Ifá', in Olupona & Abiodun 2015: ??-?? (chapter 20)

Peel, J.D.Y., 2011, 'Un siècle d'interactions entre islam et christianisme dans l'espace yoruba', in Lasseur & Mayrargue 2011: ??-??

Peel, J.Y.D., 2015, *Christianity, Islam, and Orisa Religion: Three Traditions in Comparison and Interaction*. Berkeley: University of California Press, 312 pp., ISBN: 9780520285859 (pbk), $ 39.95, £27.95; free e-book at:
http://www.luminosoa.org/site/books/detail/9/christianity-islam-and-orisa-religion/

[The Yoruba of southwestern Nigeria are exceptional for the copresence among them of three religious traditions: Islam, Christianity, and the indigenous *orisa* religion. In this comparative study, at once historical and anthropological, Peel explores the intertwined character of the three religions and the dense imbrication of religion in all aspects of Yoruba history up to the present. For over 400 years, the Yoruba have straddled two geocultural spheres: one reaching north over the Sahara to the world of Islam, the other linking them to the Euro-American world via the Atlantic. These two external spheres were the source of contrasting cultural influences, notably those emanating from the world religions. However, the Yoruba not only imported Islam and Christianity but also exported their own *orisa* religion to the New World. Before the voluntary modern diaspora that has brought many Yoruba to Europe and the

Americas, tens of thousands were sold as slaves in the New World, bringing with them the worship of the *orisa*.]

Peterson, Derek R., 2012, *Ethnic Patriotism and the East African Revival: A History of Dissent, c. 1935-1972*. New York: Cambridge University Press, xx + 344 pp., ISBN 978-1-107-02116-7 (pbk), €34.99

[This book shows how, in the era of African nationalism, Christian nonconformists contended with East Africa's patriots over the definition of political communities. It traces the history of the East African Revival, an evangelical movement that spread through much of eastern and central Africa. Its converts created solidarities outside the framework of convention, disavowing their civic duties and disregarding their obligations to kin. They garnered the ire of East Africa's patriots, who worked to root people within disciplined ethnic cultures. This book casts religious conversion in a new light: not as a private reorientation of belief, but as an act of political criticism that unsettled the inventions of tradition.]

Pinn, Anthony, 2013, *Introducing African American Religion*. London: Routledge, 276 pp., ISBN 0415694000, $125.00

[Pinn reviews four primary African American religious traditions—Christianity, Islam, Traditional African Religions, and Humanism—to illustrate how 'life meaning gets played out in relationship to slavery, continued discrimination, socio-political struggle and in connection to key issues such as sex, gender, sexuality, politics, key cultural developments, and so on' (xi). This distinctive feature makes this book unique in its breadth and courageous in its ambition. The chapters move from the period of slavery and the early arrangement of religious thought and practice within communities of enslaved Africans to the more recent growth in the number of African American 'Nones'. Drawing on cultural developments such as hip hop, Pinn links the language and activities of African American religious experience to the cultural worlds in which African Americans live.]

Pinto, Pedro, 2015, 'The Persecution of Jehovah's Witnesses in Colonial Angola (with a digression on the inception of Tokoism)', in *Social Sciences and Missions* 28, 3-4: 327-372

[The Portuguese regime used many human resources in Angola to limit and outlaw the activities of Jehovah's Witnesses. This study aims to understand to what extent the Witnesses' concept of neutrality and the way they viewed secular authorities resulted in their becoming a target for the police authorities in Angola, who did not tolerate the dissemination of ideologies which could challenge the sustainability of the colonial system.]

Platvoet, Jan G., 2012, '*Nyame ne Aberewa*: Towards a History of Akan Notions of God', in *Ghana Bulletin of Theology NS* 4 (Dec. 2012): 41-68

Platvoet, Jan G., 2014, 'A Battle Lost or Won?: The 1970-1975 Utrecht Ecumenical Experiment in Academic Theology', in Omenyo & Anum 2014: 49-84

Polk, Patrick A., 2014, '"Who's Dat Knocking at the Door?": A Tragicomic Ethiopian Spirit Delineation in Three Parts, in Johnson 2014: ??-?? (chapter 3)

Pullen, Ann Ellis, & Sarah Ruffing Robbins 2015, 'Seeing Mission Work through a Gendered Lens', in *Social Sciences and Missions* 28, 3-4: 288-326

[Nellie Arnott, who served as a Congregational mission teacher in the highlands of Angola from 1905–1912, left a rich archival record of her personal experiences, including private diaries and publications for women's mission magazines. Her writings trace her evolving attitude toward gender roles for missionaries and for Umbundu women whom she taught. Arnott provides a highly personalized and feminized glimpse into a changing central Angola, as Portuguese authority extended into the region. As Arnott left Angola in 1912, her goal was to es-

tablish a girls' boarding school there, but, while home on furlough, she married her long-time fiancé and did not return to Africa. Her candid personal writings allow a window into the development of her own social agency and a glimpse into the lives of Umbundu women (and men) as they negotiated evolving gender roles within an environment shaped by Portuguese political control as well as Congregational mission work.]

Punt, Jeremy, 2016, 'The Bible and Others: Root of Violence in Africa?', in Hunter & Kügler 2016: 35-57
[The relationship between violence and the Bible on the African continent goes back to early times, when the arriving colonists had the Bible in the one hand and a gun in the other. Through many centuries, the Bible was used to justify various kinds of violence and injustices in Africa ranging from slavery to land-dispossession. However, the most persistent and enduring violence for which the Bible has been and still is put to use, is Othering. Often sublime and unobtrusive, intermingled with social conventions and cultural norms, the appeal to the Bible to construct, rationalise and justify difference between selves and others is the root of much violence on the African continent. The complex connections between Bible-claimed politics of Othering and violence in Africa, past and present, are discussed with reference to the Pauline materials in the New Testament, in particular.]

Pype, Katrien, 2014, 'Religion, migration et esthétique des médias: Notes concernant la circulation et la réception des films provenant du Nigéria à Kinshasa', in *Social Compass* 61, 1 (March 2014): 30-38; PDF at: http://scp.sagepub.com/content/61/1/30.full.pdf+html
[In Kinshasa, films originating in Nigeria have become very popular. The author shows that the triad of migration, religion and media liberalization is dialectically related to the emergence of a new social and moral imaginary that, in its turn, has facilitated the reception of 'Nollywood' films in Kinshasa. These films have become an intrinsic part of Kinois charismatic Christianity, partly because of local forms of power and authority and, in particular, because of the new position of authority charismatic leaders have acquired. In fact, most of the latter obtained their position because of their familiarity with and proximity to Nigerian Pentecostal-Charismatic Christianity. The author thus demonstrates how migration and the Christian renewal have transformed the Kinois mediascape in different and unprecedented ways.]

Pype, Katrien, 2015, 'Funerary Comedies in Contemporary Kinshasa: Social Difference, Urban Communities and the Emergence of a Cultural Form', in *Africa* 85, 3: 467-477
[The article situates a new type of stand-up comedy, performed in Kinshasa's mourning spaces (*matanga*), within the city's social universe. This type of funerary joking, enacted by comedians unrelated to the bereaved, represents a clear departure from the customary funerary humour in which accepted jokers occupy particular social positions vis-à-vis the deceased. Following recent changes in the organization of mourning rituals within the circles of Kinshasa's wealthy, these rather intimate events are ever more open to 'strangers', who anticipate the spending capacities of the gathered crowd. Comedians constitute one among a wide range of outsider groups who approach the bereaved community as a space of opportunity. This emergent cultural form is utterly urban, and could only appear within urban life worlds where conviviality with others, and in particular an understanding of people's need to make a living in precarious circumstances, transforms the mourning community into an audience that pays for a cultural performance. Humour is not only derived from a symbolic difference between the poor and the rich, but also through the performance of exaggerated flattery, producing the

illusion of patronage and situating the comedian within a feigned patron–client relationship for the duration of that performance.]

Quashigah, Kofi, 2014, 'Religion and the Republican State in Africa: The Need for a Distanced Relationship', in *African Human Rights Law Journal* 14, 1: 78-92, PDF at: http://www.aclars.org/content/blurb/files/Chapter%20Quashigah_2014.pdf

[This article argues for a separation of religions from governance in the republican states. In this era of expansion of the concept of sovereignty and the generalisation of human rights, the influence of dominant religions on legislation and governance cannot be justified. Religion, if it is to be true to itself, should not allow its use for political gain and neither should it seek to usurp political power to advance its goals. To do otherwise will set the stage for the abuse of the rights of sections of citizens. The majority of African states are republican and it is argued that, having regard to the diverse nature of these states, it will be better for national cohesion if religions are excluded from the political and legal systems.]

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: ??-??

Redeker Hepner, Tricia, 2014, 'Religion, Repression, and Human Rights in Eritrea and the Diaspora', in *Journal of Religion in Africa* 44, 2: 151-188

[This paper analyzes the logic of the Eritrean state's repression of religious identities and institutions from a historical and transnational perspective. It argues that contemporary religious repression expresses cultural, political, and generational conflicts related to the internal dynamics of Eritrea's postrevolutionary transition, the transnational configuration of the nation-state, and larger preoccupations with the pressures of globalization. A key proposition is that repression of religion is related to both the modernist secularism of the nationalist regime and the ways in which human rights discourse intersects simultaneously with northern interventionism and transnational diaspora opposition to the Eritrean regime. Analyzing the Eritrean case with respect to contemporary critical scholarship on the tensions and contradictions inherent in secularism and human rights discourse highlights how their emancipatory potentials can be co-opted by regimes of power.]

Rey, Jeanne, 2015, 'Missing Prosperity: Economies of Blessings in Ghana and the Diaspora', in Heuser 2015: ??-??

Reynolds Whyte, Susan, Lotte Meinert & Julaina Obika 2015, 'Untying Wrongs in Northern Uganda', in Olsen & 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.]

Richman, Karen, 2014, 'Possession and Attachment: Notes on Moral Ritual Communication among Haitian Descent Groups', in Johnson 2014: ??-?? (chapter 8)

Rocklin, Alexander, 2015, ʻ*Obeah* and the Politics of Religion's Making and Unmaking in Colonial Trinidad', in *Journal of the American Academy of Religion* 83, 3: 697-721 [doi:10.1093/jaarel/lfv022]

[This article investigates the practices of itinerant Indian Trinidadian ritual specialists, *sadhus* and priests, and their contestations with colonial institutions over the definition of their practices. It examines on the one hand Indians' norm-bending healing and spirit working, often construed as *obeah* or witchcraft in the Caribbean. At the same time, it looks at the role of laws that determined what practices got to count as religion, and the ways in which courtrooms became sites where religion was actively (though unequally) made and unmade, by both colonial elites and subalterns. By examining Indian ritual specialists on trial for *obeah*, the article analyzes Indians' participation in such religion-making: the construction and reinforcement of boundaries between reified categories and the redescription of Indians' ostensibly non-normative practices in accordance with regnant colonial norms for religion.]

Rolsky, Louis Benjamin, 2012, ʻCharles H. Long and the Re-Orientation of American Religious History', in *Journal of the American Academy of Religion* 80, 3: 750-774

[This essay is a re-engagement with historian of religions Charles H. Long and his contributions to the study of religion and American religion and culture. I argue that Long provides scholars of American religious history with a much needed conceptual layering that locates "America" within the contexts of the Atlantic world, modernity, and cultural contact through exchange.]

Romberg, Raquel, 2014, ʻMimetic Corporeality, Discourse, and Indeterminacy in Spirit Possession', in Johnson 2014: ??-?? (chapter 9)

Ross, Kenneth R., 2014, 'Edinburgh 1910: Memory, Hope and Courage', in Omenyo & Anum 2014: 85-98

Rush, Dana, 2013, *Vodun in Coastal Benin: Unfinished, Open-Ended, Global*. Nashville [TN]: Vanderbilt University Press, 190 pp., ISBN 9780826519078 (hbk), $65

[Centered on the former slaving port of Ouidah, Benin, Dana Rush's research extends through Togo to Ghana, a region where exchanges of histories, ideas, and belief systems are given material forms. This is a land where Shango, Jesus, and the Buddha are all gods of *Vodun*; where Hindu and *Vodun* deities co-exist in symbiosis; where the spirits of people enslaved 150 years ago are paid tribute by the children of their long-lost masters; and where Haitian, Brazilian, and Cuban images, artists, and spirits remain relevant to contemporary West African practices. The book is richly illustrated with colour photographs of *Vodun* shrines, temple wall paintings, masquerades, and Hindu chromolithographs]

Sadouni, Samadia, 2011, *La controverse Islamo-Chrétienne en Afrique du Sud: Ahmed Deedat et les nouvelles formes de débat*. Aix-en-Provence: Presses Univérsitaires de Provence, 257 pp., ISBN 9782853997935 (pbk), €24

[La communauté indienne d'Afrique du Sud, présente depuis le XIXe siècle, est divisée par religions (notamment hindouisme et islam). Cette division, mise à profit par l'apartheid, a eu pour effet de souder fortement la communauté musulmane. Dès lors, certains religieux, notamment Ahmed Deedat, ont prôné une lutte idéologique contre le christianisme, parallèlement à un développement des services sociaux. Dépendant des aides financières du Pakistan et de l'Arabie Saoudite, Deedat n'a jamais remis en cause l'apartheid, système qui a permis son émergence. Sa polémique anti-chrétienne est pacifique et fondée sur le prêche, à la mani-

ère des évangélistes américains. Deedat, entièrement paralysé durant les dernières années de sa vie, a exercé une influence profonde sur la ʿprédication mondialisées’.]

Sadouni, Samadia, 2013,ʿ 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.]

Salomon, Noah, 2013, 'Evidence, Secrets, Truth: Debating Islamic Knowledge in Contemporary Sudan’, in *Journal of the American Academy of Religion* 81, 3: 820-851
[Scholars are at near consensus that contemporary Muslim societies are characterized by a democratization of access to knowledge and a levelling-out of the hierarchies involved in its transmission. However, while changes in configurations of knowledge and power toward more egalitarian access to both are undeniable, this article explores how one demographic—contemporary Sudanese Sufis in the context of a state-sponsored push toward the ʿIslamization of knowledge’—is both shaped by this new discursive context and is questioning the wisdom of its uncritical adoption. In doing so, this article seeks to move beyond dichotomies—mind/body, discursive/nondiscursive knowledge, Islamism/Sufism—that still characterize the study of Islamic mysticism while highlighting the integral nature of Sufi publics to the key debates which drive contemporary Islam. Through a close ethnographic reading of the lived-hermeneutics of Sufis who are embracing a theology of restricted knowledge (or, secrets), this article contributes to a broader discussion of the emergent politics of religious knowledge in our twenty-first century ʿinformation society’.]

Sanford, Mei-Mei, 2016, ʿ"The Hunter Thinks the Monkey Is Not Wise. The Monkey Is Wise, But Has Its Own Logic”: Multiple Divination Systems and Multiple Knowledge Systems in Yorùbá Religious Life’, in Olupona & Abiodun 2015: ??-?? (chapter 9)

Santen, José C.M. van, 2012, ʿThe *Tasbirwol* (Prayer Beads) under Attack: How the Common Practice of Counting One’s Beads Reveals Its Secrets in the Muslim Community of North Cameroon’, in Houtman & Meyer 2012: 180-197

Scheele, Judith, 2012, *Smugglers and Saints of the Sahara: Regional Connectivity in the Twentieth Century*. Cambridge: Cambridge University Press, 288 pp.., ISBN 9781107022126 (hbk), £62
[This book describes life on and around the contemporary border between Algeria and Mali, exploring current developments in a broad historical and socioeconomic context. Basing her findings on long-term fieldwork with trading families, truckers, smugglers and scholars, the author investigates the history of contemporary patterns of mobility from the late nineteenth century to the present. Through an analysis of family ties and local economic records, she shows how long-standing mobility and interdependence have shaped not only local economies, but also notions of social hierarchy, morality and political legitimacy, creating patterns

that endure today and that need to be taken into account in any empirically-grounded study of the region.]

Scheffler, Eben, 2016, 'The Historical Jesus and (non-)Violence: A Contemporary Challenge', in Hunter & Kügler 2016: 91-115

[The fact of the existence of Jesus of Nazareth is recognised in Judaism, Christianity and Islam and these religions are all in one way or another involved in the violent conflicts that still ravages our present-day world. Despite making the proposed task more difficult, in this contribution attention will therefore be paid to the historical Jesus' stance on violence (as contained in the Gospel tradition), our expressed hermeneutical intent being to address contemporary violence, in interpersonal relationships as well as on a global 'political' scale (e.g. war). After some remarks on the possibilities and limitations of historical Jesus research, Jesus' own stance or teaching on violence (e.g. blessed are the peacemakers, loving the enemy and turning the other cheek), as well his possible involvement in, or opposition to violence in the Palestinian and Roman context of his day will be scrutinised. The second, 'hermeneutical', part of the paper will consist of a reflection on the possibility of the contemporary appropriation of Jesus' (non-violent) stance in today's world.]

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

Schulz, Dorothea E., 2011, *Muslims and New Media in West Africa: Pathways to God.* Bloomington: Indiana University Press, 328 pp., ISBN: 978-0-253-22362 (pbk), $27.95

[Although Islam is not new to West Africa, new patterns of domestic economies, the promise of political liberalization, and the proliferation of new media have led to increased scrutiny of Islam in the public sphere. New media have created religious communities that are far more publicly engaged than they were in the past. The book expands ideas about religious life in West Africa, women's roles in religion, religion and popular culture, the meaning of religious experience in a charged environment, and how those who consume both religion and new media view their public and private selves.]

Schulz, Dorothea E., 2013, '(En)gendering Muslim Self-Assertiveness: Muslim Schooling and Female Elite Formation in Uganda', in *Journal of Religion in Africa* 43, 4: 396-425

[The article takes the role of school education in the historical marginalization of Muslims in Uganda to argue that recent transformations in the educational field have created new opportunities for Muslims to become professionally successful and to articulate a self-assertive identity as minority Muslims. The diversification of the field of primary, secondary, and higher education since the mid-1990s facilitated career options that had been unavailable to the majority of Muslims. Access to an education-based status is now possible for a wider segment of the Muslim population of Uganda. Yet in spite of long-standing efforts by representational bodies such as UMEA, educational reforms have not put an end to significant socio-economic and regional differences among Muslims. There are still notable inequalities in access to high-quality education that have existed historically between Muslims from different regions of Uganda. These unequal schooling opportunities delimit the pool of those Muslims who may access institutions of higher education and hence articulate a new, education-based middle-class identity.]

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

[This book was born out of collaboration between diplomats and scholars. In the post-9/11 era, the Netherlands Ministry of Foreign Affairs and Dutch diplomats felt that, in order to do their work well, they needed more knowledge about Islam and Muslims in the countries with or in which they were working. This is why the Islam Research Programme (IRP) was established. ASC researcher Mayke Kaag coordinated the programme on Islam in Senegal, that was one of the first and larger sections within the IRP and ran from 2009 to 2012. A team of senior and junior Senegalese and Dutch researchers investigated questions of interest to the Royal Netherlands Embassy in Dakar. Policy briefs and reports were written, networking meetings were held, a database was set up and a publication for a wider audience was also prepared. This book is the academic output of the Islam Programme Dakar. It was co-edited by three Senegalese colleagues, Abdourahmane Seck, Cheikh Guèye and Abdou Salam Fall, who had taken part in the programme. Junior and senior Senegalese scholars contributed chapters on the research they had done in the context of the Islam Programme Dakar and other scholars were also invited to contribute chapters that fitted our approach.]

[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.]

Selka, Stephen, 2014, ʿDemons and Money: Possessions in Brazilian Pentecostalism', in Johnson 2014: ??-?? (chapter 6)

Sewakpo, Honore, 2015,ʿ An African Perspective on Leadership in the Book of Titus', in *Ilorin Journal of Religious Studies* 5, 2: 1-22; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1214/646

[Leadership is central in Paul's letter to Titus. Previous studies have focused more on the arguments surrounding its Pauline authorship and the advice it gives on the pastoral care of the receiving communities, rather than the letter's contribution to the success of leadership in the Greco-Roman society. This paper, therefore, investigates leadership in Titus through the lens of an African leader who recognises that his people are also part of a society in which their aspiration to have credible leadership remains limited, albeit in more subtle ways than in Greco-Roman society. Using Abogunrin's approach to decolonising biblical interpretation in Africa, this paper reveals that leadership in the African context and in Titus is similar to some degree. It highlights the likely obstacles to credible leadership that bedevil contemporary Nigeria.]

Shaw, Mark, 2013, 'Local Revival and Global Expansion: The Case of African Christianity', in Adogame & Shankar 2013: ??-?/ (chapter 14)

Shittu, Abdulazeez Balogun, & Musa Adeyemi Olaofe 2015, ʿSituation of the *al-Majiri* System of Education in Contemporary Nigeria: Matters Arising', in *Ilorin Journal of Religious Studies* 5, 2: 37-46; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1215/647

[Like any other traditional system of education in other parts of the Muslim world, the *al-Majiri* system in Nigeria used to be a decent and reputable scheme that produced eminent scholars and policy makers. It mustered support and solidarity from all stakeholders and propelled the nation to enviable status in literacy, social, diplomatic and economic spheres, to mention a few. Its prominence however took a nosedive with the arrival of the British who hijacked the administrative power in the land and relegated all religious and traditional structures to the background. The upshot of this scenario paved the way for all forms of adulteration being smeared on the system today, which denigrates the whole structure. Numerous social vices are being linked to the managers and pupils of the scheme, which inevitably provoked calls for its abolition from some quarters. This paper holistically examines the scheme and scrutinises its operability, viability and sustainability for today's world. Besides being historical and analytical in its disposition, the paper exploits the philosophical method in proffering practicable suggestions on how the scheme could be properly managed and integrated into the modern system of education to realise its objectives.]

Sicard, Sigurd von, 2015, ʿThe Role of Religious Leaders in Promoting Reconciliation in Sudan', in Douglas Pratt, Jon Hoover, John Davies & John Chesworth (eds.) 2015, *The Character of Christian-Muslim Encounter: Essays in Honour of David Thomas*. Leiden, Brill 365-380

Silva, Sónia, 2011, *Along an African Border: Angolan Refugees and Their Divination Baskets*. Philadelphia: University of Pennsylvania Press, 2011. 172 pp., ISBN 978-0-8122-2268-5 (pbk), $24.95, £16.50

[Silva examines how Angolan refugees living in Zambia use these divination baskets (*lipele*) to cope with daily life in a new land. She documents the special processes involved in weaving the baskets and transforming them into oracles. She speaks with diviners who make their living interpreting *lipele* messages and speaks also with their knowledge-seeking clients. To the Luvale, these baskets are capable of thinking, hearing, judging, and responding. They [are believed to] communicate by means of *jipelo* articles drawn in configurations, [to] interact with persons and other objects, punish wrongdoers, assist people in need, and, much like humans, [to] go through a life course that is marked with an initiation ceremony and a special burial. The *lipele* functions in a state between object and person. Notably absent from *lipele* divination is any discussion or representation in the form of symbolic objects of the violence in Angola or the Luvale's relocation struggles—instead, the consultation focuses on age-old personal issues of illness, reproduction, and death. As Silva demonstrates in this sophisticated and richly illustrated ethnography, *lipele* help people maintain their links to kin and tradition in a world of transience and uncertainty.]

Silva, Sónia, 2015, ʿPolitical Evil: Witchcraft from the Perspective of the Bewitched', in Olsen & van Beek 2015: ??-??

Sinner, Rudolf von, 2015, ʿ"Struggling with Africa: Theology of Prosperity in and from Brazil', in Heuser 2015: ??-??

Skinner, David E., 2013, ʿConversion to Islam and the Promotion of "Modern" Islamic Schools in Ghana', in *Journal of Religion in Africa* 43, 4: 426-450

[This article analyzes the transformation of Islamic education from *makaranta* (schools for the study of the Qurʾān) to what are called English/Arabic schools, which combine Islamic studies with a British curriculum taught in the English language. These schools were initially founded in coastal Ghana during the late nineteenth and early twentieth centuries, primarily by missionaries who had converted from Christianity and had had English-language educa-

tion or by agents of the Ahmadiyya Muslim Mission based in London. The purposes of these schools were to provide instruction to allow young people to be competitive in the colonial, Christian-influenced social and economic structure, and to promote conversion to Islam among the coastal populations. New Islamic missionary organizations developed throughout the colonial and postcolonial eras to fulfil these purposes, and English/Arabic schools were integrated into the national educational system by the end of the twentieth century. Indigenous and transnational governmental organizations competed by establishing schools in order to promote Islamic ideas and practices and to integrate Ghanaian Muslims into the wider Muslim world.]

Smith, R. Drew, 2015, ʿUrban Marginality, Religious Liminality, and the Black Poorʾ, in *HTS Teologiese Studies / Theological Studies* 71, 3: 8 pp.; PDF at:
http://www.hts.org.za/index.php/HTS/article/view/3079
[A growing number of persons approach matters of faith informally rather than formally and individually rather than institutionally. The implications of this are that among 21st century populations informal religious formation may be as important as or more important than the formation taking place via formal religious channels. A central emphasis of this article is that this is especially true among more socially marginalised populations, not simply because they may not enjoy the same level of access to formal institutions, but also because they may regard those institutions as spiritually and culturally restrictive and exclusionary. This article uses, firstly, original and unique survey data generated from neighbourhood studies the author directed in low-income contexts within several U.S. cities and within Pretoria, South Africa. And, secondly, it analyses the informal ways in which the urban poor engage Christian ideas and practices – an aspect of urban religion that has not received adequate scholarly attention.]

Sodiq, Yushau, 2015, ʿIslamic Communities in United States: Issues of Religious and Socio-Political Identityʾ, in Aderibigbe & Jones Medine 2015: ??-?? (ch. 20)

Sourou, Jean-Baptiste, 2014, ʿAfrican Traditional Religion and the Catholic Church in the Light of the Synods for Africa: 1994 and 2009ʾ, in *African Human Rights Law Journal* 14, 1: 142-149; PDF at: http://www.aclars.org/content/blurb/files/Chapter%20Sourou_2014.pdf
[This article describes the relationship between African traditional religions and the Catholic Church as it has evolved following the two Synods for Africa in 1994 and 2009, which themselves followed from and reflected the new openness to interreligious dialogue in the wake of the Second Vatican Council. The article chronicles the various actions and pronouncements of the Pontifical Council for Interreligious Dialogue concerning relations with ATR, as well as the post-Synodal exhortations of Pope John Paul II and Pope Benedict XVI on evangelisation and African religions.]

Spencer, Leon P., 2013, *Toward an African Church in Mozambique: Kamba Simango and the Protestant Community in Manica and Sofala, 1892–1945*. Lilongwe, Malawi: Mzuni Press, 173 pp., ISBN 9789996027062 (pbk), £18.95 / $26.95.
[Spencer explores the life of the evangelical Protestant community in the Manica and Sofala region of Mozambique. He first focuses on how missionary activity intersected with the policies of the colonial Portuguese government, especially after the Salazar regime began promoting its vision of a unified national project in the 1930s, which left little room for English-speaking Protestant missionaries in its colonies. His second section, in which Kamba Simango is central to the story, focuses mostly on the activities of the two African evangelical organizations that emerged in the region as missionary influenced waned, the Associação E-

vangélica and the Grémio Negrófilio; on the motives of and tensions among their mostly Ndau leadership; and on the reasons for their eventual dissolution in 1944 at the hands of the Portuguese authorities.]

Stambach, Amy, & Aikande C. Kwayu 2013, 'Take the Gift of My Child and Return Something to Me: On Children, Chagga Trust, and a New American Evangelical Orphanage on Mount Kilimanjaro', in *Journal of Religion in Africa* 43, 4: 379-395

[This essay examines local and international Christian efforts on Mount Kilimanjaro to educate children. A prevailing idea among people who live on the mountain is that children engender trust and trade. This idea is illuminated through the adage 'Take the gift of my child and return something to me' and is embedded in the concept of Chagga trust. The latter is both an ethical mode and a social entity. Local ideas of children and trust partly overlap with but also differ from American evangelical missionaries' views of children as needing to be safeguarded. Analysis of differences reveals that while religious missions have long played a role in providing education, the dynamics of privatization have changed the manner in which local leaders and international missionaries interact. Previous interactions were regular and routine; today's are fewer, more contractual, and more formalized. The analysis presented here broadens and qualifies existing research that simply states that evangelicalism and the privatization of education helps the poor.]

Stanley, Brian 2014, 'The Missionary and the Rainmaker: David Livingstone, the Bakwena, and the Nature of Medicine', in *Social Sciences and Missions* 27, 2-3: 145-162

[The dialogue between the missionary and the rainmaker found in various forms in David Livingstone's writings needs to be interpreted against the background of Livingstone's relationship with the Bakwena during the late 1840s, a time of severe drought and one in which chief Sechele's repudiation of his rainmaking functions after his baptism [was believed to] threaten[ed] the displeasure of the ancestors. Livingstone's recording of the dialogue reveals his indebtedness to the moral philosophy of the Scottish thinker, Thomas Dick, but also suggests that Livingstone remained fascinated by the very African cosmology that his Christian faith and Scottish scientism led him to repudiate.]

Stroeken, Koen, 2011, 'Resident Violence: Miner *Mwanga* Magic as a War-technology Anthropology', in *Critical Interventions: A Forum for Social Analysis* 13:120-134; PDF at: https://www.academia.edu/9115696/Albinicide_and_human_sacrifice_in_Eastern_Africa_The_carrion_system

[This article introduces besides subsiding violence and organised violence, a third type of violence: one that resides. The so-called Albino killings (or albinicidal magic) in Mwanza are both culturally and socio-economically products of the 'carrion system': the current (1) segregation of (2) fields of competition that (3) conserves the status quo.]

Stroeken, Koen, 2012, *Moral Power: The Magic of Witchcraft*. Oxford/New York: Berghahn Books, 284 pp., ISBN 9780857456601 (pbk), $29.95

[Neither power nor morality but both. Moral power is what Sukuma farmers in Tanzania in times of crisis attribute to an unknown figure they call their witch. A universal process is involved, as much bodily as social, which obstructs the patient's recovery. Healers turn the table on the witch through rituals showing that the community and the ancestral spirits side with the victim. In contrast to biomedicine, their magic and divination introduce moral values that assess the state of the system and that remove the obstacles to what is taken as key: self-healing. The implied 'sensory shifts' and therapeutic effectiveness have largely eluded the literature on witchcraft. This book shows how to comprehend culture other than through the

prism of identity politics. It offers a framework to comprehend the rise of witch killings and human sacrifice, just as ritual initiation disappears.]

Sundermeier, Theo, 2012, 'Spiritism: A Legitimate Model of Inculturation?', in Omenyo & Anum 2014: 305-313

Sundnes Drønen, Tomas, '"Now I Dress Well. Now I Work Hard": Pentecostalism, Prosperity, and Economic Development in Cameroon', in Heuser 2015: ??-??

Táíwò, Olúfeìòmi, 2016, '*Kín N'Ifá Wí*?: Philosophical Issues in Ifá Divination', in Olupona & Abiodun 2015: ??-?? (chapter 7)

Tall, Emmanuelle Kadya, 2014, 'On Representation and Power: Portrait of a Vodun Leader in Present-day Benin', in *Africa* 84, 2; 246-268

[In this paper, the author discusses the power of *vodun* leaders in present-day Benin, and more specifically anti-witchcraft cults born from the encounter with world religions. Offering an analysis inspired by Louis Marin's theory on power in its representation, the author illustrates her analysis through the portrait of a *vodun* leader with a view to escape from a functionalist analysis of occult power or syncretism. With the baroque mirror metaphor conceived as a device, which underscores what it is that connects heterogeneous practices, Tall describes what is shown in the rituals and practices of a *vodun* leader and emphasizes the centrality of the transubstantiation phenomenon in the production of a community of believers.]

Tamale, Sylvia, 'Exploring the Contours of African Sexualities: Religion, Law and Society', in *African Human Rights Law Journal* 14, 1: 150-177; PDF at:
http://www.aclars.org/content/blurb/files/Chapter%20Tamale_2014.pdf

[This article explores of the diverse ways through which organised religion, personal spiritual convictions, culture and the law shape, challenge and potentially transform the sexualities of African peoples. I argue that, through the intersection of religion, statutory law and reinterpreted traditional customs, the complexity of African sexualities (particularly those of women) is instrumentalised, controlled and regulated by the patriarchal state. As sources of power, the institutions of culture, religion and law structure sexual morality in such a way that it congeals into states of domination. Attempts to assert sexual citizenship have spawned social movements on the continent, challenging the dominant sexual discourses and demanding increased sexual autonomy and freedom. These movements have the potential to profoundly reshape our understanding of the links between sexualities and religion.]

Tetzlaff, Rainer, 2015, 'Political Architecture of Poverty: On Changing Patterns of "African Identity"', in Heuser 2015: ??-??

Thornton, John K., 2013, 'The Kingdom of Kongo and the Counter Reformation', in *Social Sciences and Missions* 26, 1: 40–58

[From early contact with the Portuguese and conversion to Christianity in the late 15th century and continuing through the Counter Reformation, the Kingdom of Kongo resisted Portuguese colonialism while remaining steadfastly loyal to the Roman Catholic Church. Against the turbulent backdrop of the growing Atlantic slave trade, internal conflict and power struggles, and Portuguese presence in Luanda, Kongo repeatedly resisted the temptation to break from Rome and establish its own Church, in spite of Portuguese control of the Episcopate. In the late 16th century King Álvaro clashed with the Portuguese Bishop, but remained faithful to the church in Rome. In the early 17th century, Kongo armies repelled Portuguese invasions from the south while kings continued to lobby for more Jesuit and later Italian Capuchin missionaries, whom they needed, above all, to perform sacraments vital to Kongolese Catholics. Another opportunity to split from Rome came when Dona Beatriz Kimpa Vita created the

Antonian movement in 1704 and denounced the Catholic Church. Instead, she was captured and burned at the stake while King Pedro IV remained faithful to the Capuchin missionaries. In contrast to Portuguese Angola, where Jesuits were deeply implicated in slave trading, the Capuchins in Kongo did not own slaves and, for the most part, both resisted and criticized the slave trade.]

Thurston, Alexander, 2015, ʻThe Salafi Ideal of Electronic Media as an Intellectual Meritocracy in Kano, Nigeria', in *Journal of the American Academy of Religion* 83, 4: 1058-1083

[Like other contemporary ʻfundamentalist' communities, Nigerian Salafis have proven adept at transmitting messages and winning followers through electronic media. This article argues that Nigerian Salafis pursue an ideal of electronic media as spaces where an intellectual meritocracy, based on the ability to deploy proof-texts, can flourish. This ideal derives from Salafi conceptions of religious knowledge and draws its impetus from Nigerian Salafis' status as a minority that faces political and theological opponents with greater institutional power. Salafis engage media in an attempt to level the playing field. They work strategically with religious knowledge: they extend the status of proof-texts to media other than scripture, and they present messages in locally resonant idioms. Nigerian Salafis exemplify one way in which religious communities seek to manage new media spaces where the meaning of texts, the boundary between public and private, and the nature of religious authority are questioned and transformed.]

Tjelle, Kristen Fjelde, 2014, *Missionary Masculinity, 1870–1930: The Norwegian Missionaries in South-East Africa*. Basingstoke: Palgrave Macmillan, 325 pp., ISBN 9781137336354 (hbk), £60

[Using case studies of Norwegian Mission Society members the author argues that missionary masculinity was the result of a complex dialogue between the ideals of male ʻself-making' associated with the late nineteenth century and the Christian ideal of self-denial. This masculinity was also the product of the tension between male missionaries' identity as modern professional breadwinners and their identity as ʻpre-modern' patriarchs whose calling demanded the integration of their private lives and their public roles as missionaries. Missionary manliness (or appropriate mission masculinity) supported the upward social mobility of Norwegian men from fairly humble backgrounds and, more importantly, gave them power – but power that was always threatened by the dangers of inappropriate mission masculinity – or unmanliness.]

Tofa, Eliot, 2013, ʻHow the Johanne Marange Church Interprets the Scripture in Relation to HIV and AIDS', in E.M. Kalengyo, J.N. Amanze & I.D. Ayegboyin (eds.) 2013, *Our Burning Issues: A Pan African Response*. Nairobi: All Africa Conference of Churches, 119-125

Trevisan Semi, Emanuela, & Shalva Weil (eds.) 2011, *Beta Israel: the Jews of Ethiopia and Beyond: History, Identity and Borders*. Venice [Italy]: Editrice Cafoscarina, 198 pp., ISBN 9788875432867 (pbk), €20

[This volume brings together a selection of papers that were presented in two international conferences hosted by SOSTEJE (Society for the Study of Ethiopian Jewry) held in Florence in October 2007 and in Gondar, Ethiopia in November 2009. It focuses around the issues of history, identity and borders concerning the *Beta Israel* (Jews of Ethiopia). The *Beta Israel* practised ancient Jewish rites, which were quite different from Rabbinic lore, and their performance of liturgy was characterized by distinct, unique musical phenomena. The authors come from a wide range of disciplines, including anthropology, literature, ethno-musicology and Jewish studies granting the volume a unique interdisciplinary perspective. This collection

provides a novel view of different and evolving identities of the "Beta Israel" from the early twentieth century till today, fanning out from a Hebraic-type of Judaism, to a loosely-defined view of Judaism, as expressed by other groups who regard the Beta Israel as their role model.]

Trevisan Semi, Emanuela, 2012, 'Slouschz and the Quest for Indigenous African Jews', in Bruder & Parfit 2012: 192-203

Trinitapoli, Jenny, & Alexander Weinreb 2012, *Religion and AIDS in Africa*. Oxford: Oxford University Press, 296 pp., ISBN 978-0195335941 (hbk), $33.95

[The African AIDS epidemic has sparked fierce debate over the role of religion. Some scholars and activists argue that religion is contributing to the spread of HIV and to the stigmatization of people living with AIDS. Others claim that religion reduces the spread of HIV and promotes care and support for the sick and their survivors. *Religion and AIDS in Africa* offers the first comprehensive empirical account of the impact of religion on the AIDS epidemic. The authors draw upon extensive fieldwork in Malawi, including hundreds of interviews with religious leaders and lay people, and survey data from more than 30 other sub-Saharan African countries. Their research confirms the importance of religious narratives and institutions in everything related to AIDS in Africa. Among other key findings, they show that a combination of religious and biomedical approaches to prevention reduces risk most effectively; that a significant minority of religious leaders encourage condom use; that Christian congregations in particular play a crucial role in easing suffering among the sick and their dependents; and that religious spaces in general are vital for disseminating information and developing new strategies for HIV prevention and AIDS mitigation.]

Trovalla, Ulrika, 2015, 'Haunted by Absent Others: Movements of Evil in a Nigerian City', in Olsen & van Beek 2015: ??-??

Uzodike, U.O., & C. Isike 2012, 'Towards a Theoretical and Cultural Analysis of Dangerous Masculinities in Contemporary Africa: Can We Reinvent African Patriarchies to Curb HIV and AIDS?', in Ezra Chitando & S. Chirongoma (eds.) 2012, *Redemptive Masculinities: Men, HIV and Religion*. Geneva: WCC Publications, 31-54

Vähäkangas, Mika, 2015, 'Babu wa Loliondo: Healing the Tensions between Tanzanian Worlds', in *Journal of Religion in Africa* 45, 1: 3-36

[Tanzanian Ambilikile Mwasapila aka Babu wa Loliondo, a retired Lutheran countryside pastor, suddenly became the most visible media personality and healer in East Africa for half a year in 2011. He had received dreams in which God provided him with the recipe for a herbal medicine that would heal all maladies. Lutheran bishops who had all but abandoned the elderly pastor in his former remote mission field eagerly approved his ministry, while reception in Charismatic churches was mixed. After initial suspicion, the government strongly backed him, and the national research hospital vaguely endorsed the medicine, which is essentially the same as traditional medicine in several ethnic groups. Thus, in this ministry modern scientific, Christian, and traditional worldviews suddenly corresponded, thereby easing the tensions between the three lifeworlds of Tanzanian Christians. After the deaths of several hiv-positive patients who had abandoned antiretroviral (arv) drugs, the magic of the healer vanished.]

Vengeyi, Elizabeth, 2012, 'The Bible as a Source of Strength among Zimbabwean Women during Socio-Economic and Political Crises', in M.R. Gunda & J. Kügler (eds.) 2012, *Bible and Politics in Africa*. Bamberg: University of Bamberg Press, 363-378 (= BiAS, 7)

Vengeyi, Elizabeth, 2013, 'Gender-Based Violence in the Johane Marange Apostolic Church in Zimbabwe: A Critique', in Ezra Chitando & S. Chirongoma (eds.) 2013, *Justice Not Silence: Churches Facing Sexual and Gender-based Violence*. Stellenbosch: Sun Press, 63-76

Vengeyi, Elizabeth, 2016, 'The Bible, Violence, Women, and African Initiated Churches in Zimbabwe', in Hunter & Kügler 2016: 257-268

[This article begins by defining violence from a human rights perspective. The article proceeds to highlight the various forms of violence which prevail in most African Initiated Churches that have seen biblical interpretation being part to. Such forms of violence include sexual violence, emotional or psychological violence, and domestic violence. It also offers a section on positive interpretations of the Bible where-by these churches have been fighting against violence in some spheres. The article also offers a critique of the "one size fits all" interpretations of the Bible, for this may promote violence against others. I argue that there is need to interpret biblical texts as products of their communities. With this approach, some biblical texts may (while some may not) respond to the needs of our contemporary communities.]

Vengeyi, Obvious, 2011, ' Mapositori Churches and Politics in Zimbabwe: Political Dramas to Win the Support of Mapositori Churches', in Exchange 40/4, 351-368

Verster, Pieter, 2016, 'Violence in Africa and Violence in the Atonement: Possible Solutions', in Hunter & Kügler 2016: 179-202

[The Christian gospel is a gospel of peace, but are there not elements of violence in the atonement? Feminist theologians and others question the way in which the atonement was achieved, even if the atonement does not implicate God as violent. Does the Gospel have an answer to the violence of the communities in Africa if it has violence as a central aspect of deliverance itself? Many solutions are proposed, specifically the Christus Victor suggestion, where Christ also became a victim rather than the object of God's wrath against sinners. However, the way in which God, in His glory, judges and saves, must not be equated with human ways and ideas. God is absolutely holy and His glorious love is present in the atonement where Christ, as God and human being, takes upon Himself the fullness of human sins. He is the One in the place of others who gives Himself up so that God's anger against sin may be taken away. He has done this exactly so that violence must end.]

Vieira, Gérard, (ed.) 2012-2014, *Le Père Duparquet: missionnaire ou explorateur?: tome I: l'obsession des colonies portugaises; tome II: espoirs et échec de la mission en terre portugaise; tome III: de l'exil à Bagamoyo au succes de Landan*. Paris, Karthala, ISBN 978-2811112288 (pbk.), $251.53

[Le père Charles Duparquet, missionnaire spiritain hors normes né en 1830, a parcouru l'Afrique entre 1855 et 1888, date de sa mort à Loango. Constamment en relation avec la maison mère des Spiritains, il a raconté ses voyages, ses découvertes, ses rencontres. Duparquet a pour préoccupation essentielle la relance des missions dans les régions autrefois touchées par l'Évangile et la création pour cela d'un clergé indigène. En 1855, il part au Gabon. Ses idées semblent trop neuves aux missionnaires plus anciens et il doit regagner la France. Le supérieur général le charge alors de la formation des futurs missionnaires. Ses lettres parlent de l'éducation de ces derniers, mais les plus longues sont consacrées à la description des côtes d'Afrique visitées par lui pendant ses voyages. Le premier volume (2012) racontait ses premiers contact avec l'Afrique (écrits de 1855 à 1865). Le deuxième tome (2013) contient les écrits de 1866 à 1869: le père Duparquet essaie de relancer la mission du Congo et de l'Angola à partir de Mossamédès, mais les autorités portugaises ont peur qu'un missionnaire fran-

çais ne travaille pour la France. Comprenant la nécessité de mener l'évangélisation avec des sujets portugais, il quitte l'Afrique et crée un petit séminaire à Santarem au Portugal. Il rencontre les membres du gouvernement portugais pour obtenir l'autorisation de fonder un séminaire à Mossamédès. On lui fait beaucoup de promesses, jamais suivies d'effet. Rentré en France en 1869, Duparquet ne désire plus qu'un poste de professeur dans un des scolasticats spiritains. Mais le supérieur général l'envoie fonder un séminaire à Bagamoyo en Afrique de l'Est. C'est là que commence le troisième volume des écrits. L'«exil» à Bagamoyo est une période d'épreuve. Le petit séminaire est déjà commencé. Son idée est toujours de relancer la mission du Congo. Le Conseil général spiritain accepte en 1873 un nouvel essai, en dehors des possessions portugaises. Avec le père Carrie, Duparquet fonde la mission de Landana, dans l'enclave de Cabinda. Le troisième volume des écrits de Duparquet présente un moment essentiel de sa vie: il peut enfin mettre en pratique sa conception de la mission.]

Vokes, Richard, 2013, *Ghosts of Kanungu: Fertility, Secrecy & Exchange in the Great Lakes of East Africa*. Martlesham [Suffolk]: James Currey, 256 pp., ISBN 9781847010728 (pbk), £18.99

[On 17 March 2000 several hundred members of a charismatic Christian sect, the Movement for the Restoration of the Ten Commandments of God (MRTC), burnt to death in the group's headquarters in the Southwest Ugandan village of Kanungu. Days later the Ugandan police discovered a series of mass graves containing over 400 bodies on various other properties belonging to the sect. Was this mass suicide or mass murder? Based on eight years of historical and ethnographic research, the author provides a comprehensive and scholarly account of the MRTC and of the events leading up to the inferno. He argues that none of these events can be understood without reference to a broader social history of Southwestern Uganda during the twentieth century, in which anti-colonial movements, Catholic White Fathers missionaries, colonial relocation schemes, the breakdown of the Ugandan state, post-war reconstruction, the onset of HIV/AIDS, and the transformation of the regional Nyabingi fertility cult into a Marian church with worldwide connections, all played their part.]

Wanjiru, Njiru P., & Ezra Chitando 2013, 'Contextual Bible Study as a Strategy for Combating Sexual and Gender-based Violence', in Ezra Chitando & S. Chirongoma (eds.) 2013, *Justice Not Silence: Churches Facing Sexual and Gender-Based Violence*. Stellenbosch: Sun Press, 241-253

Wario, Hakano Abdi, & Ramzi Ben Amara 2013, 'Door to Door *Da'wa* in Africa: Dynamics of Proselytization in Yan Izala and Tablīghī Jamāat', in Adogame & Shankar 2013: ??-?? (chapter 8)

Weber, Hans-Ruedi, 2012, 'Biblical Faith and Culture', in Omenyo & Anum 2014: 271-280

Weil, Shalva, 2012, Longing for Jerusalem among the Beta Israel of Ethiopia, in Bruder & Parfit 2012: 204-218

Wendland, Ernst R., 2016, 'Poeticizing the Psalter in an African Language; From Poetry into Poetry, with Special Reference to Psalm 13 – "How long, O Lord…!?"', in *Open Theology* 2, 1 (April 2016): 165-178; PDF at:
http://www.degruyter.com/dg/viewarticle.fullcontentlink:pdfeventlink/$002fj$002fopth.2016.2.issue-1$002fopth-2016-0013$002fopth-2016-0013.pdf/opth-2016-0013.pdf?format=INT&t:ac=j$002fopth.2016.2.issue-1$002fopth-2016-0013$002fopth-2016-0013.xml

[This study illustrates the application of a literary methodology to the analysis and translation of biblical poetry. The aim is twofold: first and foundational, to reveal salient aspects of the

beauty and power of Psalm 13 in the original Hebrew; and second, to experiment with different methods of communicating the original meaning of the psalmist's passionate prayer with respect to lyric form, content, and function in Chichewa, a major Bantu language. After a thorough examination of the principal structural and stylistic features of the biblical text, a typical lament psalm, several published and unpublished Chewa translations are critically discussed. The ultimate purpose is, as the title of this paper suggests, to produce an acceptable, functionally equivalent, poetic version of the Hebrew text in the vernacular. In conclusion, the main principles illustrated in this study are summarized in an effort to encourage more dynamic, idiomatic, indeed melodic translations of the Scriptures in local languages, where circumstances allow. "How long" must so many reader-hearers suffer under the burden of a less than communicative version of the Psalter in their mother tongue?]

Werbner, Pnina, 2014, 'Between Ontological Transformation and the Imagination of Tradition: Girls' Puberty Rituals in Twenty-first Century Botswana', in *Journal of Religion in Africa* 44, 3-4: 355-385

[The paper contrasts Tswapong puberty ritual, the *mothei*, conceived of as effecting an ontological change in being and personhood, with the newly invented Kgatla puberty ritual. The latter, it is argued, while reflecting authority and embracing a collective tribal identity, lacks the ordeals of death and rebirth inherent in the *mothei* ritual. I propose that rituals may lose aspects of their ontological inscription of gendered personhood and subjectivity while assuming new political or policy-related functions. The paradox highlighted is that despite endowing girls with 'dignity' and moral agency within a 'society of women', Tswapong girls are increasingly refusing to be initiated in the face of 'modern times', backed by teachers who regard the ritual as archaic, while concurrently southern Tswana Kgatla are enthusiastically mobilising mass girls' initiations under the supervision of Kgatla royals with political agendas. My paper reflects on these apparent paradoxes of cultural authenticity as rituals change, hybridise, and are reinvented.]

Werner, Dietrich, 2014, 'Challenges and Major Tasks for Ecumenical Theological Education in the 21st Century', in Omenyo & Anum 2014: 23-48

West, Gerald, 2012, 'Liberation Hermeneutics in South Africa', in Omenyo & Anum 2014: 341-382

Wilmsen, Edwin N., 2014, 'Myths, Gender, Birds, Beads: A Reading of Iron Age Hill Sites in Interior Southern Africa', in *Africa* 84, 3: 398-423

[Homologous origin myths concerning the Tsodilo Hills in north-western Botswana, Polombwe hill at the southern tip of Lake Tanganyika in Zambia and Kaphiri-Ntiwa hill in northern Malawi are examined. Parallels are drawn between the myths, where, in the process of creation, a primal pair in undifferentiated space and time passes through a series of liminal states, thereby bringing structure to the landscape and legitimacy to society in Iron Age Central and Southern Africa. These myths narrate the instituting of social legitimacy in their respective societies based on a resolution of the inherent contradiction between the concepts of authority and power, lineage and land. The structure of rights to possession of land is examined, and the text considers the role of sumptuary goods such as glass beads and metonymic signifiers such as birds within this structure. This study examines the prominence of hilltops as the residence of paranormal power and its association with human authority, and relates this to the archaeological interpretation of the Iron Age site Nqoma (Tsodilo Hills); this is compared with Bosutswe (eastern Botswana), Mapungubwe (Shashe-Limpopo basin), and the Shona Mwari myth recorded by Frobenius as used by Huffman in his analysis of Great Zimbabwe.]

Wirtz, Kristina, 2013, 'Spirit Materialities in Cuban Folk Religion: Realms of Imaginative Possibility', in Blanes & Espirito Santo 2013: ??-??, chapter 7

Wirtz, Kristina, 2014, 'Spiritual Agency, Materiality, and Knowledge in Cuba', in Johnson 2014: ??-?? (chapter 4)

Witte, Marleen de, 2014, 'Médias religieux, esprits voyageurs: Diffusion publique et secret dans le Pentecôtisme et dans la religion traditionnelle au Ghana', in *Social Compass* 61, 1 (March 2014): 11-20; PDF at: http://scp.sagepub.com/content/61/1/11.full.pdf+html

[This article compares the role of media in three religious movements in Ghana, a country where the mediascape has undergone fundamental changes since the 1990s. It shows how visual mediation, mobility and the spiritual domain are intertwined, and demonstrates how media evoke both a public and a secret realm, as distinct yet connected spheres. The ethnography documents how this negotiation of public and secret finds itself at the heart of charismatic Pentecostalism, neo-traditional African religion, and traditional spiritual practices – three religions that situate themselves differently in public space but are interrelated and heavily interdependent.]

Wolputte, Steven van, Anne Mélice & Katrien Pype 2014, 'Introduction: Visions du paradis / Visions of Pardise', in *Social Compass* 61, 1: 3-10; PDF at: http://scp.sagepub.com/content/61/1/3.full.pdf+html

Wuaku, Albert, 2013, 'Exploring the South-South Trajectory of Global Religious Flows: The Origins of Ghana's Hinduism', in Adogame & Shankar 2013: ??-?? (chapter 7)

Wyk, Ilana van, 2014, *The Universal Church of the Kingdom of God in South Africa: A Church of Strangers*. New York [NY]: Cambridge University Press, 299 pp., ISBN 9780520284234 (pbk), $34.95

[The Universal Church of the Kingdom of God (UCKG), a church of Brazilian origin, has been enormously successful in establishing branches and attracting followers in post-apartheid South Africa. Unlike other Pentecostal Charismatic churches (PCCs), the UCKG insists that relationships with God be devoid of 'emotions', that socialisation between members be kept to a minimum and that charity and fellowship are 'useless' in materialising God's blessings. Instead, the UCKG urges members to sacrifice large sums of money to God for delivering wealth, health, social harmony and happiness. While outsiders condemn these rituals as empty or manipulative, this book shows that they are locally meaningful, demand sincerity to work, have limits and are informed by local ideas about human bodies, agency and ontological balance. As an ethnography of people rather than of institutions, this book offers fresh insights into the mass PCC movement that has swept across Africa since the early 1990s]

Young, Richard F., 2012, 'Between Englishness and Ethiopianism: Making Space for Intercultural Theology', in *Ghana Bulletin of Theology NS* 4 (December 2012): 1-13

[Originally an address delivered to open the 2010-11 academic year at Princeton Theological Seminary, the essay grounds itself in the Ephesians vision of a New Humanity and articulates a theological orientation that discourages trivialization of cultural particularities. It then opens a conversation on the necessity of intercultural theology. As theological curricula are usually overcrowded, a case is argued that to make space, someone (a discipline, etc.) will have to yield space. To envision the possibility, I use a Ghanaian novel, *Ethiopia Unbound* (1911), as evidence of the creative power unleashed, theologically, when the practice of havng cross-cultural interlocutors is fostered in students.]

Young, W. John, 2013, 'A Hostile Tribe Made Him Their Chief: Edwin W. Smith (1876-1957) and Anthropology', in *Social Sciences and Missions* 26, 2-3: 226-252
[This paper offers a brief account of the rise of British anthropology followed by a survey of the writings of Edwin W. Smith (1876-1957) on the subject. Smith, from a Primitive Methodist background, is the only missionary of any denomination to be President of the Royal Anthropological Institute. From an Africanist perspective Smith promoted applied anthropology as a tool for mission and development and encouraged anthropological research in a changing Africa. His contribution and approach will be evaluated in the context of modern reflections on anthropology and mission in the imperial era.]

Zakaria, Seebaway, 2015, 'Rhetoric and Praxis of Ghanaian Salafi and Sufi Muslims: Analogies with Prosperity Gospel', in Heuser 2015: ??-??

Zapf, Chr. Lucas, 2015, 'Martin Luther, Wealth and Labor: The Market Economy's Links to Prosperity Gospel', in Heuser 2015: ??-??

Zellelew, Tilahun Bejitual, 2014, 'Meat Abstinence and its Positive Environmental Effect: Examining the Fasting Etiquettes of the Ethiopian Orthodox Church', in *Critical Research on Religion* 2, 2 (August 2014); 134-146
[Meat abstinence, as is practiced in some religions, has a positive impact on reducing the damages that the process of meat production inflicts on the environment. The Ethiopian Orthodox Christians observe fasting by abstaining from meat for more than half a year, and this seems to do the environment and economy some good. Religion has been playing a regulatory role between ever-increasing meat demands and the country's fast-growing meat and live animal exports. The article concludes that individuals' tendency to drift from religious life practices, coupled with a growing middle class that can afford to buy meat regularly, and the country's need to maximize foreign currency through meat and livestock exportation, is likely to see Ethiopia introduce intensive livestock production in the not too distant future, to meet domestic meat demands and increase livestock export earnings.]

Zianga, Jonas, 2011. *From the Promised Land: Modern Discourse on African Jewry*. Beersheba: Ben-Gurion University of the Negev Press, 154 pp., ISBN 978-965-536-051-6

Ziefle, Joshua R., 2013, *David du Plessis and the Assemblies of God: The Struggle for the Soul of a Movement*. Leiden: Brill, xi + 230 pp., ISBN 9789004237018 (hbk), €105
[In this book, the autor details the complicated tensions that arose during the Charismatic Movement of the 1960s and 1970s. He highlights the story of Pentecostal missionary David du Plessis, whose deep involvement in every area of the revival illustrates the tenor of the movement and the controversies it engendered. Du Plessis's ejection from the ministerial ranks of the Assemblies of God over his continued involvement with non-Pentecostals and the denomination's slow but steady rapprochement with the ecumenism of the Charismatic Movement are important themes in this monograph. Ultimately, Ziefle argues, both du Plessis's enthusiastic embrace of charismatics and the Assemblies' own hesitant approach to Spirit-filled Roman Catholics and mainline Protestants represent persistent hallmarks of Pentecostalism.]

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