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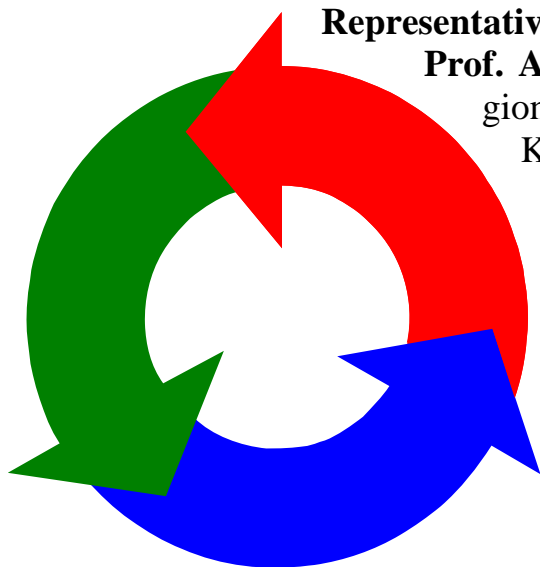
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Continued on rear inside cover

EDITORIAL

Allow us to start by apologizing for the late publication of this issue. A number of reasons, the most important of which is our weak financial standing, contributed to the late publication of this issue. Apart from Europe and North America, our representatives in other regions are not sending in their annual contributions to the central fund of the association. This is a matter that requires the serious attention of not only the Executive, but the general membership of the association.

But although this issue is late, you will find the contents very useful. Most important is the first item, the Call for papers for the Fourth AASR Conference in Africa. It is to be held in Ile-Ife, Nigeria, from 16th to 20th January 2010. Its theme is highly appropriate: Religion, Environment and Sustainable Growth. This conference announcement is followed by Jan's progress report on what has been happening with our web site. You will also find new developments from JSTOR and learn about new postings and circumstances of some members of the association under Persons and Posts. Although some have already completed their academic visits, we believe this is still news to many of us. Read about the ASC African Thesis Award for 2007 and enjoy the book reviews by Muhammed Haron, Jan Platvoet, Joel E. Tishken, Fred T. Smith and Robert Launay. We also welcome new members of the AASR whose details are published in this issue. Lastly, find a list of recent publications on the religions of Africa.

This issue has more pages than usual partly because there is much to pass across to members after a break of over a year. Our appreciation once again goes to Jan Platvoet, who in addition to his responsibility as the Webmaster, has continued to take keen interest in the *AASR Bulletin*, particularly this issue.

If AASR finances allow, the editors will follow up this issue quickly with the next AASR Bulletin.

CONFERENCE ANNOUNCEMENT

4th AASR Conference in Africa

RELIGION, ENVIRONMENT AND
SUSTAINABLE DEVELOPMENT

OBAFEMI AWOLOWO UNIVERSITY

ILE-IFE, NIGERIA

16TH - 20TH JANUARY 2010

Call for Papers

Theme

The global challenge on environmental crisis in the twenty-first century has engaged the attention of every nation of the world. The crisis continues to impact on all the dimensions of human society including the economy, politics, religion and health. The desire for sustainable development takes the center-stage in national and international debates. More than any other period in human history, governments, both in developed and developing countries begin to respond to these challenges by establishing agencies to find solutions to environmental crisis and a great number of disciplines and academic societies in institutions of higher learning across the globe are equally challenged to engage in researches that focus on environment and sustainable development for the advancement of their peoples and communities.

The proposed AASR regional conference is a necessary response to and recognition of the crucial role religion can and should play in environmental regulation and sustainable development, it is also a timely appraisal of the impact of African triple religious heritage, i.e. Indigenous Religions, Islam and Christianity on the management of environmental resources. The conference intends to provide a forum for critical reflections from diverse disciplinary and

methodological horizons of scholars on the study of the interface of religions and the environment in its broadest sense in Africa.

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

- Indigenous religion and environment
- Islam, Christianity and ecology
- Sacred texts, environment and sustainability
- Environment and sustainable development in theological discourse
- Environmental ethics and sustainability
- Sacred space and sustainable development
- Gender, ecofeminism and sustainability
- Religion, politics and sustainable development
- Religion, environment and economic sustainability
- New religious movements and space contestation
- Methods and approaches in the study of ecology and sustainable development
- Healing, medicine and environmental issues
- Language and poetry in environmental discourse
- Religion, culture and tourism

Abstracts

Abstracts of proposed paper should not exceed two hundred and fifty (250) words. Each abstract should reflect the title of the paper and author's contact details (institutional affiliation, email address and phone number). We also welcome short research notes that speak to any of the subthemes. All submissions are to be made electronically. Abstracts are to be received by Dec. 4, 2009. Full papers should be submitted by January 7, 2010.

Dues and fees

National AASR annual membership dues: \$30 or N4,650

Conference registration fee: \$50 or N7,750

Nigerian members will pay their membership dues to Dr. Oyeronke Olademo, University of Ilorin, Nigeria. Account Number: Skye Bank, UNILORIN Branch, No. 1740006037-01. This should be done by December 20, 2009.

Further information

Prospective participants should direct all correspondence and queries to: Dr. Oyeronke Olademo at wuraolaanike@yahoo.com



Jan G. Platvoet
AASR Webmaster

www.a-asr.org PROGRESS REPORT, III¹

Six important developments have taken place with respect to the AASR website (www.a-asr.org). Three of these are positive: it is growing fast; an Assistant Webmaster has been found to provide help in moderating it; and the AASR website has been transferred from my son's private server to a commercial server at very moderate cost to the AASR. Three are negative: its e-mail facility for the AASR Executive and for AASR conferences has been closed down, as has the AASR Members-Only Forums facility. And the Site Statistics page is currently 'down'.² As an electronic archive, the AASR website is still embryonical. I touch on all these points in this report. I conclude it with a vote of thanks.

Expansion to date

To date (30.06.2009), 841 documents have been posted on the AASR website, some for only a few weeks or months but over half of them (480) permanently. The former group consists mostly of documents with a deadline in a few weeks or months such as calls for papers, adverts of vacancies, and scholarships and research grants on offer. The latter category has expanded greatly for a number of reasons.

One is that 213 AASR members have now been registered online.³ As each registration requires a separate document, as do their 'regions' and 'nations', the website has grown by this online register by some 220 documents. The register is in the Members-Only area of the AASR website. All those, and only those, who are registered online, have been granted access to that restricted part of the AASR website. They have all been informed in an e-mail message how to log in to it by a User Name and Password.

Valid, i.e. working, e-mail addresses are crucial in this operation, as in all AASR electronic communication. Therefore, only those AASR members, whose working e-mail address I possess, are now registered online.⁴ The 34 members who are not yet

¹ See *AASR Bulletin* 25 (May 2006): 13-16, and *AASR Bulletin* 26 (November 2006): 18-20, for my first and second report.

² I also thought that the Search and Find facility (<http://www.a-asr.org/index.php?id=4>) of the AASR website was still completely embryonical, as I had never yet used it nor taken time to find out what procedures a WebMaster should follow to develop it. To my surprise, however, I just found that is not embryonical at all but operational. When I enter 'Dovlo', I am given 5 hits; and when I enter 'Platvoet', it even returns 12 hits.

³ At: <http://www.a-asr.org/index.php?id=252>

⁴ They are 29 members in East Africa (Kenya: 27; Uganda: 1; Tanzania: 1); 34 in Southern Africa (South Africa: 13; Zimbabwe: 8; Zambia: 7; Botswana: 5; Namibia: 1); 63 in West Africa (Nigeria: 42; Ghana: 22); 42 in Europe (UK: 15; The Netherlands: 12; Germany: 9; Sweden: 3; Denmark: 1; Norway: 1; Belgium: 1); 33 in North America (all in USA); and 3 in other parts of the world (Israel: 1; Japan: 1; Morocco: 1).

registered online⁵ are mostly members who joined the AASR before 2000 when AASR registration did not yet require them to list their e-mail addresses. In 2005, AASR had 55 of these 'lost sheep' (without a (working) e-mail address).⁶ As a 'good shepherd', I regularly searched for them and brought 21 back into the fold, thereby reducing the number of 'lost sheep' to 34. I fear, however, that I will not succeed in tracing the e-mail addresses of the odd-thirty remaining. But I expect that this group will dwindle by itself in the next few years. For as soon as annual dues are collected systematically in all AASR regions, these members will either pay their membership fee and thereby get in closer touch with the AASR, hopefully by e-mail. In which case, they will be registered online also. If, however, they do not pay their annual membership dues for two years, they will be removed from the AASR Register of Members according to the rule instituted in 2005 that members who fail to pay their annual dues for two years are to be deleted from the AASR Register of Members, to be removed from the AASR Bulletin distribution lists, and will have their access permissions to the Members-Only area of the AASR website.⁷ Other reasons for the expansion of the number of documents are to be found in the nature of the two parts that currently constitute the AASR website.

One is the public part.⁸ It contains documents on the AASR: the numbers of its members, meetings and media;⁹ its aims,¹⁰ constitution,¹¹ and current executive;¹² its membership form¹³ and membership dues;¹⁴ and its history¹⁵ and publications.¹⁶ Another document in it contains the list of the thirty-odd AASR members who have a personal webpage. Apart from detailing their mail and e-mail addresses, their phone- and fax numbers, it provides the URL (internet link) to their personal or institutional webpage(s).¹⁷ Again another is 'Persons & Posts'. It contains links to a number of other pages with information on the career or lives of AASR members, such as promotions to professorship, or retirement, or obituaries.¹⁸ Again another lists links to pages with News Items, such as book and journal launches, endowed lectures, theses awards, new centers and societies for the study of religions, etc.¹⁹ An important folder is

⁵ They are 11 in East Africa (Kenya: 8; Uganda: 3); 10 in Southern Africa (South Africa: 4; Zimbabwe: 2; Zambia: 2; Namibia: 1; Mozambique: 1); 8 in West Africa (Nigeria: 7; Ghana: 1); and 4 in North America (I have their e-mail addresses, but they do not respond).

⁶ AASR Bulletin 24 (November 2005): 6-8

⁷ See AASR Bulletin 23 (May 2005) 16-17

⁸ <http://www.a-asr.org/index.php?id=33> . Its opening page is the Welcome to the AASR page.

⁹ <http://www.a-asr.org/index.php?id=1>

¹⁰ <http://www.a-asr.org/index.php?id=16>

¹¹ <http://www.a-asr.org/index.php?id=17>

¹² <http://www.a-asr.org/index.php?id=25>

¹³ <http://www.a-asr.org/index.php?id=21>

¹⁴ <http://www.a-asr.org/index.php?id=202>

¹⁵ <http://www.a-asr.org/index.php?id=20>

¹⁶ <http://www.a-asr.org/index.php?id=14>

¹⁷ <http://www.a-asr.org/index.php?id=142>. The AASR website can also provide AASR members who do not have a personal webpage with one, as you may see from mine: <http://www.a-asr.org/index.php?id=162>. Members who would like to have their personal webpage installed on the AASR website may contact me.

¹⁸ <http://www.a-asr.org/index.php?id=189>

¹⁹ <http://www.a-asr.org/index.php?id=8>

Weblinks.²⁰ It provides links to growing number of other internet sites that are of interest to AASR members as scholars of (African) religions. Lastly there is a folder on the IAH with pages on the IAHR congress in Toronto in 2010; pages to IAHR Newsletters; and links to the internet sites of the IAHR itself and its those 20 IAHR affiliates that have a website.²¹

The other main section is the Members-Only area.²² In addition to the online AASR Register of Members, discussed above, it has a page with links to AASR Bulletins 21 to 27/28 and to AASR Newsletters 13 to 19, i.e. to all AASR Newsletters and Bulletins of which I have a digital copy.²³ All future AASR Bulletins will be added to this list as soon as the printed ones have been mailed to the members. AASR Newsletters 1 to 12 will be scanned, digitalized and added to this list in due time. Until recently, AASR Bulletins/Newsletters were posted on the website as a collection of HTML documents, often as many as thirty for one AASR Bulletin. They are now posted on it, however, as one PDF (portable document format) for an entire bulletin or newsletter.

Another important collection of links to documents in the Members-Only area is listed on the page Calls for Papers & Participation in Conferences and Projects.²⁴ It lists conferences, in which AASR members may present papers, or just participate, book projects to which they may contribute chapters, and research projects in which they may participate.

Then there is the page Requests. It lists appeals for help, for reviews, or for nominations.²⁵ Another page is Research Projects & Workgroups,²⁶ which invites members to participate in e.g. research on 'Nollywood', the Nigerian video industry, or on Religion and the Public Moral Debate. The page Vacancies lists links to job offers in Religious Studies and adjacent disciplines and professions.²⁷ The page Scholarships, Fellowship, Research Grants and Theses Awards²⁸ lists invitations to apply for them to those young scholars who qualify for them. The page E-Publications contains a list of links to a growing number of publications that have either been stored in the AASR website or that may be accessed electronically in other websites.²⁹ It should become a center piece of the website in the years ahead. Lastly, there is the page Forums. I will discuss that separately below.

As this brief inventory of the current state of the AASR website shows, it is growing fast. However, it is by far not yet full-grown. Its CMS (content management system) can handle many more documents than the odd-500 that it contains now. The website's content needs to be expanded in particular into two directions: with webpages with links to internet sites of interest to scholars of (African) religions that make accessible to AASR members the abundant wealth of data on religions and the study of religions on the internet; and with an electronic archive: publications, electronic and in

²⁰ <http://www.a-asr.org/index.php?id=18>

²¹ <http://www.a-asr.org/index.php?id=139>

²² <http://www.a-asr.org/index.php?id=171> . It is the Welcome to the AASR Member page.

²³ <http://www.a-asr.org/index.php?id=238>

²⁴ <http://www.a-asr.org/index.php?id=188>

²⁵ <http://www.a-asr.org/index.php?id=190>

²⁶ <http://www.a-asr.org/index.php?id=231>

²⁷ <http://www.a-asr.org/index.php?id=191>

²⁸ <http://www.a-asr.org/index.php?id=199>

²⁹ <http://www.a-asr.org/index.php?id=53>

.pdf from journals and books, stocked by the CMS of the AASR website in its Members-Only area, and accessible there to AASR members only.

Assistant Webmaster

The management of this quickly expanding site could therefore hardly be done any longer by one Webmaster alone. It is, therefore, most gratifying to report that an Assistant Webmaster has been found, and has been appointed, and is currently being trained. He is Victor Ifeanyi Ezigbo, a former PhD student in Contextual Theology at the School of Divinity at Edinburgh University who is now a Lecturer at Bethel University in St. Paul, Minnesota, USA. He is currently mastering the basic skills of a Manager of the MODx Content Management, the 'open source' software on which the AASR website is run.

AASR-Members-Only Forums

The third major element of the AASR internet site: the Forums³⁰ has briefly been operational, mid-April to 1st July 2008. It has been closed down, perhaps for the time being only, perhaps permanently, for two reasons. One is that AASR members did not seem to have a use for it, for no member attempted to make use of them. The other was a technical reason. When the website was transferred to current commercial host, certain technical problems occurred that made it difficult to get the Forums operational again. As no interest had been shown in them by AASR members, it was decided to leave them non-operational for the time being, and perhaps for good.

AASR e-mail system

In my first progress report,³¹ I announced that an AASR e-mail system had been attached to the AASR website for communication between the members of the AASR Executive, and between AASR members and AASR officers, about AASR matters, such AASR membership dues, and AASR events such as AASR conferences. They would enable AASR officers to keep e-mail traffic about the AASR and about AASR events separate from communications pertaining to their other academic and personal affairs.

These e-mail accounts were of two kinds: (1) fourteen@a-asr.org e-mail accounts attached to offices in the AASR Executive; and (2) one for the organization of the Third AASR Conference in Africa held in Gaborone in July 2007. The latter served its purpose well, as did, and do, five of those attached to an AASR office: WebMaster@a-asr.org, Co-Editor@a-asr.org, InternetOfficer@a-asr.org, GenSecr@a-asr.org, and RepresNA@a-asr.org. The other nine never became operational, mainly for two reasons. One is that, though a detailed manual was provided to members of the AASR Executive on how to install an ...@a-asr.org account on their computers, it seems that such a task was perceived by most as too daunting and too difficult for them to execute. Or they had no access to ICT-personel who were able and willing to do it for them. The other reason was that most members of the AASR Executive preferred to receive communications about the AASR on their institutional or private e-mail accounts and shift them after reception.

³⁰ Visit <http://www.a-asr.org/Forum/index.php>

³¹ AASR Bulletin 25 (May 2006): 13-16

As most officers of the AASR Executive seem to prefer to do without a separate AASR e-mail system, it has been decided to discontinue it. AASR members have been notified by an e-mail message about the date at which the four accounts that were still operational – those of the AASR General Secretary, of the AASR Representative for North America, of the AASR WebMaster, and of the AASR Internet Officer – have ceased to function.

Personal web pages

A personal web page is a very helpful additional instrument for divulging academic information about oneself. Most websites of universities in Europe, North America and South Africa all offer this facility to their members of staff, as you may see on the Web pages of AASR members page.³² Forty-eight AASR members have a personal web - page, virtually all in the website of their university in Europe, Israel, North America and Japan. Some two hundred AASR members, in particular in Africa, do not have one. Neither had I, having retired from Leiden University in 2000. I have, however, installed my personal web page on the AASR website.³³ AASR members may likewise have their personal web page installed on the AASR website. Those who wish to have one may contact me.

Electronic archive

The AASR website has great potentiality for being developed into an expansive electronic archive, in particular of publications by AASR members, of e-publications, and by linking to other publications in the field of the academic study of religions on the internet that are of interest to students of the religions of Africa. It may, therefore, be developed into an instrument that makes a great amount of recent literature accessible to scholars in African universities which is not accessible to them on paper because of the astronomical amounts that must be paid in nations with so called 'weak currencies' for books and journals published in 'the West'. The AASR website contains numerous bibliographic references to recent literature. If an electronic version of its full text is available, it may be attached to it as a .pdf without any problem in terms of the amount of data that can be stored in the CMS (content management system) of the website, and in terms of the copy right of publishers, because the electronic text will be made available to AASR members only, and in electronic form only.

Site statistics

The Site Statistics page³⁴ has failed to function for some unknown reason since July 2007. It detailed the total number of visitors to the website, as well as the number of page impressions, from 2005 to date, as well as those of the current month. This page is not of great importance to the AASR, for the AASR website is meant primarily for the AASR community itself. Even so, I hope that its function will be restored again.

³² <http://www.a-asr.org/index.php?id=142>

³³ <http://www.a-asr.org/index.php?id=162>

³⁴ <http://www.a-asr.org/index.php?id=3>

Transfer of the website to another server

It was understood from the outset that the website, after a period of development, would have to be transferred from the server of my son Radboud to either a commercial server, or to the server of a university. Certain technical server troubles in October/November 2007 made it imperative that this transfer was effected as soon as possible. As hosting on a commercial server seemed beyond the financial means of the AASR, an e-mail was sent in November 2007 to a number of AASR senior members requesting that they explore whether, and if so, at what terms, their university might be willing to host the AASR website on its server (and assure the technical maintenance of the website). Two universities volunteered to host the AASR website for free: Radboud University at Nijmegen, The Netherlands; and the University of Cape Town (UCT), South Africa. I am most grateful to Prof. Frans Wijzen and Prof. Abdulkader Tayob to have negotiated this generous offer of their universities. As UCT digital facilities easily match those of universities in Europe and AASR should 'africanise' whenever and wherever it can, I decided, after consultation with Prof. Wijzen, to accept the offer of UCT.

However, when Prof. Tayob initiated processes at UCT that were meant to result in the transfer of AASR website to the UTC servers, it became apparent that the ICT department was not able, or not willing, to accommodate the AASR website as it had been developed by the use of open source software by my son Radboud and Martijn Elzinga. Transfer to UCT would mean rebuilding the AASR website with UCT software. Meanwhile, however, a way had been found by Martijn Elzinga to host the AASR website commercially at costs that are quite affordable for the AASR. It has therefore decided to discontinue the transfer of the AASR website to the servers of UCT or any other university and to have it hosted on this particular commercial server.

Vote of thanks

The AASR website, and its Forum facility, were constructed in July 2005 by two ICT professionals, Martijn Elzinga and Radboud Platvoet, at a greatly reduced fee for the AASR. An ...@a-asr.org system of e-mail accounts for the AASR executive and for special AASR needs, such as AASR conferences, publication projects, research projects, etc., was added to it for free by Radboud. The website and the ...@a-asr.org e-mail system were hosted on a server owned by Radboud for the past three years for free, and was maintained by Martijn and Radboud, also for free. The@a-asr.org e-mail system has been discontinued, as has its Forums facility. The website is hosted commercially, but at little cost to the AASR. Martijn and Radboud will continue to take care of its technical maintenance. AASR owes them a great vote of thanks for this splendid modern communication tool, for all the time and hard work they have put into it, and for ensuring that the website remains at the service of the AASR in the years ahead in a way that is both efficient and affordable.



JSTOR's AFRICAN ACCESS INITIATIVE

<http://www.jstor.org/about/africa/index.html>

<http://www.a-asr.org/index.php?id=568>

As part of JSTOR's mission to create an archive of scholarly literature and extend access to the archive as broadly as possible, we [JSTOR] are proud to announce that JSTOR has adopted a plan to waive participation fees for any academic or not-for-profit institution on the continent of Africa. This plan affects new participants, as well as institutions that currently participate in JSTOR.

Program highlights

= Access will be for the entire JSTOR archive, including all content added to the archive during the period of participation. Information about each collection may be found at Currently Available Collections and Journals.

= Access to JSTOR is provided via the Internet, using IP addresses that are authorized at the institution to have that access. An institution must have stable IP addresses in order to participate in this program. JSTOR will not be offering password-based access to African Access participants.

= All participants are required to fill out the JSTOR Network Verification Form prior to becoming participants so they are aware of any difficulties they may have in accessing the archive.

= Current JSTOR participants will receive a pro-rated refund for any fees paid to JSTOR in 2006, with participation fees waived from that point forward. Annual Access Fees paid in 2006 will be refunded on a prorated basis from July 1, and Archive Capital Fees paid in 2006 will be refunded fully. Fees paid to JSTOR prior to 2006 will not be refunded.

= JSTOR will be waiving the standard access fees (the Archive Capital Fee and the Annual Access Fee) to the archive to any institution from a country on the continent of Africa.

= Participation fees will be waived for a minimum of three years, and will remain waived for as long as economic conditions in the institutions and within the country dictate, at which point JSTOR will evaluate whether conditions or circumstances have changed significantly enough to warrant a change in policy.

Participation information

For the list of Eligible Countries, visit:

http://www.jstor.org/about/africa/eligible_countries.html

To initiate participation, visit:

<http://www.jstor.org/about/africa/participation.html>

For more information about JSTOR's African Access Initiative, please contact: participation@jstor.org

PERSONS & POSTS

Dr. Cephas North Omenyo, University of Ghana, spent the first year of his 2-year sabbatical leave at Princeton Theological Seminary as John A. Mackay Professor of World Christianity from September 2007 to May 2008. As occupant of the Chair of World Christianity, he taught graduate courses in African Christianity; Gospel & Culture: The African Experience; African Pentecostalism; and African Initiatives in Christianity, including Ph.D. seminars. He may be contacted at Princeton Theological Seminary, Dept. of History & Ecumenics, 34 Carriage House, 64 Mercer Street, Princeton, NJ 08540, USA. Phone: 609.497.7976; Fax: 609.279.1952; E-mail: cephas.omenyo@ptsem.edu

Dr. Tabona Shoko, currently Chair of the Department of Religious Studies, Classics & Philosophy of the University of Zimbabwe, where he teaches African Traditional Religions and Phenomenology of Religions, was awarded a Swedish Institute African Guest Scholarship from 1st September 2007 to 31st May 2008, which he spent at Soderton University College, Sweden. His revised Dphil dissertation was published in August 2007 as *Karanga Indigenous Religion in Zimbabwe: Health and Well-Being* (Aldershot: Ashgate Publishers, 157pp. ISBN: 0754658813, \$99.95/£50.00). In that book, Shoko contends that religion and healing are intricately intertwined in African religions. It sheds light on important methodological issues relevant to research in the study of African religions. Analysing the traditional Karanga views of the causes of illness and disease, mechanisms of diagnosis at their disposal and the methods they use to restore health, Shoko discusses the views of a specific African Independent Church of the Apostolic tradition. The book testifies that the centrality of health and well-being is not only confined to traditional religion but reflects its adaptive potential in new religious systems manifest in the phenomenon of Independent Churches. Rather than succumbing to the folly of static generalizations, Shoko offers important insights into a particular society upon which theories can be reassessed, adding new dimensions to modern features of the religious scene in Africa

Dr. Abdulkader I. Tayob was appointed to the chair 'Islam, African Publics and Religious Values' in the Department of Religious Studies of the University of Cape Town, South Africa, in September 2007.

Dr. David O. Ògúnbilé (PhD [Ife], MTS [Harvard], M.A. [Ife]), Senior Lecturer in Comparative Religion and African Studies, Department of Religious Studies, Obafemi Awolowo University, Ile-Ife, Nigeria, spent his sabbatical at the Harvard University W.E.B. Du Bois Institute for African and African Research where he was appointed a Sheila Biddle Ford Foundation Fellow in the academic year 2007-2008. He was there from September 1, 2007 until June 30, 2008. His contact address during the period was Harvard University W. E. B. Du Bois Institute for African and African American Research, 104 Mount Auburn Street, 3R • Cambridge, Massachusetts 02138-3879; E-mail: dogungb@fas.harvard.edu, dogungbile1@yahoo.com; While in Harvard, David worked on a manuscript titled *Divine Manifestation and Human Creativity: Cultural Herme-*

neutics of Myth, Ritual and Identity among the Yoruba People (being a revision of his doctoral dissertation).

Dr. Martha T. Frederiks was appointed *bijzonder hoogleraar* (Professor Extraordinary) of Missiology at Utrecht University by the PKN-church (Protestant Church in The Netherlands) on behalf of its Mission Foundation on 1st July 2007. The chair is in the Teaching and Research Unit on Intercultural Theology & Science of Religions in the Dept. of Theology of Utrecht University. Dr. Frederiks obtained her PhD in Theology *cum laude* on the thesis *We Have Toiled All Night: Christianity in The Gambia, 1456-2000* (Zoetermeer: Boekencentrum, 2003) at Utrecht University in 2003. She gathered the data for this thesis between 1993 and 1999 when she served as consultant for Christian-Muslim relations in West Africa for PROMURA in The Gambia, and also with The Gambia Christian Council and the Methodist Church of The Gambia. Dr. Frederiks is a minister of the PKN-church and the President of its Mission Board. She is currently also the Director of IIMO (Centre for Intercultural Theology, Interreligious Dialogue, Missiology & Ecumenics) in the Department of Theology in the Faculty of Humanities of Utrecht University. She delivered her inaugural address, *Christendom: een interculturele leerschool* ('Christianity as an intercultural learning experience'), on Tuesday 12 February 2008.

As Professor of Missiology, Dr. Frederiks succeeds Prof.**dr. Jan Jongeneel**, who held this chair from its institution in 1986 till his retirement in 2003. Jongeneel played an important role in the 'archaeology' of the AASR. By proposing and directing a project of co-operation between the University of Zimbabwe (UZ) and Utrecht University in research on the teaching of RE (religious education) in secondary schools in Zimbabwe between 1985 and 1992, he initiated developments that contributed in significant ways to the foundation of the AASR. Jan Platvoet and Gerrie ter Haar were members of the project team on the Utrecht side. Platvoet taught courses on the study of African Indigenous Religions in the UZ Department of Religious Studies, Classics & Philosophy for six weeks each year from 1985 to 1989. Gerrie ter Haar organised the concluding conference at UZ in 1991 on the teaching of African Traditional Religions in RE, and edited its proceedings. Platvoet's courses were continued after 1989 by Jim Cox. Cox and Platvoet served, on behalf of the IAHR, as the local and international organizers of the IAHR Regional Conference, 14-18 September 1992, at UZ, at which the AASR was founded.

Rev.Dr. Roswith Gerloff, retired Senior Research Fellow at the School of Theology & Religious Studies at the University of Leeds, has returned to her native Germany. Her mail address is: Seepromenade 8, BD 14476 Groß Glienicke, Germany; her e-mail address is: roswithgerloff@gmx.de

Dr.Dr. Frieder Ludwig, Associate Professor of Mission and World Christianity, and Director Global Mission Institute, at Luther Seminary, 2481 Como Avenue, St. Paul MN 55108, USA, since 2003, has been appointed *Seminarleiter* at the Missionsseminar Hermannsburg, Missionsstr. 3, D-29320 Hermannsburg, Germany. He will take up that post in mid-June 2008. His phone number will be: (+49) 5052 69457; his faxnumber: (+49) 5052 69222; his e-mail address: f.ludwig@missionsseminar.de

Dr. Anne Kubai joined Uppsala University Faculty of Theology as *docent* (Associate Professor) in African Christianity and Inter-religious Relations in July 2008. Dr. Kubai served as the vice Chairperson of Project for Christian Muslim Relations in Africa (Procumura, P O Box 66099, Nairobi, Kenya) till 2007. She left Kenyatta University, Nairobi, Kenya in 2001 for Rwanda to work as an expatriate for the Ministry of Education at the Kigali Institute of Education as Head of its Religious Studies Department, besides other duties. There she carried out extensive research on the Rwanda genocide, particularly on the role of the RC church in the genocide; and on its role and challenges in the post-genocide healing and reconciliation process. She is still pursuing her interest in Rwanda and currently writing a book on the prisoners, based on the interviews with hundreds of prisoners that she conducted in the Rwandan prisons. However, she left Rwanda in August 2004 for Sweden to work as the Research Director for the Life & Peace Institute in Uppsala. While in Uppsala, she also taught as an external lecturer at Uppsala University. In July 2008, she joined the Uppsala University Faculty of Theology, doing research on African immigrant churches in Sweden, for which she is funded by Riksbanken (the Swedish Central Bank) for three years. Her contact details are: Prof. Anne Kubai, Teologiska Institutionen, Missionsvetenskap, Box 511, 751 20 Uppsala, Sweden. E-mail: anne.kubai@teol.uu.se



I N M E M O R I A M

In the past one year, two great African scholars of religion have, in the African idiom, gone to be with the ancestors. In the missives below, AASR pays tributes to the scholarship and leadership of these men.

Andrew F. Walls³⁵

KWAME BEDIAKO AND CHRISTIAN SCHOLARSHIP IN AFRICA³⁶

³⁵ Andrew F. Walls is founding director of the Centre for the Study of Christianity in the Non-Western World and Senior Research Professor at the Akrofi-Christaller Institute of Theology, Mission, and Culture, Akropong, Ghana. A contributing editor, he is Honorary Professor, University of Edinburgh, and Professor of the History of Mission, Liverpool Hope University, Liverpool, UK E-mail: a.f.walls@ed.ac.uk

³⁶ Reprinted from *International Bulletin of Missionary Research* (October 1st, 2008), at <http://www.articlearchives.com/humanities-social-science/religion/2174966-1.html>. AASR Internet version:

<http://www.a-asr.org/PDF/Walls.obituay.Bediako.pdf>



Manasseh Kwame Dakwa Bediako, late rector of the Akrofi-Christaller Institute for Theology, Mission, and Culture, in Akropong, Ghana, was born on July 7, 1945. He died, following a serious illness, on June 10, 2008. Over many years he pointed others to Africa's proper place in contemporary worldwide Christian discourse. He charted new directions for African Christian theology. He labored so that generations of scholars, confident equally of their Christian and their African identity, might be formed in Africa, and to that end he created a new type of institution where devotion to scholarship and understanding of the

cultures of Africa would be pursued in a setting of Christian worship, discipleship, and mission.

These were huge undertakings, and he was called from them at the height of his powers, when still full of visions and plans for their implementation, the institution that was meant to model and facilitate all those visions still in its youth. It would be premature, therefore, to pronounce upon his legacy so soon after he has gone from us. All who knew him or his work are still achingly conscious of the gaps caused by his departure, the business unfinished, the books half written, the plants that have budded and blossomed but are yet to bear their intended fruit. His achievements, great as they are, point to a future not yet realized. He was both a visionary and a skilful entrepreneur, but he was also an inspirer and encourager of others, holding out a vision for the whole church in Africa and beyond, sending out a call to those who would heed it to dedicate themselves to scholarship as a costly form of Christian service. His life, his vision, and his objectives can be set out, but we do not yet know how far others will take up what he has laid down. It is as though we are present at the reading of a will; decades must pass before it will be manifest how others, in Africa and elsewhere, made use of what Kwame Bediako bequeathed to them.

Early Life

Kwame – he always used his traditional Akan ‘birth-day’ name, indicating his birth on a Saturday – was the son of a police inspector and the grandson of a Presbyterian catechist and evangelist. Though his parents came from the central region of what was then the British colony of the Gold Coast, he grew up in the capital, Accra, at the Police Training Depot. His first schooling was thus not in his beloved mother tongue, Twi, but in the Accra language, Ga, in which he was also fluent. An outstanding pupil, he was able to gain secondary education at Mfantshipim School, Cape Coast, founded in the nineteenth

century by the British Methodist mission. Missionary emphasis on education and an exceptionally enlightened period of educational policy under an exceptionally enlightened governor had given the Gold Coast some of the best schools in colonial Africa, and Mfantshipim was one of the best of these. Kwame received an excellent education of the English type. The period of his secondary education coincided with the transformation of the Gold Coast into Ghana, the first of the new African nations, led by Kwame Nkrumah, with his emphatic rejection of Western rule in Africa and high sense of Africa's past glories and future destiny. Kwame Bediako left Mfantshipim as its head prefect and in 1965 entered the University of Ghana, set up after World War II with the aim of being an Oxbridge in Africa. There he developed as an eloquent orator and debater, a person who could make a mark in politics; he also attained the academic excellence in French that won him a scholarship for graduate studies in France and the promise of an academic career. By this time he was a confirmed atheist under French existentialist influence, apparently deaf to the pleas of Christian classmates.

In France he gained Master's and doctoral degrees at the University of Bordeaux, not surprisingly choosing African francophone literature as his area of research. During his time in France he underwent a radical Christian conversion – so radical that at one stage he thought of abandoning his studies in favor of active evangelism. Happily, he was persuaded otherwise; the time was coming when he would recognize scholarship as itself a missionary vocation.

His new life brought him new associates – above all, a fellow student of French, from England, who joined him in a mission to migrant Arab children. In 1973, Kwame and Gillian Mary were married, forming a wonderfully happy partnership that was rich both intellectually and spiritually. The following year came the Lausanne Conference on World Evangelization, enlarging Kwame's world vision and deepening his acquaintance with other Christians from the non-Western world – or as he liked to call it, the Two-Thirds World. His studies now moved from literature to theology, and their base from France to London, where he took first-class honors in his theological degree. Then it was back to Ghana, to teach for two years at the Christian Service College (the name of the institution precisely describing its purpose) in Kumasi. Here the family links were rebuilt with the Presbyterian Church, where his grandfather had given signal service, and he was accepted for ordination in that church.

Vocation to Theology

Kwame's evangelical convictions and credentials were manifest, but he was wrestling with issues that were not at the front of most evangelical minds, or on the agenda of most evangelical institutions at that time. Could Africans become fully Christian only by embracing the mind-set of Western Christians

and rejecting all the things that made them distinctively African? Ordinary African Christians daily faced acute theological issues that were never addressed in the sort of theology that apparently served Western Christians well enough. It was not that the theology was necessarily wrong; it simply could not deal with issues that went to the heart of relationships with family, kin, or society, nor deal with some of the most troubling anxieties of those who saw the world in terms different from those of the Western world. Africans were responding to the Gospel, and in unprecedented numbers, but the received theology did not fit the world as they saw the world. Great areas of life were thus often left untouched by Christ, often leaving sincere Christians with deep uncertainties. Much evangelical thinking was not engaging with the issues of culture, or was doing so simplistically or superficially.

It was such concerns that brought the Bediakos back to academic study, and Kwame to a second doctorate in the Department of Religious Studies at the University of Aberdeen, Scotland. At the same time Gillian took first-class honors in the master of arts in Religious Studies; she later went on to complete an Aberdeen Ph.D. in the area of primal religions.

Kwame's studies pursued two lines of investigation. One lay among the then quite small body of African academic theologians. Why did the starting point of their thinking so often lie in the pre-Christian religion of their peoples, so rarely in the sort of topic thought interesting or important by Western theologians? Why did the efforts of pioneers such as Bolaji Idowu and John Mbiti cause equal disturbance in the evangelical stables in which they were nourished and among African intellectuals such as Okot p'Bitek, who had rejected Christianity?

Kwame pursued such questions in parallel with another question: how had the early church faced such issues? How had theologians in the Greco-Roman world dealt with questions that arose from Hellenistic culture, how viewed their pre-Christian intellectual, literary, and religious heritage, and their cultural ancestors? How far was it possible to be both Greek and Christian? His doctoral thesis, approved in 1983 and described by the external examiner as the best thesis he had ever read,³⁷ explored how second-century theologians faced the issues posed for Christians by the Greco-Roman past, and how twentieth-century African theologians dealt with the African past. The similarity of the issues was striking; consciousness of identity was at the heart of both processes. The second-century question was the possibility of being both Christian and Greek; the twentieth-century question was the possibility of being both Christian and African. We are made by our past; it is our past that creates our identity and shows us who we are. We cannot abandon or suppress

³⁷ The thesis was later published as *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa* (Oxford: Regnum Books, 1992).

our past or substitute something else instead, nor can our past be left as it is, untouched by Christ. Our past, like our present, has to be converted, turned toward Christ. The second-century quest was the conversion, not the suppression or replacement, of Hellenistic culture, and in that case conversion had led to cultural renewal. Today's quest is the conversion of African culture, and perhaps thereby its renewal. And second-century theologians discovered that God had been active in that past; with the same conviction African Christians could recognize that God always goes before his missionaries. Over the years that followed, Bediako was to develop these ideas in his teaching and writing. The activity of the Divine Word, the signs that God had not left himself without witness in the African past, the multitudes of Africans coming to Christ in the here and now, all pointed to a special place for Africa in Christian history; but this special place lay within, and not separate from, the history of the church as a whole. All Christians share the same ancestors, and those ancestors belong to every tribe, kindred, and nation.

The Department of Religious Studies at Aberdeen at that time contained the embryo of the Centre for the Study of Christianity in the Non-Western World, better known in its later manifestation at the University of Edinburgh. In a lively mix of graduate students from many parts of the world, Africa was particularly well represented. For the most part their research topics fell into two categories that in many cases overlapped. Many were working in the area of the primal religions of traditional, usually preliterate, societies; others were engaged with the history, life, and thought of Christians in some part of Africa, Asia, or the Pacific. Increasingly, Kwame Bediako was drawn to the study of the primal religions and their relation to Christianity. These religions were primal in the sense of being anterior to the so-called world religions. Throughout Christian history they have proved the most fertile soil for the Christian message, so that they form the background, the substructure as one might say, of the faith of a high percentage of the world's Christians and influence their worldview. And the Bible, the Old Testament in particular, shows us a good deal about primal worldviews in action, instantly recognizable in Africa and many other parts of the world. Thus they are primal in a second sense, of being basic, elemental, reflecting fundamental elements of human response to the divine. Studies of writers of the conversion period in Europe, Bediako discovered – Gregory of Tours, for instance, or Bede, or Boniface – reveal how Western Christianity emerged in the interaction between the biblical tradition and the primal worldviews of the peoples of northern and western Europe. Western Christian history was also a story about the conversion of the past.

Networking and Pastorate

Kwame was meanwhile engaging in an activity that marked much of his life: building networks sustained by caring friendship. He established a link for mutual support and stimulus between African Christian researchers in Britain. It was the germ of the Africa Theological Fellowship, now linking scholars across the African continent. Contact continued with like-minded people in the Lausanne movement, such as Vinay Samuel from India and Tito Paredes from Peru, embodied eventually in the International Fellowship of Evangelical Mission Theologians (INFEMIT), an international body in which leadership came from the Two-Thirds World and which gave rise to the Oxford Centre for Mission Studies.

Following the completion of his second doctorate, Kwame taught for a year as a temporary lecturer during a vacancy in the Aberdeen department. It was the first of a series of engagements that made him for some time part of the Centre for the Study of Christianity in the Non-Western World. That center moved from Aberdeen soon after Kwame finished his temporary lectureship, finding a new home in the Faculty of Divinity of the University of Edinburgh, and for many years Kwame was a visiting lecturer there. But his immediate call was to Ghana and to the pastorate of the Ridge Church in Accra. In colonial times Ridge Church had been the church of the expatriate officials; by this time it had a burgeoning and very diverse congregation, where Anglicans, Methodists, and Presbyterians in rotation provided the resident pastor. The three years (1984-87) that Kwame spent there were formative for him in what they revealed of the concerns, aspirations, and anxieties of African Christians, and in later years he was never less of a pastor for being a scholar and academic. Indeed, even before he left Aberdeen he had a clear vision of what his ongoing work was to be, and pastoral concerns were at its heart.

The Akrofi-Christaller Centre

With such formidable academic credentials as Bediako now had, a teaching post in the West could well have beckoned; in later years there were many such invitations, all firmly declined. In Ghana he could readily have returned to the university world; equally, he could have become a key figure in training for the ministry. But he had heard a call to theological scholarship of a sort that neither universities nor seminaries were yet able to mount. The assumptions underlying their programs frequently depended on Western intellectual models. But vast numbers of African Christians were continually facing situations that demanded theological decisions for which Western intellectual models provided no help. Fresh informed biblical and theological thinking, along with sensitive understanding of society, was needed to help in situations where the identity and obligations of Christians intersected with their identity

and obligations as members of a family or a community or a state. In such cases textbook theology rarely provided answers.

Church tradition where Christianity had been received from Western sources in a period of Western dominance too often led either to blanket rejection of all things evidently African or to a division of life into parallel streams of 'Christian' and 'African' activities that never met. The end product could be a sort of religious schizophrenia, a fractured identity. The key theological issues of the day, as in the early Christian centuries, demanded integral identity, being simultaneously thoroughly African and thoroughly Christian, confidently Christian, assured that the Divine Word was taking African flesh and pitching his tent there. Theological reflection of this sort would require a new type of institution. Bediako had begun to visualize such an institution before he left Aberdeen. When he left Ridge Church in 1987, he found, with the full approval of his church and the support of friends in and beyond Ghana, an opportunity to put the vision into practice. The outcome was the Akrofi-Christaller Centre for Mission Research and Applied Theology, later called the Akrofi-Christaller Institute of Theology, Mission, and Culture. Its establishment and development lay at the heart of Bediako's work for the rest of his life.

Any consideration of the life of Kwame Bediako must take account of the institute and the principles on which it was based. Crucial to its purpose was the commitment to Christian scholarship in Africa. Bediako believed that Africa was now, as a result of its experience as a major theater of Christian mission, a major theological laboratory, with theological work to do that would not and could not be done elsewhere. Furthermore, the shift in the center of gravity of Christianity from the global West to the global South that was such a feature of the twentieth century made the quality of African theological activity a matter of universal, not just continental, Christian concern. Africa needed scholars, and needed them not only for its own sake but also for the sake of the world church.

The Centre (as it was first named) came into being as a research institution. It was not long before it became a center of postgraduate study. Initially this was by means of an arrangement with the University of Natal (now the University of KwaZulu Natal) in South Africa. Under this arrangement students for the master of theology in African Christianity degree spent their first semester in South Africa and the second in Ghana, with Kwame and Gillian Bediako teaching in both places. Later, on the initiative of the Ghana government, the Akrofi-Christaller Institute became an independent postgraduate institution within the Ghana university system. It has seen a steady stream of success at the master's level, but the master of theology program was from the first designed to prepare those with conventional theological training for specialist study and research in the fields of theology,

mission, and culture in Africa, and the institute now has a small but significant group of doctorates to its credit. The aim of the center, however, was never merely to produce Ph.D.s (there are many recipients of such who do nothing for scholarship) but to produce mature, disciplined, dedicated scholars who recognize the pursuit of learning as a calling from God and follow it sacrificially. The institute set itself against shortcuts and soft options. Courses of study were often longer and more demanding than those at other institutions.

The institute also recognized that the duties of scholarship go beyond the boundaries of the academic world and certainly extend to informing the life and work of the whole church. The program for the institute in any year has typically included activities for ministers, catechists, Bible translators, and Scripture-use specialists. There have been workshops on Gospel and culture for Christian workers from all over the country, consultations on the local history of such major issues as slavery, and regular meetings of those engaged in writing Bible commentaries in the languages of Ghana.

The institute's aim was to promote scholarship rooted in Christian mission. The word 'mission' occurs in both the old and the new forms of its title. It marks the deliberate rejection of Western attempts at detached or uncommitted scholarship; Bediako saw the Christian scholar as holding responsibility in the church, and the church as needing the measured scholarly quest for truth, the scholarly activities of investigation and testing. At the same time, Bediako advocated – and practiced – public engagement of theology with other disciplines. He was elected a fellow of the Ghana Academy of Arts and Sciences 6 and was active in its affairs; he lectured for the academy on the religious significance of one of the pioneers of Ghana's independence, J. B. Danquah.

The institute was intended to function as a Christian community; not only teachers and students but also office and domestic and catering and garden staff attended, participated in, and led daily worship. In many institutions scholarship had become an individual, even a competitive, activity, with career enhancement the driving motive. Tapping into an earlier tradition of Western learning, Bediako looked to the worshiping community, living in a situation of mission, as the proper matrix of scholarship.

The focus of the scholarship of the institute was on Africa – its religious, cultural, social, and linguistic realities, and the history, life, and thought of its Christians. The preparatory courses in the master's degree program explored the principles underlying the interaction of Gospel and culture, the worldviews of primal societies, theology in Africa, the Bible in Africa, and Christian history in Africa from the early centuries and in different parts of the continent. The institute's students have come from all over Africa, with a sprinkling from Western countries. The small resident faculty is supported by

scholars from other parts of Africa. But the focus on Africa was always against a wider background. A course on World Christian history took account of two millennia and six continents, and that on primal worldviews considered the primal worldviews of the peoples of Europe and their early interaction with the Gospel. Bediako was essentially a world Christian. In particular, he was an advocate of what he called South-South dialogue. Bilateral arrangements between Africa and a Western partner were relatively easy to arrange, but potentially mutually beneficial links between Africa and Asian or Latin American partners were much harder to sustain. One of his last major undertakings, still in progress, was a collaborative study of primal religions as the substructure of Christianity, involving scholars from different parts of Africa, Asia, the Americas, and the Pacific.

The location chosen for the institute was itself significant. Akropong is a relatively small town, but it is the capital of the Akan state of Akuapem, where traditional patterns of rulership and the attendant rituals remain intact and there is great pride in a long and colorful history. The building that is the institute's nucleus retains many features of its nineteenth-century Basel Mission origin and of its long association with the training of teachers and ministers of an earlier time. Within a short walk are the palace, scene of traditional activities such as the great *Odwira* festival of national purification, the vast old church, and the place of assembly, where the first missionary was received by the king of that day. The church, compounds in the town, and the institute's own building carry names well known in the records of Akan church history. The whole town bears the marks of continuous interaction between the Christian Gospel and Akan society from the 1830s to the Internet age. It is a reminder of how richly stored Africa is with the materials for religious research. The linking of the names of Johann Gottlieb Christaller and Clement Anderson Akrofi in the institute's title is also significant – the one a German missionary translator who devoted himself to the Akan language and traditional lore, the other a Ghanaian reviser of the Twi Bible and author of a grammar of that language. The vernacular principle in Christianity, the significance of theological expression in the mother tongue, and the capacity of African languages to illuminate biblical concepts were themes that Bediako regularly visited.

The Legacy

Kwame Bediako was the outstanding African theologian of his generation. A distinguished academic himself, he knew that academics were not the only theologians, and he drew attention to the informal or, as he would say, implicit theology to be found among people of little formal education. He delighted in

the vernacular songs of Madam Afua Kuma,³⁸ traditional midwife and Pentecostal poet, who sang the praises of Christ in the exalted language of praise songs to traditional rulers. He called them 'a liberating force for African academic theology and for the academic theologian'.³⁹ He did perhaps more than anyone else to persuade mainstream Western theologians and mainstream Western theological institutions that African theology was not an exotic minority specialization but an essential component in a developing global Christian discourse.

His all too few writings will continue their influence, as will his institute's *Journal of African Christian Thought*, to which he so often contributed. There are other books that he never completed, rich material lying in those electrifying lecture courses and biblical expositions. But much of his finest work has been written in the lives and thinking of his students, colleagues, and friends, in the concept of the institution he founded, and in the networks he helped to establish, enhance, and maintain. It is a rich legacy, much of it prudently invested for future use.

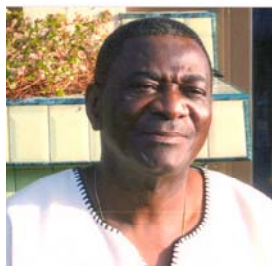


Jacob K. Olupona
Harvard University, Cambridge, MA, USA

OGBU UKE KALU

(June 2, 1942 – January 7, 2009)

Biography



Ogbu Uke Kalu was born in Ohafia, Abia State, Nigeria, in 1942, to the late Elder Kalu Uke Onwuchekwa and Mrs Margaret Uzumma Uchendu Kalu. He received his primary education at the Ohafia Central School, later studying at Hope Waddell Training Institute, Calabar (1955-1961). Ogbu started his higher degrees at the University of Toronto, Canada. He obtained B.A. Hons., History;

³⁸ An English version of some of the songs is available in Afua Kuma, *Jesus of the Deep Forest: Prayers and Praises of Afua Kuma*, trans. Jon Kirby (Accra: Asempa Press, 1981).

³⁹ Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion* (Edinburgh: Edinburgh Univ. Press; Maryknoll, N.Y.: Orbis Books, 1995), p. 59.

M.A. *summa cum laude*, McMaster University, Hamilton, Ontario; and Ph.D. History, University of Toronto (1968-1970). He studied at the Institute of Historical Research at the University of London and graduated with a Master of Divinity (M.Div.) from Princeton Theological Seminary, New Jersey. He was awarded Doctor of Divinity (DD) *honoris causa* (1997) by the Presbyterian College, McGill University in Montreal, Quebec, Canada. After completing his study abroad, he returned to Nigeria in 1974 as a lecturer in the Department of Religious Studies, University of Nigeria, Nsukka, and became a professor of church history in 1978. Until 2001, he served in different capacities at Nsukka including dean of the Faculty of the Social Sciences and Director of the General Studies Division, University of Nigeria, Nsukka.

In 2001, Dr. Ogbu joined the services of McCormick Theological Seminary as the first Henry Winters Luce Professor of World Christianity and Mission. This Chair was created through a grant from The Henry Luce Foundation, Inc., in honor of Dr. Henry Winters Luce, a Presbyterian missionary in China in the early 1900s.

Over the years, Ogbu served as visiting professor at several institutions. These include Harvard Divinity School and Center for the Study of World Religions; Bayreuth University, Germany; University of Toronto, McGill University, University of Edinburgh, University of Pretoria, and Presbyterian Theological Seminary in Seoul, McCormick's partner seminary in Korea.

Professor Ogbu Kalu was a prolific writer. His publications covered a wide range of subjects in the humanities and social sciences. He published more than 15 books and over 150 articles in journals and edited volumes. His books include *African Pentecostalism: An Introduction* (2008), *Clio in a Sacred Garb: Christian Presence and African Responses, 1900-2000* (2008), *African Christianity: An African Story* (2005), *Interpreting Contemporary Christianity: Global Processes and Local Identities* (2008, with Alaine Low), *African Christianity* (2007), *Power, Poverty and Prayer: The Challenges of Poverty and Pluralism in African Christianity, 1960-1996* (2000), *Shaping Beloved Community: Multicultural Theological Education* (2006, with David V. Esterline), *The Embattled Gods: Christianization of Igboland, 1841-1991* (1996), *History of Christianity in West Africa* (1981), *The History of Christianity in West Africa: The Nigerian Story* (1980), *African Church Historiography: An Ecumenical Perspective* (1988), *Divided People of God: Church Union Movement in Nigeria 1875-1966* (1978), and *Readings in African Humanities: African Cultural Development*. Some of Kalu's publications have been republished widely.

Professor Kalu's life was full of service to God and humanity. He chaired several ecumenical organizations focusing on the development of the Church in Africa. He served on the editorial board of several academic bodies including the Caribbean and African Journal of Theology, and he served on the

advisory boards of several church-related institutions and organizations in the Nigerian Church and Society in Ibadan. Kalu served as an examiner with the West African Examination Council, and as an external examiner to various universities in Nigeria and worldwide.

Ogbu was a man of deep Christian faith and conviction. He was an ordained elder in the Presbyterian Church in Nigeria where he held several offices. He played an active role in the world church. For many years, Professor Kalu provided leadership in theological education in Africa. His work in theological education was especially important to him and the community he so faithfully served. Ogbu acted as Secretary-General of WAATI, the West African Association of Theological Institutions (WAATI) and as the founding chair of the Conference of African Theological Institutions (CATI). Until his death, he was Director of the Christianity in Africa Project. He held several leadership positions in the Church. He was on the membership committee of the General Assembly Board of Faith and Order. In Chicago, he was an active member of The People's Church, a Progressive Community Center where he passionately enjoyed teaching adult education classes.

Ogbu Uke Kalu is survived by his wife, Dr. Wilhelmina Josephine Kalu (nee-Dowuona-Hammond), and their four children: Engineer Edward Uke Kalu, Dr. Stella Uzumma Egwim (nee-Kalu)(Pediatrician), Dr. Jayne Eberechukwu Codjoe (Dentist), and Ms. Patience Orie Kalu (Psychologist/MBA). Professor Kalu is also survived by his siblings, Mr. Kalu Uke Kalu, Mrs. Nnezi Anyaegbu, Mr. Obiwe Uke Kalu, Mrs. Onyemma Kalu, Mrs. Ngozi Onwuka, Mr. Okoro Uke Kalu, and by two step brothers, Mr. Awa Kalu and Mr. Onyeani Kalu. May Professor Ogbu Kalu's soul rest in perfect peace.

Professor Ogbu Uke Kalu: Teacher, Mentor, and Friend⁴⁰

I am deeply saddened to write this tribute for my teacher, mentor, and friend, Professor Ogbu Kalu. I first met him and his family in 1974 when he joined the faculty of the Department of Religious Studies, at the University of Nigeria, Nsukka, where I was an undergraduate student majoring in Religion.

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A year earlier, some of my classmates, through the University course change process, attempted to change from Religious Studies to what they considered to be more lucrative subjects. But the no-nonsense chair of the Department then, Professor Canon Edmund Ilogu, blocked the process. At the time Kalu joined the department, student morale was low. It was a period of despair for young men and women who thought religion had no social or professional benefits to offer. Then a young erudite Ogbu entered the academic lives of the Nsukka students. Ogbu took charge of the curriculum and revamped it into an interdisciplinary study of religion from a confessional, ideologically driven seminary type training. He turned around a department that became the envy of other programs in and outside of Nsukka.

My early encounter with Ogbu was more than simply academic because Ogbu and his wife, Wilhelmina opened their doors to many of their students, especially students who came from other parts of the country to study at Nsukka. This was just a few years after the devastating Nigeria-Biafra Civil War. It was as if they knew that the young “foreigners” from across the Niger River needed love and compassion on a campus far away from home.

A teacher of teachers, Ogbu manifested very many great qualities. He organized his ideas and presented them clearly in class. He cared about his students and what they learned. He was always willing to “go the extra mile” to ensure that they understood the subject matter. Ogbu was compassionate yet firm with his students. I don’t think that it is ironic that he gave his last public lecture at Harvard in my African religion class on December 4, 2008. He and I had developed a strong friendship over the years since I had been his student at Nsukka. At that December lecture, he discussed his recent book on African Pentecostalism. My students, who held him in awe, felt very much at ease in his presence, and I saw in that brief encounter signs of a sudden affection for a teacher and guest lecturer they barely met one hour ago. Ogbu as usual was at his best with the students. He laughed and joked with them about some of the stories he had recounted so eloquently in his book.

Ogbu was a talented academic whose scholarship and outstanding contributions to the study of religion in Nigeria and Africa are incalculable. His legacy will be remembered for generations to come for his uncommon vision and leadership in the pursuit of scholarship in Africa. As a leading Church historian, Ogbu understood African Christianity through and through, and his many publications numbering over fourteen books were truly original pieces of work. He excelled in writing lucid and witty prose, and in deriving methodological and theoretical models from indigenous hermeneutics.

In the last phase of his academic life, Pentecostalism came to occupy the center of his scholarship and research, and it is undoubtedly as an interpreter of African Christianity's unique contribution to world Pentecostalism that Ogbu made his most distinct contribution to the study of global Christianity.

Paradoxically, the work is also implicitly an autobiographical recount of his new radical conversion--spiritually and intellectually. Ogbu wrote not just as a detached scholar, exercising phenomenological empathy, but also as a committed born-again Christian representing a community of believers whom he claimed as his own.

Professor Kalu was not a conventional professor. His success as a mentor, however, should not be measured simply by his ability to make scholars out of the students who were privileged by his training. We must also celebrate his particular talent for recognizing the potential of his students, whose energies he was able to nurture in the direction of noteworthy, academic achievement. For more than twenty years in Nigeria, Ogbu led the department to the frontiers of the field of religious studies. Through his interaction with other African universities as external examiner, conference convener, and keynote speaker, he produced numerous graduates and postgraduate students who claimed him as mentor. Many of these students are now professors, lecturers, and teachers in their own right in Nigeria, Europe, and the United States.

For a consummate teacher such as Ogbu, I could speak pages until tomorrow. His breadth of knowledge and his ability to elicit from his students more than they believed themselves capable of doing will remain part of his legacy. His commitment to excellence made him set a very high standard of scholarship for himself, which he extended to the numerous students who studied under him. As a model of excellence in the Nigerian academy, his leadership and commitment on behalf of very many younger scholars across Africa and in Asia, Europe, and America were clearly evident in the number of academic projects he participated in and pioneered.

Very few people I know could match Ogbu's personal attributes as a human being. Professor Kalu's generosity and kindness knew no bounds. His love of good life and high culture, his elegance, finesse and neatness made him a full-fledged academic modernist, qualities his students and colleagues so much admired. He was very collegial and had a good sense of humor and quite a delight to be with. Through our many conversations over the past thirty-five years, I came to admire his brilliant intuition and uncommon perspective on many profound and topical issues that dominated our conversations.

In the last few years of my interaction with him, I would often call by phone to exchange pleasantries, "Hello sir, how are you doing?" He would respond in our local Nigerian pidgin English, "I *dey kampe*, I am fine; I *dey kampe* like President Obasanjo," referring to the former Nigerian President's famous exchange with the Nigerian Press Corps! I truly believe that in his new abode among the saints triumphant, Professor Ogbu Kalu is now smiling, returning their pleasantries with, "I *dey kampe* like the Risen Christ!"

Now the laborer's task is over; Now the battle day is past;
 Now upon the farther shore, Lands the voyager at last.
 Father, in Thy gracious keeping, Leave we now Our Teacher, Friend,
 and Mentor.



Andrew F. Walls⁴¹

The Late Professor Ogbu Kalu

Blessed is the man who does not walk in the counsel of the wicked ... or sit in the seat of mockers. But his delight is in the law of the LORD He is like a tree planted by streams of water which yields its fruit in season and whose leaf does not wither ...

Ogbu Kalu was like the Psalmist's fruitful tree: upright, solid, productive, full of sustenance for others. The source of these qualities also recalls the Psalmist's words; this was a man who deliberately turned his back on self-seeking and cynicism in order to follow the teaching of the One whom he knew as the Lord.

The fruit was abundant. For one thing, he was Africa's premier Church historian. In this area he was both a groundbreaker and a masterbuilder, combining great range with depth of insight. He had begun with years of research into British history; when he turned to Africa he produced both valued works of synthesis and indispensable works of exploration, detailed studies of Nigeria and magisterial continent-wide surveys. He was a skilled and sympathetic interpreter of the religious reality of Africa; his seminal works on the process of Christian conversion in Igboland and, most recently, on Pentecostalism in Africa open up whole fields for investigation and comparison. African Church history has long been a marginal subject in the Western academic world; the present place of Africa at the heart of the World Church has brought it into the academic mainstream, a topic of importance for all who care about the Christianity in the twenty-first century. If the topic of African Christian history is now better serviced, better resourced, better interpreted, better understood than previously, an immense amount of the credit for this belongs to Ogbu Kalu.

He was not content to carry out his work as a detached scholar. For decades he was an inspirer and facilitator for the work of others, and a leader

⁴¹ Honorary Professor University of Edinburgh; Professor of the History of Mission, Liverpool Hope University; Head of the Department of Religion, University of Nigeria, Nsukka, 1962-1965

and driving force in team activity. More than twenty years have passed since the Nairobi workshop on African Christian history supported by the World Council of Churches as part of a project towards an ecumenical Church history. Ogbu led the workshop and edited the collection of papers on African Christian historiography that emerged from it. Latterly, in collaboration with the South African scholar Professor J W Hofmeyr, he organised the writing by a group of scholars from all over Africa a major work with the significant title *African Christianity: an African story*.

No one has done more to ensure that the history of African Christianity would be written, studied and pondered by Africans. And, though an internationally recognised scholar, his position as a servant of Africa, and of Nigeria in particular, has never been in doubt. In the last few years he has been based in the United States, and one outcome has been the almost staggering flow of significant writing that he published. But for over a quarter of a century before that he taught at the University of Nigeria, Nsukka, also serving as Dean and in other administrative capacities, through some of his country's bleakest years. The difficulties of maintaining the scholarly life in such a situation are overwhelming, and they defeated many; but Ogbu demonstrated how high standards could be maintained, and taught and researched and wrote and published and kept the scholarly flame burning in the Department. The tree continued to bear fruit in season, even when the streams ran dry.

For behind the productive scholar and the stimulating teacher and the lively lecturer, underlying and informing all this activity, lay the straightforward, warm-hearted Christian that we remember now with affection and gratitude. We thank God for all that Ogbu Kalu did, but still more for what he was. So we commend to the Father's loving care and comfort those who knew him best and loved him best, and whose loss is therefore greatest, his dear wife Dr Wilhelmina Kalu and their children. For the rest, let us pray the Lord of the harvest to send new labourers, inspired by the work and example of Professor Ogbu Kalu, into the field in which he laboured so mightily.



Professor Andrew F. Walls (right) with Ogbu Kalu and Kwame Bediako at Akropong, Ghana on May 17, 2007.

ASC AFRICA THESES AWARD 2007

The African Studies Centre (ASC), Leiden, The Netherlands, and CODESRIA, Dakar, Senegal, award each year a prize for the best MA thesis to a student in an African or Dutch university who has completed her or his final year with distinction. For the 2007 competition, a record number of 50 theses were submitted, among them several from universities in Africa. The award consists of Euro 1000, the publication of the thesis by ASC, and an article by the prizewinner in *CODESRIA Bulletin*. For further information on the award and its conditions, see AASR Bulletin 24 (November 2005): 44-46.

The three finalists for 2007 were:

= Janneke van Gog: *Coming Back from the Bush: Gender, Youth and Reintegration in Northern Sierra Leone*. This MA-thesis focuses on the post-war (re-)negotiation of social identities by women, who had been forced to live with a rebel movement (mainly the RUF), and their re-integration in their original communities. Van Gog concludes that some of the important factors in the reintegration strategies include the personal history of each individual woman, the nature of her relationship with her family and her home village, and the woman's perception of how a good daughter or good woman should behave under such extraordinary circumstances.

= Anika May: *Teaching Peace - Transforming Conflict?: Exploring Participants' Perceptions of the Impact of Informal Peace Education Training in Uganda*. This thesis is an academic analysis of a peace education programme in Uganda. May has made a practical contribution to the improvement of the programme during her fieldwork and has adapted the originally American programme to the concrete local circumstances in Uganda. The thesis comes up with concrete recommendations for future improvements of the programme, with regards to target groups, the approaches to be used and the contents of the programme.

= Friederike Mieth: *Defying the Decline of Pastoralism: Pokot Perceptions of Violence, Disarmament and Peacemaking in the Kenya/Uganda Border Region*. The apparent decline of East African pastoralism has been studied by many scholars and researchers from several disciplines, but there is little information available about how the pastoralists themselves view these developments. This thesis attempts to present the local views and explanations. The fieldwork has been conducted among the Pokot pastoralists in a small village on the Kenya/Uganda border.

The winner of the 2007 competition is Ms Janneke van Gog (Centre for Conflict Studies, Utrecht University). She has given a presentation on Wednesday 31 October during the Afrika Studieavond in Amsterdam.

For further information on the ASC theses awards, you may visit: www.ascleiden.nl/GetPage.aspx?datastore=1&url=/events/event1190377421



REVIEWS

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ISLAMIC CIVILIZATION IN EASTERN AFRICA

Abdu B. Kasozi & Sadik Unay (eds.) 2006, *Proceedings of the International Symposium on Islamic Civilization in Eastern Africa*. Istanbul: IRCICA, XIV + 332 pp., ISBN 92-9063-161-9.

The Research Centre for Islamic History, Art and Culture (IRCICA), which is an affiliate of the Organization of Islamic Conference, has been organizing symposiums on Islamic civilizations on various continents over the past few years. This time round its organizers under the directorship of Halit Eren, who wrote the preface for this publication, went into partnership with the Islamic University of Uganda to organize an Islamic Symposium on 'Islamic Civilization in Eastern Africa;' the symposium was held in Uganda's capital, Kampala, between the 15th and the 17th of December 2003.

The symposium attracted numerous participants who delivered papers on an array of themes. For this publication Kasozi and Unay had to make certain editorial decisions as to what had to be left out and which papers could be included. This is indeed no easy task since many aspects have to be considered before accepting the paper for publication. Be that as it may, the editors were able to select some interesting papers for this particular publication. In all there were twenty-one contributions; even though there were slight overlaps in two or three cases, most of them addressed different topics and issues. In Kasozi's editorial foreword he highlighted four themes that were covered in the publication; they were (a) Islam's dissemination and diffusion in Eastern Africa, (b) the network of prominent scholars in the region, (c) the impact of Islamic civilization gave rise to innovative developments such as the Swahili cultural and language system, (d) the role the missionaries played in preventing the spread of Islam, and (e) the negative and positive exertions of globalization in the development and progress of the Muslim communities in East Africa.

At the outset it should be stated that it will not be possible to discuss each and every contribution at length; this being the case, the reviewer will confine himself to selected texts but will note others in passing. Papers covered issues in East Africa in general, whilst others reflected upon specific states such as

Ethiopia, Somalia, Uganda and Kenya. The first notable contribution comes from the scholarly pen of Professor Ali Mazrui. He appropriately titled his paper 'Africa and Islamic Civilization: the East African Experience' (3-16) and discussed the three different phases in modern history of the Swahili coast. He creatively called the first phase Afro-Oriental, the second Afro-Occidental and the final Afro-Global. As usual he offered significant observations but also repeated some of the points that appeared in some of his earlier works such as *Africa's Triple Heritage*. The professor's opening chapter was followed by a broad overview of the 'Penetration of Islam in East Africa' (17-38) by Dr. Ahmed Binsumeit Badawy Jamaliyl. He basically divided his paper into two sections: the first discussed the penetration of Islam from the Abyssinian/Ethiopian part of Africa down towards the East African coast; and the second noted the cultural impact that East Africans witnessed and experienced.

And since Ethiopia's position has been crucial as a launch pad for the spread of Islam down towards the East African coast, it was important to reflect upon 'The state and Islam in Ethiopia (circa 850-1995)' (39-60). This task was ably dealt with by Hussein Ahmed who is a well-known specialist on the subject. The problem with papers that try to cover too many facts is that they do not capture all the relevant data and are forced to skip some notable events because of constraints of time and space. In this case, it would have been better for the scholar to have either concentrated on the earlier connections, or to have focused on later/contemporary developments. The same criticism applies to J.E.G. Sutton who wrote about 'The Swahili: Twelve Centuries of Islam' (61-88). Nonetheless, both chapters offered a fair overview of their respective topics.

In the fifth chapter Ibrahim Sogayroun informs us about 'The influence of Sudanese Muslims in Uganda from the north of the Great Lakes' (89-98) and in the sixth Muhammad Amra reflects upon 'Islam in Southern Africa: A Historical Perspective' (99-118). The latter paper provided a broad outline of Muslims in most of the southern African region; unfortunately, the paper's coverage is too wide and as a result only provided brief glimpses into the lives of Muslims in countries such as Mozambique and Zimbabwe. The former paper demonstrated to what extent Sudanese troops were agents of Islamization in Uganda in particular and the Great Lakes region in general.

Three chapters that appear in this publication discussed the role of the Ottomans in the African continent. The first was prepared by Suleyman Kiziltoprak. He addressed the issue of the 'Ottoman Policies against European Colonial Powers in Northeast Africa' (119-132). It would have been instructive if the author had given some attention as to whether these policies filtered down towards the Eastern part of the African coast. The second paper was titled 'Relations between the Ottoman Empire and the Zanzibar Sultanate

(circa 1880-1907)' (149-159). This paper was based upon Hatice Ugur's MA thesis, which has since been published. This chapter gave a very interesting descriptive account of the relationship between the Ottoman Sultan and the Zanzibar Sultanate at the turn of the 19th century. The third discussed the 'Ottoman Efforts to Protect Somalia from European Powers' (161-169); Tariq Mohamed Nour, who also extracted the material from his MA thesis, recorded the Ottoman policies in [?] the South [of what?] and also described its position vis-à-vis Somalia before outlining the European threat over Somalia.

Two other papers that caught this reviewer's attention was the one titled 'Sheikh Hasan b. Ameir ash-Shirazi (1880-1979): His Contributions to Islamic Education in East Africa' (189-202); and another titled 'Kadhi's Intellectual Legacy on the East African Coast: The Contributions of Al-Amin bin Ali Al-Mazrui, Muhammad Al-Mazrui and Abdulla Saleh Farsy' (203-218). The former was written by Issa Ziddy and the latter by Abdulkadir Hashim. What fascinates this reviewer is the nature of the contribution of these significant theological figures along the Swahili coast. The respective authors demonstrated the output and impact of these notable scholars not only in the region but beyond it.

The final two chapters dealt with the concept of globalization. Both chapters had more or less the same titles. The one was titled 'Globalization and Islam in East Africa' (303-316) and it was presented by A. K. Sengendo; and the other was titled 'Globalization and Islamic Civilization in Eastern Africa' (317-328) and jointly written by Fastima Adamu and Atiku Yahaya. The last paper investigated the dimensions of globalization and pointed out the global cultural challenge for East African Muslims. Sengendo defined the concept of globalization and also gave an Islamic conceptualization of the term. He thus conversed about cultural conflict in the light of this process; and he briefly commented and elaborated upon the East African region as having been the locus of global forces.

On the whole, this publication contains some interesting and well-structured papers. But, as stated earlier, some tried to cover too much and thus veered away from the purpose of their papers. When scanning each chapter, then it is obvious that the editors were not meticulous in their editing. This may be observed when browsing through the reference/bibliographical lists of each of the papers. Take the list of references in Mazrui's paper, for example, it will be noted that the date does not appear in one entry and in another the name or initial of the author does not feature. In some chapters one observed grammatical and spelling errors; for example, one need only peruse the following pages: 53, 135, 192, 204, 225, 231, 234, 235, and 240. Apart from these, there were also other mistakes. But these should not sidetrack the readers from the significance of the work. The publication will be of interest to scholars and students in the social sciences and humanities.

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BREAKING THE CHAINS OF SILENCE AND SHAME

Stephanie Nolen 2007, *28 Stories of AIDS in Africa*. New York: Walker & Comp., 2 maps, glossary, 'How you can help', bibliography, index, 375 pp., ISBN 13: 978-0-8027-1598-2, US\$25.95 (hbk); Ontario: Vintage Canada, 416 pp., ISBN 13: 978-0-676-97823-0, US\$15.95 (pbk).

This moving book tells the real life stories of 28 men and women in Africa who live, or lived, with HIV or AIDS,⁴² one for each of the 28 millions Africans that according to UNAIDS were infected with the human immunodeficiency virus (HIV) in 2006.⁴³ In addition, it has an introduction (1-17) and an epilogue (347-352). In the latter, Nolen relates briefly how the 28 she had interviewed since 1997 were doing in 2006 at the time the book went into production: four had died, three she could not reach; of the remaining 21, only one was in poor health. The others were in good health, thanks to the ARVs (antiretroviral drugs), and most were active in movements that try to break the chains of silence and shame that keep Sub-Saharan Africa in the grip of this pandemic which had already killed 22 million Africans by 2006. Infection rates had begun to decline by then, in part due to ARV-treatment, in part because death had already wiped out those most likely to spread the virus. Death rates, however, had not yet declined, because only one in four of those in need of treatment were as yet on ARVs (350). And she argues that it is unlikely that the G8 goal of universal access to ARVs by 2010 (253) will be reached, for one reason because of corruption and inefficiency, for another because only half of the funds needed to fight HIV/AIDS effectively is available (350-352).⁴⁴

In her introduction, 'Why 28', she explains how long it took her to become truly aware what a savage silent killer HIV/AIDS is in Africa. It sunk into her only in 2002 when, in a village in Malawi, 'I had a sense of a community

⁴² All but two of her cases are from East and Southern Africa, reflecting the much higher incidence of HIV/AIDS in those parts than in West Africa. Five of her histories are from Zambia; four from South Africa; three from Uganda; two each from Swaziland, Ethiopia, Kenya, Zimbabwe, Mozambique and Nigeria; and one each from Burundi, DR-Congo, Botswana and Lesotho.

⁴³ Nolen 2007: 15. She finds this figure 'conservative'. She suspects that the number of infected is higher, and will be still higher when accurate survey methods finally reach into rural areas (16).

⁴⁴ In 2005, the UN Global Fund to Fight AIDS, Tuberculosis and Malaria was short more than \$8 billion (327-328).

quietly evaporating around me' (2) and then wandered, a few days later, through an overcrowded hospital in Lilongwe 'in a state of growing horror' searching for 'the lone doctor who had agreed to speak to me about the country's HIV epidemic':

There were people everywhere: three to a bed, lying head-to-foot-to-head; under the beds, lying on grass mats in the stairwells and in the verandas off the wards. They were bone thin and covered with lesions and abscesses. As I stepped gingerly among them, they shifted their heads slightly to look up at me through eyes grown huge in sunken faces. I could not find the doctor; I did find a nurse—perhaps the only nurse—who was stout and slovenly and clearly drunk, her hairpiece of copper curls askew. Looking around the ward, I couldn't blame her: it was barely 8 a.m., but I felt in desperate need of a stiff drink myself' (2).⁴⁵

This awareness of the slow, almost incalculable devastation HIV/AIDS was wreaking in Africa made her persuade the editors of the Toronto *The Globe and Mail* newspaper, for which she was stationed in Africa as reporter, that she must uncover the stories of the thousands of villages on the verge of disappearing. Whereas in North America, people with HIV were kept in good health for decades with ARVs, in Africa people could only sit and watch its inexorable progress to death, almost entirely unremarked by the world at large. Covered up by the silence of shame, it was wiping out the sexually active generation, leaving a host of orphans in the care of the elderly (67-71, 186-195, 223) or to fend for themselves (3-4, 31-40), if they did not die early, having contracted HIV at birth and/or through breastfeeding (190-192, 231).⁴⁶

Nolen explains what kind of 'retrovirus' HIV is. It invades the lymphocytes that normally fight infections and turns them into factories that churn out tens thousands of new HIV viruses. In ten days' time, a drop of blood of an infected person contains 100 million HIV viruses. By that time, they have spread to the brain and other major organs. Then a long battle between the body responding with new killer T cells⁴⁷ and the HIV virus begins which the virus inevitably wins after a few years. A brilliant strategy, says Nolen, because by that time the person infected has spread the virus to plenty of other people.⁴⁸ In addition,

⁴⁵ Cf also 155-159, 162, 164-165, 245, 247-248 on the 400% overtaxed hospitals critically short of doctors, nurses, pharmacists and other staff in Malawi and other parts of Africa due to HIV/AIDS and emigration.

⁴⁶ 700,000 babies contract HIV/AIDS in Africa each year, and only 300 in all rich nations combined. HIV-transmission at birth is easily prevented (190). HIV/AIDS treatment of babies and young children is, however, much more difficult and underdeveloped than that of adults (190-192).

⁴⁷ The so-called 'sero-conversion': flulike symptoms signalling that the body begins to produce antibodies to HIV. They pass by after a couple of days and then it can be years before any other symptoms become noticeable (338, 357).

⁴⁸ HIV-1[M-JC, the strain most common in Southern Africa, typically progresses slowly from infection to illness. During Mandela's presidency, 1994-1999, HIV-infection rates in South Africa

HIV is able to resist the toughest barrage of drugs by burrowing itself in the lymph nodes and to pop out and begin to reproduce again years later (4-5, 200, 310-312).

The other asset of HIV is cultural in kind: HIV is transmitted through blood, sexual fluids, and breast milk in the moments of intimacy of sex, birth-giving, breast-feeding, and drug injection, licit and illicit. Their discussion is heavily tabooed, especially in imbalances of power, as between male and female, and in the margins of society, among prostitutes, drug addicts, gay and migrants. So is also the discussion of HIV-transmission (328-329): 'an illness no one likes to name' (333), that 'preys on our moments of weakness, and on our least manageable emotions of shame, fear and denial' (274). It is this silence from shame that has provided HIV with very potent silent carriers ('vectors') for ultrarapid diffusion in African societies until now (5-6).⁴⁹

By the time HIV was discovered and identified in the gay communities in the West in the mid-1980s, it had already been devastating rural areas in Uganda, Zambia and Zaire for over a decade as the 'slim' disease of young adults that responded to no treatment (cf. also 198). In 1983, HIV was first attested in Kigali and Kinshasha, in heterosexuals, not in gay. In 1986, in the first national survey in Africa, a staggering 17.8% of the urban population of Rwanda proved HIV-positive (6-7). By examining frozen blood samples stored in hospitals, it was shown soon that HIV/AIDS had spread in Central Africa from as early as 1959. Genetic investigations have established recently that HIV is a modification of SIV, Simian Immunodeficiency Virus, in chimpanzees and mangabeys. It 'jumped' to humans in South-East Cameroon some seventy years ago, and 'travelled' to Kinshasha where it spread through the use of unsterilised needles in mass vaccination campaigns in the next two decades. From there it radiated to other parts of Africa in the 1960s, and through Haiti to the gay communities in the Western world (6, 8). By 1990, one in five adults in Uganda was infected. By 2005, at least twenty million Africans had died from HIV/AIDS, and in parts of Southern Africa, infection rates in adults had risen to over 30% in 2006 (8-11).⁵⁰

rose from 8% of adults to nearly 25%, but the first large wave of deaths did not begin until about 1999 (320, 321). Cf. also 196-210 on Pontianu Kaleebu, researcher at the Uganda Virus Research Institute, and the hunt for a vaccine against HIV. On the various strains, esp. HIV-1M that causes the vast majority of infections globally and its nine sub-classes, HIV-1M-A to HIV-1M-I, cf. 201. Infections in Europe and North America are virtually all HIV-1M-B; in East Africa HIV-1M-A and HIV-1M-B, and HIV-1M-C in Southern Africa. Most research focussed on HIV-1M-B until recently when it swung to HIV-1M-C, the biggest killer (201-202, 206, 209, 283-284).

⁴⁹ Key vectors are labour migration, especially of miners (119, 122-123); long distance haulage of truckers (41-51); the armies (143, 148-151); men 'going around', more especially the wealthy and educated men 'who ought to know better' (159-161, 326); and bar girls (280-281).

⁵⁰ 'Swaziland now has the highest adult HIV prevalence in the world: 33.4%' (UNAIDS 2006, *AIDS Epidemic Update: December 2006*, p. 13, at: <http://data.unaids.org/pub/EpiReport/2006/04->

Nolen indicates poverty as a key factor in the spread of HIV/AIDS in Africa: 'millions of Africa [...] might easily have been protected if they had had access to education about it, or to the means of defending themselves'; and the Sub-Saharan states were too weak and destitute to take effective measures against it (11). That was a legacy of colonialism, Cold War global politics and IMF structural adjustment: 'more than a century of foreign meddling had reduced much of the continent to a corrupt, conflict-torn, impoverished mess' (12, 246-255). Rich donor nations refused to put adequate funding into it for combating AIDS. When in 1999 the UN requested \$6.6 billion, donor nations gave \$560 million (also 254). Another factor is ineffective, kleptocratic (250-251), repressive (288-304) African leadership that resorts to stigmatizing and ostracising people with HIV/AIDS rather than coming to their rescue. A third are cultural and social practices: eschewing condoms while having multiple concurrent sexual partners⁵¹ (12-13).⁵²

Nolen does note a change for the better since 2000: ARVs are now dispensed to 1 million patients; African AIDS activists forced the pharmaceutical industry to allow the production of cheap generic drugs;⁵³ the HIV/AIDS pandemic became a political and media issue and has begun to attract serious funding through the rock star Bono, Bill Clinton (cf. also 206, 327), Bill and Melinda Gates (cf. also 206-207, 285) and Stephen Lewis, UN's Special Envoy for AIDS in Africa from 2002 to 2007, and Bush announcing his five-year, \$15 billion President's Emergency Plan for AIDS Relief (PEPFAR) in 2003. Even so, it is hard for people unaffected by Africa's

Sub-Saharan Africa 2006 EpiUpdate_eng.pdf. And in KwaZuluNatal, 'adult infection rate is about 40%' (285). But Nolen cautiously notes the 'extreme weakness' of data collection with respect to HIV/AIDS infection in Africa and the numbers of deaths it has caused (15-17). Figures are unreliable because national governments tend to push them down for fear of scaring off tourists and foreign investors (231), while international agencies may inflate them to attract attention and funding'. On HIV/AIDS in Swaziland, cf. also the stories of Siphwe Hlophe (19-30, esp. 27-29) and Mfanipela Thlabatse (136-139, 348).

⁵¹ Nolen is careful to stress that 'years of research have made it clear that Africans do not, in the course of their lives, have a greater number of sexual partners than North Americans or Europeans. But where people in the West follow patterns of serial monogamy, moving from one partner to the next in relationships of varying lengths with limited overlap, many sub-Saharan Africans have the same number of partners in what are called concurrent sexual networks, where some or all the partners overlap. Because of the way HIV works, those networks greatly increase the odds of infection' (161, 334).

⁵² Key factors, other than the three named by Nolen, are silence from shame and for fear of stigmatisation and ostracisation (23-24, 65, 162, 320); and ignorance through misguided notions about HIV/AIDS as a disease that would strike promiscuous whites only, or gay, or prostitutes, i.e. 'sinners' (23, 143). A new misguided notion since ARVs began to be distributed, is that you need not worry about contracting HIV: 'they can "fix it" with a pill' (334).

⁵³ Cf. 167-185 on Zackie Achmat ('gay, atheist, full-time rabble-rouser and one-time sex worker') and the Treatment Action Campaign (TAC), 1998-2006, Mbeki's role in it (173-176, 217-219, 323, 344), and the support Mandela gave him (178, 324-325, 327) and Winston Zulu (211-224, 224).

plight to be aware of the epic drama – medical, demographic, economic, social, cultural – HIV/AIDS has caused and is causing in African communities and in the lives of Africans.

The 28 biographies gathered in her book are meant to bring that drama home, and to explain how the disease works, spreads and kills, and is tied to conflict, famine and the collapse of states. But also how treatment works, when people can get the drugs, and how those who cannot get them, fight to stay alive with virtually no help and no support (14-15). This her 28 real life stories do extremely well. They show, on the one hand, how many HIV/AIDS patients were betrayed by their lovers, families, neighbours and government, and lost much more than only their health. On the other hand she shows how some people cared for their sick families and neighbours, fought the drug companies and their governments, sheltered orphans (66-71, 239, 245) and overcame fear and shame (17).

Let me summarise one: that of an Anglican priest in Uganda, Gideon Byamugisha (257-268), who, as early as 1992, was the first clergyman to declare publicly that he was HIV-positive. He dedicated his life to breaking the stigma, shame, denial, discrimination, in-action and mis-action with respect to HIV and AIDS.⁵⁴ His story is briefly as follows. In April 1991, a few months after their first baby daughter Patience had been born, Gideon, then a lecturer at a theological college and in charge of a parish fifteen miles outside Kampala, and his wife Kellen were poised for departure to Britain for graduate studies, when Kellen had suddenly to be rushed into hospital with severe chest pains. She died a week later. Devastated by her sudden death, Gideon abandoned his studies abroad to care for Patience.

In late 1991, however, his sister Eunice, who as a nurse had attended to Kellen in hospital, came to tell him what she had kept as a closely guarded secret since Kellen's death, to wit that Kellen had been tested for HIV/AIDS during her final week and had been found positive. Gideon went to hospital at once for a test on himself and was found positive also. His daughter, however, was not found infected. Though he was well aware that he stood to lose his job and his parish if people knew he had tested HIV-positive, Gideon decided that he could not and should not lead a 'double' life. He did not feel guilty about his status, which he attributed to lack of information rather than to a moral fault on his, Kellen's or someone else's part.⁵⁵ He immediately informed his

⁵⁴ Quoted from <http://www.engagehivaids.com/cm/news/54>. Cf. also: http://www.biblenetworknews.com/africa/112802_uganda.html, <http://www.pressureworks.org/focus/hiv/players/gideon.html>, <http://www.abc.net.au/rn/religionreport/stories/2006/1697057.htm>, http://sw.wikipedia.org/wiki/Gideon_Byamugisha

⁵⁵ Neither Kellen nor Gideon had taken the test before their marriage. Gideon had, however, had blood transfusions in 1988 when he suffered a serious cycling accident. The blood was donated by

family, his in-laws,⁵⁶ the staff and students of his college, and the wider church community about his condition. He rejected the request of the staff that he inform no one else. Though many people were uneasy about his public confession, he eventually did not lose his job and parish, not even when he remarried in 1995 to Pamela, who had lost her husband to AIDS and like him was HIV-positive (267). Rather, as the only openly HIV-positive priest in Africa for a decade, he became a speaker much in demand, e.g. during the pan-African AIDS conference held in Uganda in 1995 (260, 263).

In 1996, Gideon fell ill himself. His CD4 count dropped to below 100.⁵⁷ Unless he was put on ARVs, he had fewer than six months to live, doctors told him. ARVs, however, were not available in Uganda. Gideon was saved, however, by the Anglican bishop of Kampala. He launched a crusade to keep him alive in 1997 and found two 'Good Samaritans', one in Singapore and one in the US. They sent Gideon the ARVs he needed. He recovered fully. Gideon and Pamela even decided to have children when drugs to forestall HIV-transmission from mother to child became available in Uganda. In 2000, their daughter Love was born, and 2002 another daughter, Gift. Like Patience, they were HIV-negative.

In 2002, his break-through came. By then he served on the [Anglican] Church of Uganda's AIDS programme, travelled abroad often as the representative of the Ugandan organisation People Living with HIV/AIDS (PLHA), the AIDS NGOs' Network in East Africa, the International Alliance

a person who later died of HIV/AIDS. He also had had many injections for malaria at a time when sterilisation was not practised rigidly (260,

http://www.anglican.ca/news/news.php?newsItem=2002-11-29_xx.news). Cf. the similar case of Noé Sebisaba and his wife Agrippine (82-98). When Noé volunteered to donate blood in 1995 in the refugee camp in Tanzania to which they fled in 1993 to escape from the Tutsi-Hutu troubles in Burundi, a routine test showed that he was HIV-positive. When Agrippine eventually took the test too, she proved HIV-positive also. They agreed they could not throw stones (90), for they had not taken the test before getting married; and Agrippine had been raped by a soldier before they fled from Burundi (86). Agrippine refused to have their status made public. As a result, when their baby daughter Lina died from AIDS in early 2003, and a few months later Agrippine herself also, people began to accuse a childless neighbour of having caused their deaths by witchcraft. To forestall that his in-laws killed her, Noé disclosed the true cause of their deaths and his own condition. The pastor at once publicly condemned him as a sinner, his friends deserted him, and his brother took his children away from his house. And when the news of Noé's confession reached the local Tanzanians, they began to harass the refugee Burundians for spreading HIV/AIDS among them. From Noé's confession, however, a 'Stop SIDA [the French acronym for HIV/AIDS]' movement started among the refugees in 2003 for spreading knowledge about HIV, and for caring for AIDS victims and orphans (92-98). Thokozani Mthiyane (329-345), who was careful never to have unprotected sex, contracted HIV when he was stabbed during a burglary of the house of a neighbour (336-340).

⁵⁶ See http://www.anglican.ca/news/news.php?newsItem=2002-11-29_xx.news

⁵⁷ The number of T-helper lymphocytes with CD4 cell surface marker should average between 500 and 1500 per cubic centimetre blood; cf. also 354.

for Religious Responses Against AIDS, and as the FBO⁵⁸ Specialist for Africa in 'Hope Initiative' AIDS programme of World Vision, a Canadian Christian relief organisation.⁵⁹ In December 2002, he was invited to the White House by the US President Bill Clinton for a meeting on faith-based responses to the pandemic (264).

More importantly, however, Gideon secured funds in 2002 to bring forty-two of the many clergymen, who had privately disclosed to him during his travels in Africa that they too were HIV-positive, together in Harare in a retreat in order that they might feel safe to speak freely about their condition. At this meeting, 'it took them only one day to decide that they wanted to organize into a continent-wide network – to support and care for each other, and to influence the policies of their churches'. As a result, the African Network of Religious Leaders Living with, or Affected by, HIV/AIDS (ANERELA+) was founded.⁶⁰ It was officially launched in October 2004, with Gideon as its first President and with Jape Heath,⁶¹ an Anglican priest in Johannesburg, South Africa, as its General Secretary, during the 11th International Conference of the Global Network of People Living with HIV/AIDS (GNP+) held in Kampala, Uganda. It had a membership of 1,372 on 1st January 2006 in Africa⁶² that included not only Christian but also a few Muslim and Hindu, and several Bahai religious leaders.⁶³ The concept of ANERELA+ was in addition introduced to religious leaders outside Africa during the International AIDS Conference in Toronto-Canada in 2006, by the speech that Gideon delivered before the United Nations in June 2006,⁶⁴ and by his publications.⁶⁵ To accommodate religious leaders living with HIV/AIDS outside Africa, ANERELA+ was transformed in 2006 into INERELA+, the

⁵⁸ Faith Based Organisation

⁵⁹ Cf. <http://www.worldvision.ca/About-Us/Pages/AboutUs.aspx>

⁶⁰ At <http://www.anerela.org/INERELA+%20-%20International%20expansion.htm> it is, however, reported that ANERELA+ was founded during a working retreat at Mukono in Uganda in November 2002.

⁶¹ Cf. <http://www.pressureworks.org/focus/hiv/players/japeheath.html>

⁶² In Uganda, Kenya, Malawi, Tanzania, Zambia, South Africa, Mozambique, Namibia, Nigeria, the Democratic Republic of Congo, Rwanda, Lesotho and Zimbabwe, and most recently in Botswana. There 'a stigma eradication for Botswana religious leaders was held from the 9th to the 13th July 2007 at Desert Sands Motel in Palapye' that was attended by 23 religious leaders from various Christian churches, the Baha'i faith and traditional healers. They elected a committee, chaired by Bishop John Phillip, to organise BONERELA+, the Botswana Network of Religious Leaders Living with, or Affected by, HIV/AIDS. Cf. <http://www.anerela.org/Botswana.htm>.

⁶³ http://www.anerela.org/Report_2005.doc, p. 7

⁶⁴ For the text of the speech, cf. <http://www.engagehivaids.com/cm/news/54>

⁶⁵ Gideon Byamugisha & Lucy I. Steinitz 2002, *Journeys of Faith: Church-based Responses to HIV and AIDS in Three Southern African Countries*. Oxford: Strategies for Hope Trust, 116 pp., ISBN-10: 0954306007 (pbk); Gideon Byamugisha & Glen Williams (eds.), 2005, *Positive Voices: Religious Leaders Living with, or Personally Affected by, HIV and AIDS*. Oxford: Strategies for Hope Trust, 39 pp., ISBN-10: 095490513X (pbk).

International Network of Religious Leaders Living with, or Affected by, HIV/AIDS. Its membership in Africa stood at 2,700 in 2007.⁶⁶

Gideon's honesty, perseverance, patience and achievements show how much HIV-positive religious leaders can contribute towards breaking the chains of silence and shame if their communities and institutions do not automatically stigmatize them as sinners and ostracize them by their moralizing theologies of damnation but attempt instead to understand the complexities and scale of HIV/AIDS pandemic, spread knowledge about it, and support the infected and affected. Gideon was lucky to serve in a church, college and parish that did not silence or oust him, even though they were troubled by his 'confession', but stood by him and even rescued him from impending death. He was heartened by certain signs of change such as the public apology for having shunned people with HIV/AIDS, issued by Kenya's Anglican Church in March 2006; the Catholic church mitigating its rigid anti-condom position a bit, also in 2006, in respect of married couples in which one partner is HIV-positive; and individual priests and nuns in Zambia and South Africa defying the ban of the Vatican on the distribution of condoms. Moralisation, stigmatisation, testing before marriage, insistence on abstinence as the only pillar of prevention and recourse to the numerous kinds of spiritual healing rather than medical, educational and political ones, however, continue to constitute predominantly the approaches of religious institutions in Africa. The chains of silence and shame keep most of them in bondage as yet.

That is also mostly true for other institutions, especially families and workplaces, as the stories told by Nolen make abundantly clear.⁶⁷ Silence from shame is, with ignorance, probably the major reason why HIV/AIDS has been so devastatingly successful in Africa. Departments of Religious Studies in Africa may use Nolen's book therefore with great profit in their teaching for confronting themselves and their students with the grassroots realities of HIV/AIDS in contemporary Africa and for shouldering their part in the huge task of breaking the chains of silence and shame, as did Nelson Mandela publicly in 2002 (178) and 2005 (313, 322-330); as had done his wife, Graça Machel, before him, in 1999 (319), Joshua Nkomo in 1996, and Kenneth Kaunda and Uganda's president, Museveni, as early as the mid-1980s (319-320). So did and do the HIV/AIDS-infected heroes of Nolen's book. Its 'impact could shape public opinion as never before', says Stephen Lewis, UN

⁶⁶ <http://www.anerela.org/INERELA+%20-%20International%20expansion.htm>

⁶⁷ Like Prisca Mhlolo, in Mabvuku, Harare, who was severely maltreated by her sister and brothers in 1997 at the burial of her son for revealing that she was HIV-positive, that her youngest daughter and her husband had died of AIDS in 1995, and that her son had killed himself for fear of dying from AIDS after he had been raped by a teacher at his secondary school (52-65). By 2004, all her brothers and sisters had died of AIDS (64). Gugu Dlamini was beaten to death by a mob near Durban, South Africa, in 1998 for revealing on a radio programme that she was HIV-positive (171).

Special Envoy for HIV/AIDS in Africa. It will certainly shape that of students of religions, if they read it.

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REVIEW⁶⁸

Fourchard, Laurent, André Mary & René Otayek (eds.) 2005, *Entreprises religieuses transnationales en Afrique de l'Ouest*. Ibadan: Institut Française de Recherche en Afrique (IFRA); Paris: Karthala, 538 pp.

Africa has never been a passive receptacle for religious ideas formulated abroad, in Europe or the Middle East, but in recent decades it has emerged all the more clearly as a vibrant source of religious creativity. Indeed, as some of the contributions to this volume point out, afrocentric cults in the United States may come as pilgrims to a shrine in Ghana (Duchesne and Guedj), while Nigerian churches formulate projects for the re-christianization, not only of Africa but even of Europe and North America.

This is an excellent collection of carefully researched and documented case studies which explore some of the dimensions of this creativity. They are the result of a project formulated by the Institut Français de Recherche en Afrique (IFRA) in Ibadan, and so it is no surprise that half of the case studies are in some manner concerned with Nigeria, though they also reflect the demographic, political, and economic dominance of Nigeria within the region as a whole. There is a similar predominance of studies of Pentecostalism, a testimony to the spectacularly rapid expansion of this particular form of Christianity in the past two decades.

The book's title qualifies these new religious enterprises as 'transnational' – a term which, like so many others in the social sciences, has tended to lose any precise referent as it gains currency. The kinds of 'transnational' networks described in the various contributions are of very different, in some cases incommensurable, orders. In some cases, they involve migrants who retain their religious affiliations as they cross international borders: Senegalese

⁶⁸ Quoted from: *Cahiers d'études africaines*, 185, 2007, at
<http://etudesafraicaines.revues.org/document6850.html>

Mourides in Niger, in transit towards Europe (Bava) or Mossi adherents to the Assembly of God in Ghana (Laurent). In other instances, they are characterized by the creation of religious NGOs, not only by evangelicals (Strandsbjerg) but even by practitioners of *vodun* (Tall) with the intention of establishing formal institutional linkages (and obtaining capital, symbolic and otherwise) abroad. Pentecostal churches in particular are actively involved in attempts to establish branches in other African countries, if not even further abroad (Fancello, Mary, Ojo, Noret, Adeboye, Moyet), or to disseminate their message through the mass media – books, films, television (Ukah, Moyet).

Paradoxically, the cumulative impression one gathers from the case studies as a whole is that the success of these new churches or organizations to transcend national boundaries has met with moderate success at best. New reform-minded Muslim organizations in Senegal (Gomez-Perez), Côte-d'Ivoire, Togo, and Benin (Miran) have actually been far more anchored to their respective national homes than their predecessors, the Sufi brotherhoods. The success of some northern Nigerian organizations in Niger (Loimeier, Hassane) is the exception which proves the rule, both given the dependence of Niger on its looming neighbor to the south and the fact that, along the frontier, both countries share a close cultural Hausaphone bond. While it is beyond the scope of a collection such as this to theorize the differences between muslim and christian (especially Pentecostal) religious 'enterprises', one theme which emerges clearly from the Christian cases is the distinctly entrepreneurial style which characterizes them, a function of a saturated religious market where churches are competing against one another for a share of the market. Religious competition takes a substantially different form in Islam, in terms of leadership over the community as a whole. Language barriers to transnational enterprises emerge as another theme of numerous studies, specifically those which discuss the attempts of Nigerian and Ghanaian churches to establish roots among their Francophone neighbors. Indeed, a theme that consistently emerges in chapter after chapter is the extent to which transnational followers or international (why 'transnational'?) networks of connections serve to bolster the position of churches, leaders, and institutions in their home countries, that global means are more often than not subservient to local ends. Perhaps the most flagrant instance is the relationship between Afrocentric American devotees and the Ghanaian proprietors of the Akonedi shrine near Accra, the very strength of whose connection arguably rests on mutually convenient misunderstandings and appropriations.

Although the contributions overall are of a consistently high quality, the collection as a whole tends to focus on leaders and on organizations rather than on followers or potential converts. Admittedly, the founders of Pentecostal churches, and often their successors, are of necessity both literally and figuratively charismatic, and may well exercise a different kind of fascination

over academics as they do over their flock. Yet their very biographies reveal trajectories whereby they experimented with and ultimately rejected a variety of religious affiliations, a pattern which no doubt characterizes followers as well as leaders. In the spiritual market, there must be buyers as well as sellers, and it is precisely in the interaction between leaders and the mass of believers that the key to the rapidly changing religious landscape of West Africa is to be found, and not least of all the reasons behind the failures as well as the successes of the attempts of religious enterprises to transcend barriers of language, ethnicity, and nation.

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REVIEW⁶⁹

Elizabeth Isichei 2004, *The Religious Traditions of Africa: A History*. Westport: Praeger, 2004, xii + 409 pp, maps, notes, bibliography, index, ISBN 0-3250-7114-4 (cloth), \$74.95

A number of academic disciplines, history chief among them, prioritize analysis over synthesis. Thankfully Elizabeth Isichei pays that tradition no heed in creating another grand work on Africa's religious past. Those familiar with the author's prior work of synthesis on the religions of Africa, *A History of Christianity in Africa: From Antiquity to the Present* (1995), will quickly notice the similar style of this text. Once again the text is an easily readable and engaging narrative, peppered with examples and anecdotes, and clearly organized into frequent subheadings. At times, this reviewer questioned the meta-organization of the text regarding African indigenous religions, an issue I will address in greater detail below. In fairness, the author does acknowledge that her text is but one possible response to the difficulty of writing on a subject as immense as Africa's religious history.

⁶⁹ H-NET BOOK REVIEW published by H-SAfrica@h-net.msu.edu (January 2008) at:

[http://h-net.msu.edu/cgi-bin/logbrowse.pl?trx=vx&list=H-](http://h-net.msu.edu/cgi-bin/logbrowse.pl?trx=vx&list=H-SAfrica&month=0801&week=c&msg=49%2bQGpvQyI7B1qnfUHN0og&user=&pw)

[SAfrica&month=0801&week=c&msg=49%2bQGpvQyI7B1qnfUHN0og&user=&pw](http://h-net.msu.edu/cgi-bin/logbrowse.pl?trx=vx&list=H-SAfrica&month=0801&week=c&msg=49%2bQGpvQyI7B1qnfUHN0og&user=&pw)

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Isichei organizes the work into four major parts that discuss religions to 600 CE: Islam, Christianity, and African traditional religions. The author acknowledges the importance of Gnosticism, Manichaeism, Hinduism, and Judaism (and, one might add, Phoenician religion, Roman religion, Greek religion, and Baha'ism) for particular epochs and regions of Africa, but says the impact of such religions has not been sufficiently widespread or long-lasting for inclusion in a text of this nature. I think we can surely agree with the logic behind such a decision, as the impact of these religions has been quite small when compared to that of Islam, Christianity, and traditional religions.

The first part addresses religion to 600 CE. The section title is a bit of a misnomer and contains just two chapters. The first of these chapters is a strong theoretical one on the study of 'traditional' religions. I would recommend this chapter to anyone interested in the production of knowledge or the study of religion as it nicely summarizes the nature of indigenous religions as well as extant issues regarding academia's priorities concerning religion. The treatment is very fair indeed and challenges both Eurocentric and nationalist interpretations of Africa's religious past.

Isichei contends, in the last portion of this chapter, that there is a long-standing tradition of using a single culture, or case study, to represent continental trends. I would not challenge the use of such a strategy and am perfectly comfortable with its careful application. What I would take exception with is Isichei's choice of cases to illustrate the nature of traditional religions on a continental scale - ancient Egyptian religion. I do not wish to challenge the African credentials of ancient Egypt and would rather not enter a debate on the nature of the ancient Egyptians. However, I would contend that the themes illustrated by ancient Egyptian religion are anomalous beyond the ancient Nile valley. Ancient Egyptian religion seems a very poor choice to exemplify the nature of African indigenous religions. Moreover, three-and-a-half pages are hardly enough coverage to serve such a critical function. One does not gain a very good understanding of the nature of traditional religions by either the selection of the case or the amount of coverage.

The second chapter of part 1 concerns the early church in northern Africa. The chapter is a strong one, introducing the various churches and movements in ancient North Africa and the Nile valley, yet seems curiously positioned, as it is separated from the later Christian material. But perhaps more importantly, given the brevity of coverage on African traditional religions that precedes it, those readers unfamiliar with Africa's religious past might easily come away with the impression that most Africans prior to 600 CE were Christian.

Isichei proceeds to discuss Islam in part 2. The seven chapters in this part are organized both chronologically and geographically (much like the way *A History of Christianity in Africa* is organized). North Africa receives most of the focus, which seems a perfectly appropriate decision. Any topic so grand

must be selective. The chapters on Islam follow the premise that because Islam traditionally combined religion and politics, a discussion of Islam must largely follow a political history. This strategy is successful, for the most part, and covers the sort of topics (various Islamic empires, an assortment of significant leaders, numerous Sufi orders, Islam and colonialism, and Islam and the modern state) that I imagine anyone would expect to read about in a history of African Islam. The material is very readable and follows Isichei's great narrative style with her usual fascinating examples that likely took years to gather.

Yet I do believe there are three ways in which Isichei's material on Islam may be fairly critiqued. Firstly, the author's coverage of East Africa strikes me as much too slender. East African Islam is discussed in just three pages. I would agree with the author that Islam was largely a coastal, and thereby small, religion for most of East African history. However, given its significant growth in the nineteenth century, modern East African Islam seems worthy of its own chapter, just as Muslim West Africa and Muslim North Africa from the nineteenth century onwards receive separate chapters.

Secondly, there are moments in Isichei's narrative where additional material on theological/ ideological history seems warranted. This is perhaps no more apparent than in the material on the Islamic empires of the western Sudan. Though Timbuktu is mentioned as a trading center, the site of a great mosque, and an independent province of a Moroccan empire, there is no discussion at all of Timbuktu as one of the world's most important centers of Islamic learning (*madrasah*). Nor is there a single mention of Chinguetti, to many still the 'seventh holiest city of Islam'. Isichei stresses that Muslims of the western Sudan felt they were distant from the Muslim holy lands. This was no doubt true for some Muslims, especially when journeying across the Sahara on the *hajj*. The distance, however, does not appear to have impeded the western Sudan from becoming a region celebrated for its centers of Islamic knowledge. In the medieval centuries few other parts of the Islamic world could rival places like Jenne, Timbuktu, or Chinguetti in their intellectual vibrancy. As a West African proverb states, 'Salt comes from the north, gold from the south, but the word of God and the treasures of wisdom come from Timbuktu'. More discussion of *kalam* and the intellectual contributions made by Africa's Muslims seems warranted.

Thirdly, and perhaps most significantly, the author's use of *jihad* seems to be borrowed from Western politicians, not from Islamic history. Isichei writes, 'They turned to holy war, jihad, to create new states where the practice of Islam and social justice might flourish' (p. 61). The concept of *jihad* means to strive or to struggle and is not entirely synonymous with 'holy war'. Such striving or struggling can be manifested in numerous ways and can be as simple as striving to pray more often and more fervently, speaking out against

injustice, or even writing about Islam. *Jihad* by the sword is simply one possibility within *jihad*, and even then Muslims have intensely debated the exact circumstances that permit that sort of *jihad*.⁷⁰ Space does not permit a full exploration of a concept as complicated as *jihad*, nor am I suggesting that Isichei should have spent a chapter doing so. However, to use the phrase ‘holy war’ as though it were entirely interchangeable with the concept of *jihad* is irresponsible scholarship, in my opinion.

The third section of the book concerns Christianity. Unlike the previous section on Islam, the material on Christianity is organized chronologically and thematically, with geography serving a more minor organizing role within each chapter. This material covers five major epochs of African Christian history: African Christianity prior to the nineteenth century, when Christianity was restricted to the Nile valley, Ethiopia, Kongo, and Warri; the nature of missionization in the long nineteenth century; African responses and the creation of Ethiopian churches; the advent of Zionist churches; and lastly Neo-Pentecostalism. Given that Isichei has already written a survey book on African Christianity, one might expect this section to be a strong one. And one would be correct in making that assumption. The material is more theoretically and historiographically insightful than the sections on Islam.

This is perhaps most clear in the material on the relationship(s) between missions and colonialism. Isichei argues against the standard nationalist interpretation that all missionaries were compliant agents of colonialism. Rather, Isichei contends that while missionaries found colonialism preferable to rule by white settlers or traditional leaders, they were just as often obstacles to colonial rule.

Isichei also makes such contentions in *A History of Christianity in Africa*. The theoretical insights offered in the Christianity portion are also ones that we can find in her prior survey work. Some of the material can also be found in both books, but I find this entirely forgivable. After all, can one address the subject of African Christianity without discussing Simon Kimbangu or Mangena Maake Mokone? I suppose one could, but poorly. Any of us would address such topics when writing on African Christianity. Despite overlap, this reviewer did not find the material to be redundant compared to Isichei’s earlier work. Many examples are different in this text. But most importantly the material is organized differently, providing it with a surprising freshness. I find it difficult to critique the material on Christianity as I find it to be quite well done. Do be prepared for a growing number of Nigerian examples in this material, especially regarding peoples of the Niger delta, but it does not form the majority.

⁷⁰ Tariq Ramadan 2004, *Western Muslims and the Future of Islam*. Oxford: Oxford University Press, 113-114.

The fourth and final section of this work is entitled 'The Changing Face of "Traditional" Religion'.⁷¹ This section is not about traditional religions as such but concerns neotraditional manifestations of indigenous religions. Isichei justifies this decision by explaining that 'the ways in which "traditional" religions are practiced and understood have been modified by encounters with other religious traditions' (p. 228). There is little question this is true. However, even with that being the case, this reviewer was disappointed that the author did not make much attempt at an educated reconstruction. As I remarked above, the few pages on ancient Egyptian religion provided an unsatisfying template, or model. The model is further weakened by the fact that it is never readdressed in this section. It seems an exemplifying model would only make sense if carried from the earlier portion of the book across this later material as well. Thus, if one approaches this text expecting to gain an understanding of the nature of precolonial indigenous religions, one will complete the text unsatisfied.

However, if one approaches this section hoping for a theoretically sophisticated discussion of the impact that missionization, colonialism, and the spread of Western culture (and only in a few examples, Islam) have had upon indigenous religions, then one can finish feeling quite sated. The author examines themes such as divinities, ancestors, secret societies, rituals, and witchcraft, demonstrating the various manifestations that have resulted from modernity's impact on such religions. The true brilliance of this material, in this reviewer's opinion, is its re-examination of such ambiguous terms as 'tradition' and 'modernity', 'progress' and 'stasis'.⁷² In some cases, such as Mami Wata, neo-Yoruba religions, Mwari, and Bori, the religious manifestations have not merely survived, but increased in significance, and in some cases have become international. Isichei revisits a handful of ethnic groups in this material, across themes, particularly the Yoruba and Igbo, thus enabling the reader to gain a fuller sense of how a single neotraditional religion might exist today.

I believe this text would be of value to specialist and nonspecialist alike. The text possesses enough theoretical insights to satisfy the specialist, particularly the first chapter and the fourth section. Additionally, the array of examples could help to thematically illuminate the work of any scholar of African religions. For the nonspecialist, the material on Muslims in Africa and on Christianity in Africa would provide a valuable introduction replete with examples. However, the text does not provide a survey of precolonial

⁷¹ I am uncertain why Isichei chose to use the singular "traditional religion" in the titles, as though there is such a thing as a single indigenous religion. The author uses the term in its scholarly acceptable plural form in the text itself.

⁷² Jacob K. Olupona 2004, 'Introduction', in Jacob K. Olupona (ed.) 2004, *Beyond Primitivism: Indigenous Religions and Modernity*. New York/London: Routledge, 2004: 2.

indigenous religions. For that subject, Benjamin Ray's *African Religions: Symbol, Ritual, and Community* (1976) remains the best text.

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REVIEW⁷³

Jean-Marie Allman & John Parker 2005, *Tongnaab: The History of a West African God*. Bloomington: Indiana University Press, XI + 300 pp. Illustrations, maps, bibliography, index. ISBN 978-0-253-34665-0 (cloth).

Tongnaab: The History of a West African God reinforces the importance of recognizing the fluidity of ethnic boundaries and a variety of crosscultural influences when investigating culture regardless of how structured a society might be. Yet the historical and cultural relationship of the Talensi to other Western Sudanic societies should have been explored more extensively. A considerable literature does exist on the nature of ethnicity in the Western Sudan; for example, within art history this issue has been expounded upon in the work of René Bravmann, Barbara Frank, Christopher Roy, and Patrick McNaughton. Clearly, the main focus of this book is on the interrelationship between the Talensi and the Akan peoples to the south.

In chapter 1, Allman and Parker lay out the cultural and historical landscape by examining the rise of states to the north and south of the Talensi, noting particularly the effect of the slave trade and the eighteenth-century Asante penetration into the middle Volta basin. As a result of these developments, the societies of northeastern Ghana felt the impact of both raiders and refugees, which for the Talensi resulted in a cultural split between the indigenous Tale and the Namoo. Although the Namoo, who are of Mamprussi origin, assumed a degree of political control, the Tale continue to coordinate the great festivals and manage the earth and ancestral shrines, including the Tongnaab. A regional pilgrimage network centered on the Tong hills, home of the Tongnaab, was in existence by the nineteenth century and had expanded into the Asante area by the early colonial period.

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The next chapter covers the early colonial period up to the arrival of R. S. Rattray, a government anthropologist, in 1928. Rattray's *Tribes of the Ashanti Hinterland* (1932) remains a valuable resource for studying the Talensi and neighboring peoples of northeastern Ghana. The primary issues of this chapter are the impact of the colonial administration, the ongoing conflicts between local populations and the British, and the attempt by the colonial government to end ritual activity in the Tong hills.

Chapter 3 concentrates on witchcraft and anti-witchcraft movements in Ghana from the 1870s to the 1920s. It is during this time period that Tongnaab began to gain significance among the Akan in the south. The authors suggest that the rise of witchcraft concerns was a response to colonial conquest and rule. Allman and Parker discuss the phenomenon of witchcraft in Africa and the early anthropological scholarship associated with it, including the work of David Tait, Jack Goody and E.E. Evans-Pritchard. The authors also utilize the approaches of more recent scholars such as Rosalind Shaw and David Baum. Specific examples in the Akan region are scrutinized along with the question of why deities from the northern areas are seen as especially effective against witchcraft. As the authors state, 'The ambiguity of ethnic "otherness" ... intersected with a further ambivalence, that of the historical battle against witchcraft' (p. 141).

The rise of Nana Tongo, the southern manifestation of Tongnaab, is the focus of chapter 4. From the 1930s to the 1950s, the movement of people to the south for jobs and to the north for religious reasons changed the dynamic of ethnicity in Ghana. The origins and amplification of this development and its impact on the rise of nationalism are major concerns of this chapter. Finally, the modification of northern religious practices to fit the ritual landscape of the south is appropriately documented but the process of authentication was not adequately discussed.

In chapter 5, Allman and Parker return to northeastern Ghana to evaluate the implementation of indirect rule from the late 1920s to the close of World War II as well as the role of Meyer Fortes in researching and documenting the Talensi. The relationship between Fortes and the colonial administration as presented here is fascinating. In this regard, the authors report that 'Fortes would become intimately involved with the reformulation of colonial rule in Taleland' (p. 191). They are also critical of his 'strictly synchronic analysis' (p. 216). However, Fortes did not entirely ignore history but was primarily focused on the issues of kinship and social structure as were many British anthropologists. In fact, many of the historical development cited by Allman and Parker occurred after the field research of Fortes in the mid-1930s. The final chapter brings Tongnaab into the twenty-first century as both a pilgrimage and tourist destination. The current social, political, economic and religious

situation of the Upper East Region of Ghana is seen as the reflection of a long historical process in which Tongnaab has continued to function.

Jean Allman and John Parker, who are both historians, are to be commended for their exceptionally innovative study of this small but relatively well-documented ethnic group in the Upper East Region of Ghana. As historians, the importance of diachronic approach is stressed but at times, the authors are overly critical of scholars who employ more synchronic methodologies. However, their excellent investigation is not only factually dense but does raise significant questions about current and past methodologies. Both old and new illustrations as well as maps contribute to the usefulness of the book.



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- [The article sheds light on the links between Islam and human sciences in Mali through the careers of researchers working in a public institution. First, it reveals the shortcomings and prob-

lems of Malian research both in its relation to higher education and in what it represents for the state. It examines the institutional conditions in which knowledge is produced and the social context in which it is received. It focuses on researchers in this institution and on intellectuals that have chosen the religious path. This comparison enables the author to shed light on the difficult careers of several researchers who have found in religion a shelter to pursue their intellectual activities.]

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[The Cwezi-kubandwa cult was the most prominent form of religious belief in the interlacustrine region of East Africa during the pre-colonial period. It has long been regarded as providing ideological support to monarchical regimes across the region. Recently, though, scholars have contrasted the hegemonic ambitions of the state with evidence that Cwezi-kubandwa also provided opponents of pre-colonial authority structures with both ideological and organizational resources. In particular historians of the cult have hypothesized that Cwezi-kubandwa offered women a refuge from patriarchal political and domestic institutions, and that Cwezi-kubandwa was dominated by women in terms of its leadership, membership and idioms. This article challenges the new orthodoxy by suggesting that both traditional religion's hegemonic and counter-hegemonic roles may have been over-estimated. A re-examination of the Nyoro sources indicates instead that Cwezi-kubandwa was far from homogeneous and dominant, that *kubandwa* was not obviously oppositional to other, supposedly male-dominated, religious beliefs, and that Cwezi-kubandwa brought female exploitation as well as empowerment. These findings require either a re-evaluation of the nature of Cwezi-kubandwa across the region, or recognition that the cult was much more geographically diverse than has hitherto been believed.]

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[Throughout his career and through his films, John Marshall has embodied many representational debates in anthropology and ethnographic media production. With *A Kalahari Family*, Marshall has provided his most reflexive film to date as well as a comprehensive visual record of 50 years of transition among the Ju'hoansi, from lingering, hunter-gatherer subsistence to problematic and often tragic contemporary living conditions. *A Kalahari Family* bears witness to the negative effects a racist ideology and varied development agendas have had on an indigenous group of people, and the transformative effects they continue to have. In the film, the audience also witnesses the evolution of John Marshall himself, from naïve, inexperienced teenager engaging an exotic other, with all the inherent cultural baggage of a Western perspective, to his eventual emergence as a filmmaker and a dedicated advocate for the people with whom he has become so involved.]

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 [War has ravaged Acholiland in northern Uganda since 1986. The Ugandan army is fighting the Lord's Resistance Movement/Army (LRM/A) rebels. Based on anthropological fieldwork, the article aims at exemplifying the ways in which non-combatant people's experiences of war and violence are domesticated in cosmological terms as strategies of coping, and it relates tales of wars in the past to experiences of violent death and war in the present. There has been a politicized debate in Uganda over whether or not the LRM/A rebels have the elders' ceremonial warfare blessing. In sketching this debate, the article interprets the possible warfare blessing - which some informants interpreted as having turned into a curse on Acholiland - as a critical event that benefits from further deliberation, regardless of its existence or non-existence. It is argued that no warfare blessing can be regarded as the mere utterance of words. Rather, a blessing is *performed* within the framework of the local moral world. It is finally argued that the issue of the warfare blessing is a lived consequence of the conflict, but, nevertheless, cannot be used as an explanatory model for the cause of the conflict.]
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 [This essay integrates ethnographic data collected between Mombasa and the Lamu archipelago in Kenya into the growing body of scholarship on Swahili music and dance (*ngoma*) traditions. The analysis underscores how the Swahili have used *ngoma* events to stake claims to higher positions on the social ladder, negotiate difference, create socioeconomic security networks, establish and mark group identity, connect to the spirit world, and pass through various stages of the life cycle. Through a rich array of historical accounts by visitors to the coast, whose texts complement oral histories of coastal residents, the importance of *ngoma* in the Swahili-ization of the East African coast becomes apparent. A comprehensive understanding of the part *ngoma* organizations have played in the recreation and re-creation of Swahili socie-

- ty is possible only when one factors in the contributions made by residents of the northern-most portion of the 'Swahili coast'.]
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[This essay describes (1) how mortuaries changed the Akan funeral culture of Ghana and (2) how that converged with the interests of relatives and hospital managers. Such a development would not have been possible, however, (3) without the money provided by well-to-do relatives staying abroad. Mortuaries enable relatives to stretch the liminal period between death and funeral as long as they want to while they prepare everything for a grand funeral. For hospitals, this new fashion means an attractive extra source of income, as the mortuary is more lucrative than its medical services. My observations derive from anthropological fieldwork in Kwahu, Ghana.]
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[The preoccupation with 'autochthony' and the exclusion of 'strangers' in many parts of present-day Africa, a paradoxical outcome of political liberalization, has given new importance to funerals as an ultimate test of 'belonging'. However, the link between funerals and belonging is certainly not new. This article compares three different versions of this link from southern Cameroon. In the 1970s, Maka funerals in southeast Cameroon emphasized belonging in terms of local kinship and affinity. In the 1980s, Ewondo funerals in Central Province reaffirmed the belonging of urban elites to their village of origin. In the 1990s, funerals in the Southwest Province revealed the increased political significance of the funeral in the context of a growing preoccupation with autochthony and belonging under democratization. These three examples illustrate the continuing stretching of kinship as it bridges new inequalities and distances. They also raise questions as to its breaking point.]
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[For Cape cultures, the celestial realm acted as an elaborate staging area for their hopes and dreams on earth. This common interest threaded through the many differences between European precision astronomy, popular colonial cosmology, San skill with using stars for navigation, Khoikhoi moon mythology, and Nguni tracking of the heavens in order to set harvest times. The article recounts some of the most interesting stories told about the celestial objects in South Africa's mid-colonial period (1780-1860). Every narrative about the heavens contained a kind of desire. No matter what form the narrative took, each culture's celestial stories told a wishful tale, a future deferred, about how life on earth might have been.]
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- [As a member of the Cherubim and Seraphim church in London for over thirty years, anthropologist Hermione Harris explores a world of prayer, spirit possession, and divination through dreams and visions. Through their religious practice, church members enlist the Holy Spirit to defend themselves against witchcraft and evil spirits, and make a success of their lives. 'Harris's subtle analysis shows how indigenous Yoruba notions of spiritual power fuse with Bible interpretation to shape the life-worlds of Nigerian students and workers, and underpin the rituals of prayer and revelation that answer to their practical and existential needs' (J.D.Y. Peel)]
- Hassett, Miranda K., 2007, *Anglican Communion in Crisis: Howe Episcopal Dissidents and the African Allies are Reshaping Anglicanism*. Princeton, etc.: Princeton University Press, 205 pp, ISBN 13 978 0 691 12518 3 /10 0 691 12518 x, US\$39,59/£26,95
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- [This article explores the hunting aesthetics of initiated Jula hunters of Côte d'Ivoire who call themselves *dozos*. It explains how their hunting aesthetic structures their relationship to Islam and the Ivoirian state. Although many Africans approach Islam in the context of tensions between local ritual traditions and modernizing Muslim reform, *dozos* approach Islam the way they approach the forests where they hunt, assimilating to both in order to tame them. They organize their hunting activities around an aesthetic centred on notions of sweetness and fullness; their contraries, difficulty and emptiness; and the process of mimetic transformation (shape-shifting) that mediates between these extremes. With these categories *dozos* assimilate themselves to and appropriate power from the forest to kill game. They also link themselves to pre-Qur'anic Muslim figures to legitimize themselves as Muslims. More recently, they tried to assimilate to the Ivoirian state to become a parallel police force. Stories of their tutelary spirit, Manimory, and the texts of their hunting songs, incantations, and epics encode diverse ways for *dozos* to relate to Islam, leaving room for *dozos* to eschew it as well. Their texts reveal a dynamic sense of history that defies classification in terms of tradition, modernity or postmodernity.]
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- [The growth of Christianity in Africa during the twentieth century is one of the most fascinating shifts in the history of religions. This book presents a history of the Seventh-Day Adventist Church in Tanzania. It is representative of this shift in many respects: slow beginnings, struggles over cultural issues, the emergence of a unique church life combining denominational heritage and African elements, frictions with governments, and the development of popular theology. Yet Tanzanian Adventism also exemplifies another important phenomenon,

- which has received little attention so far: the transformation of minority denominations to dominant religions. This study breaks new ground in analyzing how the Adventist 'remnant' developed into an African 'folk church' while attempting to remain true to its original ethos.]
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[A comprehensive study of the impact of Islam in sub-Saharan Africa, looking at the archaeological evidence of the spread the religion and culture across the continent.]
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[In many societies, especially those where individual and collective memory are marked by the trauma that can accompany authoritarian rule, people attempt to come to terms with the past by finding ways of making it relevant to the present. One way to understand this complex relationship with history is through a careful examination of the practice of mourning. Mourning constitutes, above all, a framework from which the deceased's relationship with the living is collectively inventoried, evaluated, and debated so that the social work of memory may graft the experiences of yesterday onto a horizon of expectations. Defining the status of the deceased means making important decisions about how to 'move on', since the moment of mourning is not only a moment for weighing the acts and deeds of the deceased, but also a way of testing more generally the criteria for becoming recognized as an ancestor. As death seems increasingly present in the lives of people in many parts of Africa, emerging forms of social mourning echo the need for new political futures, and mourning shows itself as an important terrain for the social production of meaning.]
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[In the traditional Grassfields society, only certain titled individuals and chiefs were believed to live on after death. They became ancestors and were buried in family compounds. 'Unimportant people were frequently disposed of in the 'bush'. Christianity became an attractive alternative to established beliefs and practices, especially for the disenfranchised in the tradi-

- tional system, because it stressed individual personhood and afterlife. Burial sites became standardized and were extended to virtually everyone. Christianity created a 'proliferation' of ancestors for whom delayed mortuary rites are owed.]
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- [From 1986 to 1993 the Teso region of eastern Uganda experienced a violent insurgency. The insurgency was remembered as a time of brutality, when norms of respect and reciprocity were broken down. Younger men targeted and killed older men, and life retreated inwards. In the years since the insurgency a number of institutional developments have reflected on this experience. A growing number of Pentecostal churches have been established in the region, while charismatic forms of worship have been introduced in Anglican and Catholic churches. Burial societies have been set up and in the local courts the presentation of cases has undergone a change of emphasis. In all these different institutions there has been an attempt to draw a line under the violence of the recent past. A growing emphasis on notions of propriety and respectability – whether in church, in court, or at a burial – was a common theme in the life of Teso villages. In emphasizing new forms of sociality and obligation, churches and burial societies promoted a sense of fortunes restored; a belief that the past could be divorced from the present. At the same time, however, the attempt to draw a line under the past made the insurgency, or rather the memory of the insurgency, a powerful catalyst for change. The article examines the continuing influence the insurgency has over processes of social and political change in Teso.]
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- Kalu, Ogbu U., 2008, *Clio in a Sacred Garb: Essays on Christian Presence and African Responses, 1900-2000*. Trenton: Africa World Press
- [This book consists of essays on African church history: historiography, context (ecology and worldviews), the missionary enterprise and African responses that explain the massive growth of Christianity in contemporary Africa. The essays address the process of appropriation of the

gospel in the encounter with Christianity. They contend that culture-contacts, as in the missionary movement, involve configurations of power. Thus, culture, conversion, and civilizing mission are power concepts that dominated the relationship between white missionaries and black Christians even after decolonization. The African context, shaped by diverse cultures, ecosystems, worldviews and poverty explain the changing faces of Christianity. The essays explore the contributions of African Americans in the evangelization of Africa and illustrate the core of the missionary enterprise with the Edinburgh Conference of 1910 and the impact of the World Wars. The antistructural Ethiopianism movement heralded African responses. Massive religious innovations followed apace generating a welter of forces that compelled the decolonization of the church by 1975. Thereafter, charismatic and Pentecostal movements catalyzed enormous growth and reshaped the African religious landscape. But the 'trauma of growth' has challenged the depth of discipling, the models of theological education and ministerial formation.]

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Kealotswe, Obed Ndeya Obadiah, 2000, 'Biblical Interpretation in Botswana', in *Theologia Viatorum: Journal of Theology and Religion in Africa* 26 (December 2000): 25-44.

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Kenny, Joseph, 2007, 'The Anatomy of Violence', in Oladosu 2007: 21-28.

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[This article aims to contribute to a better understanding of the popularity of Pentecostalism and the formation of religious identity in an Eritrean city. Examining the penetration of Pentecostal Protestantism into longstanding Christian churches in Asmara during a time of rapid socioeconomic change in Eritrea, it looks at how Pentecostalism discontinues its relation with the past, conceptualizes the present, and generates an autonomous image of itself in the highly competitive religious marketplace of an Eritrean urban space. The article discusses how and why this movement increasingly favours Bible reading and networks of religious meetings as the principal mediums of transmission of its teachings and the expansion of its denomination, breaking deliberately from traditional Christian churches and using local forces and resources.]

Kirkaldy, Alan, 2005, "'There is No Meat that Tastes Better than Human Flesh": Christian Converts' Tales of Cannibalism in the Late Nineteenth-century Sekhukhuneland', in *Historia: Joernaal van die Historiese Genootskap van Suid-Afrika* 50, 2: 25-61.

[In the 1860s, the Berlin Mission published the horrific tales told by sixteen converts in Sekhukhuneland about their lives as 'cannibals' prior to their conversion. Close reading reveals a picture of the horrors unleashed in a society suffering serious dislocation. The article first examines tales of cannibalism, then discusses them in the context of the *mfecane/difacane*. It then examines the context of the local missionaries, and the reasons the converts may have had for telling these stories. Alternative explanations are suggested.]

Kirsch, Thomas, G., 2004, 'Restaging the Will to Believe: Religious Pluralism, Anti-Syncretism, and the Problem of Belief', in *American Anthropologist* 106, 4: 699-709

[In this article, I examine anthropological conceptions of religious belief by concentrating on the problems that arise in employing them in socioreligious fields characterized by pluralism,

a high degree of mobility in changing religious affiliation, and by what Rosalind Shaw and Charles Stewart have called 'anti-syncretism' (1994). Instead of discarding the concept for anthropology, however, as some scholars have proposed, I suggest that indigenous discourses referring to and practices of belief represent an important field of anthropological inquiry, particularly as concerns non-Western forms of Christianity. In this article, I argue that people's ideas of and experiences with spiritual entities engender particular ways of talking about and practicing belief. Analyzing religious practices among the Zambian Gwembe Tonga, it is shown that some conceptual problems can be overcome by shifting the focus from belief as a stable and perpetual interior state of religious practitioners to the practice of cyclically regenerating a condition of internalized 'believing'.

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- Kollman, Paul V., 2005, *The Evangelization of Slaves and Catholic Origins in East Africa*. Maryknoll (New York): Orbis Books, XXVIII + 356 pp., photographs, bibliography, index, \$25.00 (pbk)
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[This second volume of studies by the late Nehemia Levtzion pursues the themes covered in his previous collection, *Islam in West Africa*; it also maintains a particular interest in the history of Africa while including broader chronological and geographic perspectives. It includes four new papers, delivered by the author in the years before his death, specially prepared for publication in this volume. In the first part, there is an emphasis on processes of conversion and Islamization, but the studies also cover Islamic perceptions of and presence in Africa; the second focuses on Islamic movements of revival and renewal, Sufism and fundamentalism.]
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[The article focuses on the creation, development and main features of the ritual territories of earth priests over time in the Moose chiefdom of Maane. A pessimistic discourse on the present environmental situation connects the degradation of the land to processes of social erosion: loss of knowledge and morals. Is this degradation considered to be a recent phenomenon, or is it inherent in the passage of time at whatever moment in the history of Maane?]
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- Mahdi, Hauwa, 2006, *Gender and Citizenship: Hausa Women's Political Identity from the Caliphate to the Protectorate*. Gothenburg: H. Mahdi, XI + 338 pp., ISBN 91-88614-58-1 (h.), (= Dissertations from the Department of History, Göteborg University, 46)

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[With the entrenchment of the apartheid regime from the late 1940s onward, the maintenance of a rural homestead, agricultural practices, and an agrarian lifestyle became one way to resist the injustices of apartheid and fuller incorporation into the wider society. In this respect, beer rituals became a crucial mechanism through which to develop and maintain rural social and economic relations, to inculcate the values that supported these, and to provide a viable though fragile view of the world that afforded an alternative to the disillusionment and suffering associated with black urban areas. Using an anthropological analysis based on a combina-

- tion of Bourdieu's practice theory with the anthropology of performance, this book demonstrates the way beer drinking rituals worked towards these aims, the various types of rituals that developed, and how they sought to instill a rural Xhosa habitus in the face of almost overwhelming odds.]
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- Milingo, Tomaida L.C., 2005, 'Would Mysticism be Useful to Zambian Lay and Religious Women?', in *The Journal of Humanities* 5: 19-34. [This article examines Christian Western women mystics of the past who were social reformers and visionaries, as well as mysticism in African women, particularly Alice Lenshina of the independent Lumpa Church in Zambia. With the coming of the missionaries Bemba women lost their spiritual ownership of the land and territorial cults. The Lumpa Church was established in opposition to the mission churches and the colonial administration. Examining the possibilities of mysticism for women in Zambia today, the article concludes that it can be useful to them.]
- Miller, Ivor, 2005, 'Cuban Abakua Chants: Examining New Linguistic and Historical Evidence for the African Diaspora', in *African Studies Review* 48, 1: 23-58 [The Cuban Abakuá society – derived from the Èfik Èkpè and Ejagham Úgbè societies of southeastern Nigeria and southwestern Cameroon – was founded in Havana in the 1830s by captured leaders of Cross River villages. This paper examines the process by which West African Èkpè members were able to understand contemporary Cuban Abakuá chants, and indicates how these texts may be used as historical documents. This methodology involves first recording and interpreting Abakuá chants with Cuban elders, and then interpreting these same chants with the aid of West African Èfik speakers. The correlation of data in these chants with those in documents created by Europeans and Africans from the eighteenth to twentieth centuries indicates a vocabulary that includes many geographic and ethnic names and an occasional historical figure. These examples may lead to a reevaluation of the extent to which African identity and culture were transmitted during the trans-Atlantic diaspora. Abakuá intellectuals have used commercial recordings to extol their history and ritual lineages. Evidence indicates that Cuban Abakuá identity is based on detailed knowledge of ritual lineages stemming from specific locations in their homelands, and not upon a vague notion of an African 'national' or 'ethnic' identity. The persistence of the Abakuá society contradicts the official construction of a Cuban national identity.]

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- [Conversion in *Akurinu* churches in Kenya is not a way of escaping a too harsh reality but is rather about reactivating the identity of the new believers who are facing the often too painful contemporary challenges. The *Akurinu* reconstruct the stages that give them access to 'progressive' statuses and surround them with new rituals but at the same time integrate them with the laws of pre-colonial Kikuyu communities. There is a distinction between the conversion of the leaders and that of other followers: it is God who chooses the leader by His repeated calls. Thanks to the 'baptism of God', examined here in a diachronic approach, the leader becomes a founder. But *Akurinu* churches, which were formerly 'communities of the pure', have now become much more structured communities, for it is the leaders who baptize the other believers. The church thus becomes a group of primary affinities and exchanges: even though some *Akurinu* keep a certain distance from blood ties, the family network is not completely ruled out and *Akurinu* affiliation becomes one more network amongst all the possible networks in the city.]
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- Africa. Hunter looks at what Africans are already doing on the ground level to combat AIDS, and what the world can and must do to help. Accessibly written and hard-hitting, 'Black Death' brings the staggering statistics to life and paints for the first time a stunning picture of the most important political issue today.]
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- [In Africa, as in many parts of the world, adolescent reproductive health is a controversial issue for policy makers and programme planners. Adolescents are particularly vulnerable to HIV and AIDS and to a host of other problems such as sexually transmitted infection, unwanted pregnancy, unsafe abortions, sexual abuse, female genital mutilation and unsafe circumcision. Yet many countries don't have adolescent health policies and much remains to be done to ensure that adolescents can access appropriate sexual and reproductive health services. Articulating new perspectives and strategies to promote adolescent sexual and reproductive health, the authors of this volume, comprise a network of researchers working in east and southern Africa. They make a unique attempt to bring together the social and biomedical sciences and to disseminate concrete empirical evidence from existing programmes, carefully analysing what works and what doesn't at the local level. The chapters are built on the premise that sexual and reproductive health behaviour is multifaceted and that interventions must operate on several levels – individual, organisational and governmental – and must reach young people in schools, communities, workplaces, and health-care institutions. Cognisant of recent research and the ethical difficulties facing researchers, the authors provide practical guidance for practitioners and policymakers wishing to promote adolescent sexual and reproductive health at the policy and institutional levels and in local communities.]
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