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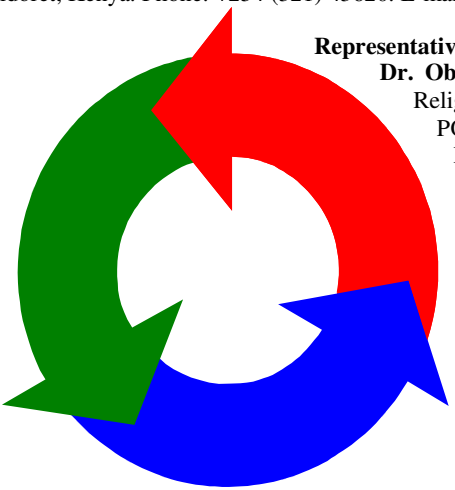

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Continued on inside rear cover

EDITORIAL

This issue comes out when we are preparing to meet in Toronto for the IAHR congress. You will find it very useful for preparations for our business meeting at the congress. The issue opens with the nominations for the AASR Executive for the period 2010-2015. Members are informed of the people who have been nominated for the different offices of the AASR with instructions for making counter-nominations. This is followed by a 2007-2009 financial report of AASR-Europe. Other regional representatives are urged to also provide financial reports for their regions.

Jan Platvoet offers us the following two sections of this issue. First, is the draft proposed revision of the AASR constitution. Members are urged to study this for discussion at the Toronto congress. Those who are not able to attend are urged to put in their suggestions in writing to the General Secretary. Second, is Jan's report of the AASR Regional conference held early this year in Nigeria. Jan's report is complemented by those of Adam arap Chepkwony amd Damaris Parsitau who also give us their reports of the conference as recipients of an AASR grant.

We also carry a memoriam of G. C. Oosthuizen, a towering figure in the history of the study of the religions of South Africa who passed on in March 2010. Four books reviews by Matts Utas, Andre Corten, Nathan Samuel Murrell and Massimo Introvigne, follow the memoriam. As usual we also carry a register of new AASR members and recent publications in the area of religions of/in Afirca. We would like to warmly welcome our new members and encourage them to spread the good news of AASR to many more scholars and students of religions of/in Africa.

AASR Nominations 2010-2015

Nominating history

In October 2009, the AASR Executive appointed the AASR Nominations Committee 2010-2015. The following senior AASR members were requested to sit on it: Teresia Hinga; David Westerlund; Simeon Ilesanmi; and Gerrie ter Haar; with Philomena Mwaura as Chair. That committee has given opportunity to AASR members to send in their nominations for officers in the AASR Executive in the period 2010-2015 (cf. http://www.a-asr.org/index.php?id=925). The AASR Nominations Committee has handed in its list of nominees to the AASR Executive in late April 2010. The AASR Executive has discussed this proposal by electronic consultation. On the basis of the nominations by the Nominations Committee 2010-2015 and the deliberations within the AASR Executive, the AASR Executive proposes that the following nominees be elected to the several offices of the AASR Executive 2010-2015.

Nominations

1. President: Elias Bongmba (Cameroun/USA;
   cf. http://www.a-asr.org/index.php?id=318)
2. Vice President: Ezra Chitando (Zimbabwe;
   cf. http://www.a-asr.org/index.php?id=412)
3. General Secretary: Afe Adogame (Nigeria/UK;
   cf. http://www.a-asr.org/index.php?id=493)
4. Assistant Secretary General/Webmaster: Melissa Browning (USA;
   cf. http://www.a-asr.org/index.php?id=296)
5. Financial Secretary/Treasurer: Abel Ugba (Nigeria/UK;
   cf. http://www.a-asr.org/index.php?id=353)
6. Publications Officer: Kwabena Asamoah-Gyadu (Ghana;
   cf. http://www.a-asr.org/index.php?id=451)
7. Assistant Webmaster: Jan Platvoet (The Netherlands;
   cf. http://www.a-asr.org/index.php?id=481)
8. Bulletin Editor: Matthews Ojo (Nigeria;
   cf. http://www.a-asr.org/index.php?id=380)
9. Bulletin Editor: Lovemore Togarasei (Zimbabwe/Botswana
   cf. http://www.a-asr.org/index.php?id=323)

10. Representative for West Africa: David O. Ogungbile (Nigeria;
    cf. http://www.a-asr.org/index.php?id=362)
11. Representative: for East Africa: Damaris Parsitau (Kenya;
    cf. http://www.a-asr.org/index.php?id=404)
12. Representative: for Southern Africa Pratap Kumar (South Africa;
    cf. http://www.a-asr.org/index.php?id=415)

13. Representative for North America: Lilian Dube-Chirairo (Zimbabwe/USA; cf. http://www.a-asr.org/index.php?id=463)
14. Representative: for Europe: Frans Wijsen (The Netherlands; cf. http://www.a-asr.org/index.php?id=478)

15. Representative for North Africa: to be filled
16. Representative for Central Africa: to be filled

17. National Representative for Ghana: Rose Mary Amenga-Etego (cf. http://www.a-asr.org/index.php?id=940)
18. National Representative for Kenya: Susie Gumo (cf. http://www.a-asr.org/index.php?id=396)
19. National Representative for West/South/East Nigeria: Danoye Laguda (cf. http://www.a-asr.org/index.php?id=936)
20. National Representative for Middle Belt & North Nigeria: Oyeronke Olademo (cf. http://www.a-asr.org/index.php?id=347)
21. National Representative for Botswana: Muhammed Haron (cf. http://www.a-asr.org/index.php?id=368)

22. National Representatives for Uganda, Tanzania, Sierra Leone, Zambia: to be filled

Counternominations
Article 6.c of the AASR Constitutions stipulates: 'Both the Executive and members may propose candidates for office. Each candidate for a particular office must be supported in writing by at least three AASR members'. All AASR members, including those within the Executive, have therefore the right to make counter-nominations against any nominee to a post proposed above by the AASR Nominations Committee 2010-2015 and the AASR Executive. Counter-nominations may be made up until one month before the elections in the AASR General Meeting during the IAHR Congress in Toronto, Canada, from 16 to 21st August 2010. Counter-nominations should be sent electronically to the AASR General Secretary before 16 July 2010. They must clearly state the reasons for objections to a particular nomination. Counter-nominations must be supported by at least one other AASR member. They will be made public on the AASR website on 16 July 2010.

Letter of acceptance or rejection
All nominees and counternominees, particularly those who will not attend the IAHR Congress in Toronto, are requested to write an electronic letter of acceptance or rejection of their nomination to the Chairperson of the Nominations Committee 2010-2015, Philomena Mwaura (philomwaura@yahoo.com) prior to the elections in August. Members of the Nominations Committee attending the Congress will supervise the election during the AASR General Meeting at Toronto.

Frans Wijsen
AASR Representative for Europe

AASR-EUROPE FINANCIAL REPORT 2007 – 2009

I took over as interim AASR Representative for Europe from Henk van Rinsum in July 2007 at the Botswana Conference. The AASR Bulletin 27/28 (December 2007) mailing list for Europe noted 42 members and 7 subscribers. Records of payment of membership dues had, however, not been kept in 2006 and 2007. So, it was only on 7 March 2008, in a meeting with Gerrie ter Haar, who had administered the AASR-Europe funds till then, that I was able to sort out the financial situation of AASR-Europe. It proved that 25 of the 42 members had not paid membership dues in 2007, and 8 in 2006. The policy that members who had not paid for two years or more would be deleted from the membership list had not yet been enforced. It was decided that AASR-Europe would enforce it from 2007 onwards. I reminded those who had not paid of this rule. Two members who had left Europe were removed from the AASR-Europe list and three new members were added. So we started the 2008 membership list with 43 members and 7 subscribers.

When I took over from Gerrie ter Haar (7 March 2008), there were **2.093,01 €** in the current account (04-03-2008) and **1.233,89 €** in the bank account (04-03-2008), total: **3326,90 €**. Since then, earnings and expenses have been as follows:

Earnings:

	2007	2008	2009
Members 60 €	16	21	5
Members 30 €	7	6	5
Subscribers 60€	6 (1 only 25,00€)	6 (1 only 25,00 €)	5
Interest bank	9,87 €	4,38 €	64,55 €

Expenses:

	2007	2008	2009
Bank costs	21,50	25,00€	25,00€
Web hosting	44,98	44.98 €	44.98€
Postage	--	94,63 € (2 x)	79,34€

In 2007, 23 members paid their dues; 7 of them paid reduced fees. 6 subscribers paid dues (1 only 25,00 €).

During a brief meeting with Jim Cox in Birmingham (28.11.08) it was agreed 1) that from 2009 onwards members / subscribers in the UK pay their dues into the central ac-

count in Edinburgh, but 2) that the Bulletins for UK members will be sent by the European Representative from Nijmegen.

In 2008, 27 members paid their dues; 6 of them paid reduced dues. One subscriber paid only 25,00€ in 2007 and 2008.
At the end of 2008 (31-12-2008) there were **2.930,59 €** in the current account and **1233,89 €** in the bank account, a total of **4164,48 €**.

In 2009 there was a dramatic decline of the number of members who paid their dues (10 members paid dues; 5 of them paid reduced dues). In my interpretation this is because we were (too) late in sending out the AASR Bulletin.

In 2009, 2 members terminated their membership in writing. There were two new members and one new subscriber.

On 1 December 2009, **3.500,00 €** were transferred to the AASR central account to cover expenses for the 2010 Ile-Ife conference.

At the end of 2009 (31-12-2009) there were **840, 43 €** in the current account and **738,27 €** in the bank account, a total of **1578,70 €.** However, included in this amount are dues of members who paid already for 2010 and one member who paid already for 2011 & 2012, as well as two members who transferred the fees for the Ile-Ife conference to this account.

J.G. Platvoet
AASR Webmaster

DEAD WOOD: DRAFT OF A PROPOSED REVISION OF THE AASR CONSTITUTION

Why revise the AASR Constitution?

The present AASR Constitution was drafted in 1994 as part of the process of applying for affiliation to the International Association for the History of Religions (IAHR). Though there is no record in *AASR Newsletter* 4 (November 1995) that the AASR Constitution was actually formally put before the first AASR General Meeting in Mexico City on August 6, 1995 for discussion and decision, we may surmise that it was formally adopted then and so began to serve as AASR Constitution in 1995. Moreover, it was published in *AASR Newsletter* 5 (April 1996), pp. 10-12. It has since also been posted on the AASR website at http://www.a-asr.org/index.php?id=17.

The 1995 constitution seems to have sat quietly in these two places for the past fifteen years without being consulted much in order to find out how it should govern AASR affairs, as is clear from the many discrepancies between the stipulations of current the AASR Constitution and AASR praxis. Moreover, nobody seems to have noticed the gap between rule and praxis, or if they noticed it, to have been bothered by it. AASR Constitution 1995 actually seems a document with much 'dead wood'.

A month ago I proposed therefore to the members of the AASR Executive and a few senior AASR members that the AASR Constitution be revised and be brought in line with AASR practices as they developed in the past fifteen years. Several AASR Officers and a few senior AASR members sent comments. They have been incorporated in the draft you may find below. It is now submitted to the AASR membership at large for critical reading and amendment. The text below may therefore be further rewritten and refined before it is submitted the AASR General Meeting at Toronto in August for discussion and decision. AASR Members are invited to propose amendments when they feel that more or other revisions are due, or when they feel that some of the revisions proposed are unhelpful. They are invited to argue them. They may send them in to the AASR General Secretary who will put them before the other members of the current AASR Executive and either incorporate them in the revision proposed below, or put them as proposed amendments before the AASR General Meeting at Toronto when it discusses the revision of the AASR Constitution.

The revision proposed is meant to serve two goals: to bring the AASR Constitution in line with AASR praxis as it evolved in the past fifteen years; and to blow life into the AASR Constitution again. By this revision all AASR members, and especially the AASR Executive 2010-2015, should be made aware that AASR has a constitution, and that we must either act in accordance with it, or discard it.

Draft

AASR CONSTITUTION 2010 (REVISED)

1. NAME

The name of the association is the *African Association for the Study of Religions* (AASR). The AASR is affiliated to the *International Association for the History of Religions* (IAHR). The AASR Constitution is modelled after the Constitution of IAHR (which may be subject to modification under article 8 of the IAHR Constitution).

2. PURPOSE

The purpose of the African Association for the Study of Religions is

- to promote the academic study of religions in Africa, and
- the study of the religions of Africa worldwide

through the international collaboration of all scholars in Africa and elsewhere whose research has a bearing on the subject. The AASR aims to stimulate the academic study of religions in Africa

1. by providing a forum for multilateral communications between scholars of the religions of Africa;
2. by facilitating the exchange of resources and information between them;
3. by encouraging the development of linkages and research contacts between scholars and institutions in Africa, as well as between scholars in Africa and those overseas;
4. by developing publishing opportunities particularly for scholars based in Africa;
5. by assisting African scholars to attend academic conferences both in Africa and overseas;
6. by organising conferences in Africa on the religions of Africa, and panels on the religions of Africa in conferences outside Africa;
7. by maintaining a bulletin, a website [and an e-journal] as major media of communication between AASR members and other scholars of the religions of Africa around the world;
8. by creating and maintaining an online AASR Register of Members;
9. by co-operating with, and enhancing the work of, other African IAHR affiliates, such as the *Association for the Study of Religions in Southern Africa* (ASRSA), the *Nigerian Association for the Study of Religion* (NASR), etc. AASR members are encouraged to join also the IAHR-affiliated associations in their respective countries or regions where such associations exist.

3. MEMBERSHIP

a. Any scholar with suitable qualifications in the study of the religions of Africa, or in the study of other religions when appointed to an academic institution in Africa, may apply for membership with the AASR. Membership is open to scholars of religions working in the fields of African indigenous religions, Islam, Christianity, new religious movements, as well as other religions occurring on the continent, such as Hinduism and Judaism.
b. Applications should show evidence of the required qualifications. They may be directed to the AASR General Secretary, the AASR Regional Representative and/or the AASR Officer in charge of maintaining the AASR Register of Members. They may consult about an applicant's qualifications before entering him or her into the online AASR Register of Members.
c. Membership is terminated by
    1. death
    2. notice of termination of membership by an AASR member to the AASR General Secretary, AASR Regional Representative and/or AASR Officer maintaining the online AASR Register of Members
    3. a decision of the AASR Executive on grounds, made explicit in an electronic or written message, that the member has acted in gross ways against the aims or interests of the AASR or has failed to comply with statutory obligations. The failure to pay membership fees for more than two consecutive years constitutes such a ground.

4. DUES

Members are required to pay an annual membership fee. Its amount will be fixed at the general meetings of the AASR. There are reduced rates for students and the non-salaried. The proceeds will be used to cover the costs of the AASR Bulletin, the website and the e-journal, to support the travel and publications of African scholars, and to assist AASR Officers to attend AASR conferences and AASR General Meetings.

5. MEETINGS

a. General meetings will be held during the IAHR International Congresses and at AASR conferences whenever these bring together a sufficient number of AASR members.
b. The AASR will organise a major regional conference in Africa at least once every five years, and preferably two. These conferences may be organised in conjunction with a national or sub-regional IAHR affiliate in Africa
c. The Executive Committee shall endeavour to meet at least once every two years. A quorum shall be formed when no less than a third of the members of the Executive Committee are present.
d. The General Secretary shall draw up minutes of the General Meetings and of the meetings of the Executive.
e. The AASR Treasurer shall publish an annual survey of AASR finances in each May issue of the AASR Bulletin.
f. The Executive Committee shall publish an account of its policies and its administration of the AASR funds in the AASR Bulletin well in advance of the AASR General Meeting at the occasion of the IAHR Congress.

6. OFFICERS

a. The officers of the Association who form the Executive Committee shall be:

- President
- Vice-President
- General Secretary
- Treasurer
- Regional Representatives for West Africa, East and Central Africa, Southern Africa, North and South America, and Europe. Regional Representatives may also hold an additional office on the Executive Committee.
- Publications Officer
- Two Editors of the *AASR Bulletin*
- Webmaster
- Assistant Webmaster
- Other officers may be added as deemed necessary.

b. The officers shall be elected for a five-year term. They shall be eligible for one more term in the same office. They shall serve as a rule no more than three consecutive terms in different offices.

7. PROTOCOL GOVERNING ELECTIONS

a. Both the AASR Executive and AASR members may propose candidates for office.

b. The AASR Executive appoints a Nominations Committee of AASR members who do not seek office themselves. It may solicit nominations from AASR members. It shall submit nominations for the next Executive no later than six months before the next elections.

c. AASR members may nominate counter-candidates for particular offices until one month before the elections. Each counter-nomination must be supported in writing by at least three AASR members. They must also have ascertained that the nominee is willing to serve in the office for which a member is nominated.

d. The list of candidates proposed by the Nominations Committee must be made public in AASR Bulletin and on the AASR website at least three months before the elections are due. Counter-candidates must be listed on the AASR website for at least one month before the elections.

e. The elections shall be held during the AASR General Meetings at the quinquennial IAHR Congresses. The AASR members then present shall be held to represent the total body of the AASR members. However, members who cannot travel to the congress may exercise their voting right either in writing by sending in their votes in sealed envelopes to the AASR election committee (These envelopes would be opened and counted only after the members present have cast their votes). Or they may delegate, in writing, their votes to AASR members that attend. These members would then cast, in addition to their own vote, as many extra votes as they have been authorised.

8. CONSTITUTION CHANGES

Changes can be made only by the AASR General Meeting at the recommendation of the AASR Executive.

FOURTH AASR CONFERENCE IN AFRICA

RELIGION, ENVIRONMENT AND SUSTAINABLE DEVELOPMENT IN AFRICA

ILE-IFE, NIGERIA, 17TH-21ST JANUARY 2010

Jan G. Platvoet
AASR Webmaster

AN IMPROMPTU REPORT

On my return home, on 24th January, I found an e-mail from Rosalind Hackett asking how the Ile-Ife conference had gone. I send her the following impromtu report, which I have slightly adapted.

The book of abstracts of this conference has 58 pages and contains the 106 paper proposals (title and summary) that were accepted by the Local Organizers, Dr. David Ogungbile (Ile-Ife) and Dr. Oyeronke Olademo (Ilorin). So, there was great interest in this conference. Not all made it to the conference, however. The list of those who actually read a paper has 58 names (as well as their institutions, and e-mail addresses). Jacob Olupona, Matthews Ojo and others expressed gratitude and pride that participants from as many as 23 different Nigerian institutions in Religious Studies attended. This conference was therefore not only a major event for the AASR and Ile-Ife, but also for scholarship in religions in Nigeria. On Monday 18th, early in the morning, we received the colourful 14 page programme of the conference. It listed the Aims of the AASR; its Executive; General Information; the Profiles of the three Guest Speakers; and the schedule of the sessions.

Time keeping was poor. After the opening on Monday 18 by the Deputy VC, during which the Oni of Ife came in belatedly, and a few more speeches, Mercy Oduyoye presented her keynote lecture (no title, no summary) in her usual powerful way. But its contents were that theological and 'inspirational' that I have already lost all recollection of them. After tea break there were three parallel sessions: two on Dialectics of Religion and the Environment, with three and four papers each, and a third with three pa-

pers on African Religion and Environmental Issues. In the afternoon, from 15.00 to 17.00 hrs, there were two parallel sessions, with six and five papers on Religion, the Environment and Development Issues; and from 17.15 to 18.45 hrs, again three parallel sessions, with four or three papers each, on Comparative Perspectives on New Religious Movements and Public Space. Not all of those listed for these sessions had actually arrived, which relieved pressure of time somewhat, but the paper presenters did not always have the luxury of 20 minutes presentation time. From 6.30 to 8.00 pm, we were the guests of the VC at his lodge for a 'cocktail party' (food and drinks). After that, the AASR Executive, in as far as present (Afe Adogame, Jim Cox, Matthews Ojo, Adam arap Chepkwony, Frans Wijsen, and myself) met to discuss AASR matters and prepare for the General AASR meeting.

On Tuesday 19th, I presented my plenary lecture 'Demography as Apocalypse?' at 9 o'clock, with PPP (Powerpoint presentation) slides. I noted the huge demographic explosion of humankind in the 20th century and presented an approach to the long-term history of religions of humankind, from palaeolithic times till now, in which demography has a central role. I did that also to show that the general history of religions may be studied as conditioned and constrained by the history of human societies. I discerned four epochal turning points: the Neolithic Revolution; the agrarian revolution, the First Axial Age, and the Second Axial Age. They produced five kinds of societies: hunter/gatherer and early food producing societies, city states, empires with literate elites, and globalising societies; and six types of religions: forager, horticultural, and pastoral religion, the 'national' religions of city states and empires, transnational religions, and globalising religions. I summarised that approach in a 'trumpet scheme'. That scheme graphically shows humankind's immense breeding success since the 17th century. And I confessed that I had always told my students that if ever there was a 'trumpet of apocalypse', it surely was this outline of human demography by the trumpet scheme. That took me to the second, methodological part of my paper. Does the demographic explosion indeed spell apocalyptic doom for humankind, as most people think? And if so, was I, as a scholar of religion, correct in calling it 'apocalyptic'? My answer to both questions was negative. I told my audience that scholars of religions have a descriptive and analytical task, but no moral charge; and that we should investigate not only the positive role religions are thought to play in matters of population dynamics and sustainability of the climate, but must also study their negative effects on these processes. I added that I expected but meagre results from an investigation of the contributions religions currently made to staying, or forestalling, the predicted ecological doom. I suggested that, instead of researching how religions affect population dynamics, we should investigate how religions are affected by the dynamics of demography. I used the example of the recent persecution of 'child witches' in Akwa Ibom, reported on Dutch TV in early January 2010, to press this point home. The lecture was well received, it seems. Mercy Oduyoye came up to me after it to thank me for keeping God out completely.

A revised schedule was handed out early on Tuesday. Before tea at 11.30, there were three parallel sessions with six papers on Religion, Gender & Development, four on Religion, Environment & Popular Culture, and six on Religion & Environment in Contestation. After tea break we had two more parallel sessions, one with six papers on Religion and Environment in Contestation, and one on Dialectics of Religion and the Environment with four papers. After three o'clock we had as many as four parallel

sessions on Religion and Ethics, two with five papers, and two with four papers each. After them we held the AASR Business Meering. It was very well attended. It had an agenda of thirteen points. It made transparent to the audience what the AASR is about, what it offers, but also what problems we face, especially financially, and that therefore AASR members need to pay their annual dues. It was most gratifying to learn that AASR Members in Nigeria had resolved that they should raise their annual membership fee from (the Naira equivalent of) US$ 10 to US$ 30.

On Wednesday 20, the plenary lecture was by Tunde Lawuyi. Its title was: The Flood is Over: What is Recoverable: Shango Example and the Challenge of Memory in Crisis Situation in Nigeria. In as far as I could follow his Nigerian English and complex text, he offered a good exercise in the sociology of memory. In the discussions after his lecture, I could follow him much better and he entered into a lively interaction with his audience. After his lecture, two parallel sessions were held, with three papers each, on Religion and Ethnographies of Healing; and after the tea break two more of three and four papers on Theology, Spirituality and the Environment.

Immediately after it one party of some 15 participants went with packed lunches on an excursion to Osogbo, Osun State capital, at an hour's drive, to visit the shrine of Osun and the park in which Susan Wenger, sometime wife of Ulli Beier, had built her monumental sculptures to visualise her ideas of Yoruba religion. Dr. Oyeronke Olademo, of Ilorin University and organiser of the conference together with David Ogungbile, led this excursion. She showed us the house where Susan Wengler had lived – she had died a month ago at the age of 100!! – and later introduced us to the priest and priestess of Osun. It was a moving experience, one which you would have enjoyed greatly. The other participants in the conference were taken on a tour of Ile-Ife that afternoon. At six, we all congregated at Jacob Olupona's residence in Ile-Ife where he treated us to a sumptuous meal and was praised for all he had done for the AASR and for Nigerian scholarship in the study of religions.

On Thursday 21, we first had a presentation, with video, by Melissa Browning (Loyola University, Chicago) and Damaris Parsitau (Egerton University, Kenya) about their research among HIV-infected women in the fishery industry on the shore of Lake Victoria in Tanzania. Its title was: Practising Postcolonial Feminist Theology Crossculturally: A Reflection on Exploring Global Feminst Theologies Pedagogy Project. It was followed by a plenary panel on the Academic Study of Religion in Nigeria from several perspectives, chaired by Jacob Olupona. He looked at it from a phenomenological perspective; Dapo F. Asaju from a theological perspective; Muibi Opeloye from an Islamic Studies perspective; Oyeronke Olademo from a Gender Studies perspective; and Matthews Ojo from a New Religious Movements perspective. After that we had the concluding General Session in which Gerrie ter Haar, Jim Cox and Jacob Olupona presented their summaries of what this conference had been about.

So, by lunchtime this conference came to an end. International Participants were then invited to a nice lunch at the Conference Centre, offered to us by the Members of Staff of the OAU Department of Religious Studies. Most participants left that afternoon. A few the next day. On that Friday, David and Matthews took Gerrie ter Haar, Frans Wijsen, two other international participants and me over the whole campus in the afternoon. He showed us the Department where we also met the Acting Chair, Dr. Elisha O. Babalola. On Saturday morning we left for Lagos Airport, with two other lady participants who joined us as far as Ibadan. On the Ibadan-Lagos highway we made a

stop at km. 48, Redemption City, the huge site, earlier termed Redemption Camp, of the Redeemed Christian Church of God. We visited its new Redeemer's University and were taken over the whole site. We were deeply impressed by its 1 km. long new auditorium that can seat over 10 million faithful.

The two organisers, David Ogunbile and Oyeronke Olademo have done a splendid job for OAU, AASR and Nigerian scholarship in religions by organising this conference. It truly is a milestone in the history of AASR. It also allowed for intense interaction between Gerrie ter Haar, Jim Cox, Afe Adogame, Frans Wijsen and me with Jacob Olupona, Matthews Ojo, Adam arap Chepkwony, David Ogunbile, Oyeronke Olademo and others. We also were able to iron out quite a number of hurt feelings, misunderstandings, etc. and discuss by what new AASR Executive we may achieve even better results in the next five years. We even found a way, hopefully, to save the publication of the volume of papers proceeding from the Second AASR Conference at Legon in 2004; and a way of cutting costs on the production and shipment of future AASR Bulletins. Lastly, I even saw the miracle of Friday Mbon rising from the dead by re-appearing, together with other Calabar colleagues, on the AASR scene.

As quite a number of those who had registered did not make it to the conference, I expect that the organisers still have a stock of the programme and book of abstracts and other documents pertaining to the Ile-Ife conference. I suggest that you write to them and request copies of them in order that you may see for yourself what this conference was about. I suggest also that they send copies to members of the AASR Executive and other senior AASR members who were unable to attend.

I trust that David Ogunbile and Oyeronke Olademo will round off their job equally well in a year or so by gathering the best papers presented at this conference into a fine volume of selected proceedings that will honour OAU and Nigerian scholarship in religions, and will stand as a monument to this memorable conference.

Adam K. arap Chepkwony
AASR Representative for East Africa

4TH AASR INTERNATIONAL CONFERENCE REPORT

The 4th AASR international Conference was held at Obafemi Awolowo University, Ile Ife, Nigeria between 18th -21st January 2010. The occasion was graced by the Chief Host, Prof. M.O. Faborode, the Vice Chancellor of Obafemi Awolowo University, and other dignitiaries.

The conference organizers, Prof. Ojo, Dr. Ogungbile, Dr. Olademo and Dr. Bateye did a wonderful job. The programme of events was skillfully prepared allowing for thought provoking discussions and deliberations. The daily session began with a plenary and followed by sessions of paper presentations. The Guest speakers, Prof. Mercy Amba Oduyoye, Dr. Jan G. Platvoet, Prof. Olatunde Lawuyi and Prof. Jacob Olupona steered the plenary session by unfolding the theme and putting it in context. There is no doubt that the plenary scholars presented powerful and scholarly work that elicited dis-

cussion in and outside the plenary session. Indeed I do not remember any session that I attended where presenters and participants did not make reference to comments from the plenary presenters. This was for me a sign of a well-planned programme.

The theme of the conference was 'Religion, Environment and Sustainable Development in Africa'. The conference was attended by scholars from Europe, America and Africa. East Africa was represented by Philip Agik, Damaris Paristau and me. By far the majority of the participants were from Nigeria. Indeed the representation of scholars from all parts of Nigeria and institutions of higher learning was very impressive. The papers presented were of high standards and depicted thorough research and scholarship. It is hoped that a publication will come out to document the scholarly work presented in this conference.

One of the exciting activities was the excursion that enabled the participant to enjoy the beautiful country of Nigeria and more particularly to see the rich indigenous religious historical sites. The indigenous religious sites at Ile Ife and the shrine of Ogun at Osogbo were spectacular. As I admired the well-preserved environment of Ile Ife and its environs, marveled at the African religious sites and enjoyed the indigenous foods of Nigeria, I could not stop to wonder whether the definitions of religion, environment and development as used in the conference needed some modification. I had the impression that if we had gone out to see these sites before the conference, we might have made different observations or at least would have incorporated some appreciation for Nigeria's effort to preserve its religion, environment and indeed interpreted this as great developments.

To ensure continuity, the conference gave the opportunity to Kenya to host the 5th International Conference in 2012. This is a tall order and indeed big shoes to wear after our colleagues in Nigeria organized such a splendid conference. We can only pray and hope for the best.

Damaris Parsitau
Egerton University, Kenya

THE 4TH AASR CONFERENCE ON RELIGION, ENVIRONMENT AND SUSTAINABLE DEVELOPMENT IN AFRICA

The 4th African Association for the Study of Religions (AASR) conference on *Religion, Environment and Sustainable Development in Africa* was held at the Obafemi Awolowo University, Ile-Ife, Nigeria, on January 17-22, 2010. This landmark meeting attracted a large pool of scholars from different parts of the world, particularly those who have an interest in the academic and scientific study of religion. These scholars joined scholars from Nigeria to deliberate, debate and engage on a topical issue that has not received sufficient academic attention. Environmental concerns and sustainable development have become prominent global projects through which peoples and nations are seeking to alleviate poverty and stop environment degradation. Religion obviously plays critical and relevant roles in this project. Yet, development studies, policy makers,

even governments have typically ignored or avoided engaging with religion and spirituality choosing instead to engage in more practical, technical and material concerns. One major theme and importance of this conference was to address this oversight by highlighting the important roles and contributions of religions and spiritualities in this important global project. The conference that was largely organized by a local team of dynamic scholars led by Dr. David Ogungbile, Dr. Oyeronke Olademo and others in collaboration with the AASR general secretariat was a great event. Keynote lecturers delivered by prolific scholars and authors such as Prof Gerrie Ter Haar, Prof Jan Platvoet, Prof Jacob Olupona and others did not disappoint. These lectures were further complemented by workshops, panels, and parallel sessions as well as individual paper presentations. The conference papers presented were intellectually stimulating and deeply engaging and addressed broad themes concerning religion, environment and sustainable development. The themes covered include religions (African indigenous religions, Christianity, Islam, Hinduism, and new religious Movements) and how these impact on and cut across issues of gender, poverty, peace and conflict, ecology, environmental sustainability, conservation, degradation, noise pollution and many others. I was privileged to attend this conference courtesy of a travel grant from Loyola University of Chicago and a grant of 500USD by the AASR secretariat. I benefited tremendously from this conference and I feel privileged to have visited Africa's most populous nation.

IN MEMORIAM

Johannes A. Smit
& P. Pratap Kumar

PIPPIN OOSTHUIZEN
1922-21.03.2010

Prof. Gerardus Cornelis Oosthuizen, better known to colleagues and friends as Pippin Oosthuizen, died on 21st March 2010. He was a towering figure in the history of the study of the religions of South Africa, especially in South Africa itself. In the troubled times of apartheid he pioneered the study of the indigenous churches in South Africa and thereby paved the way for Religious Studies as an academic discipline in the universities of South Africa. How he did that is described in a brief biography by Johannes A. Smit and P. Pratap Kumar.[1]

'Born in 1922, Pippin Oosthuizen completed his graduate studies at the Universities of Stellenbosch, Cape Town and Union Seminary in New York. For his studies at Union, he received the Rockefeller scholarship for Advanced Religious Studies. He then graduated with a Doctor of Philosophy (University of South Africa) and a Doctor of Theology (Free University of Amsterdam) in 1958. The well-known Kant scholar, H. de Vleeschauwer was his promoter of the first, and J.H. Bavinck of the second. He was also a recipient of the prestigious Alexander von Humboldt scholarship.

Between 1944 and 1946, Pippin served as Air Force army chaplain in Italy for the Allied forces. On his return to South Africa, he served as minister in the Dutch Reformed Church in Zimbabwe and Queenstown in the Eastern Province in South Africa respectively. This spell lasted from 1950 to 1959.

In 1959 he entered academia, with a position as Head of the Department of Divinity at the very influential and historically black University College of Fort Hare. Throughout the apartheid era, Fort Hare played a very significant counter-hegemonic role and he made an important contribution in so far as he flouted apartheid ruling opinion through his scholarship, research and wisdom. He broke new ground in his research and, in 1964, became Professor and Dean of the newly established Faculty of Theology. A remarkable number of black academics and church leaders studied under him.

Preferring work at previously disadvantaged institutions, he declined three offers to move to a previously white institution and accepted a position at the then University of Durban-Westville in Durban, KwaZulu-Natal. He started as Head of the Department of Theology (1969-1971). Realizing, however, that cosmopolitan Durban, with its many world cultures and multiplicity of religions, was in need of research of this phenome-

[1] It is quoted with their permission from Smit & Kumar 2005. The authors are professors at the School of Religious Studies & Theology of the University of KwaZulu/Natal.

non, he resigned as Head of this Department. This decision also came about due to his very vocal anti-apartheid ideas, his resignation from the [Dutch Reformed] Church and his initiative in founding the Department of Science of Religion at the same institution in 1972. He held the position as Head of Department until his retirement in 1984.

On retirement, Oosthuizen founded and became the director of the Research Unit for New Religious Movements and the Independent Churches (NERMIC). This unit was based at Kwadlangezwa at the University of Zululand. Here, he and his collaborators – amongst whom count some of the most internationally recognised scholars working in this area – developed an impressive body of knowledge through fieldwork, seminars and publications. He conducted his work with funding assistance of the Human Sciences Research Council. He continued with this project until 1997 when he closed it down due to health reasons. Even so, he continued to attend and read papers at conferences up to date.

Pippin Oosthuizen is known for his research in the areas of Ecclesiology, Missiology, Science of Religion and Theological Ethics. Undoubtedly, however, his most significant work has been on the New Religious Movements and the African Independent Churches. On the one hand, he published much on the different religions present in southern Africa – also conscientising the populace of this diversity and its significance for the country. On the other hand, he has been one of the foremost scholars in the country who researched the phenomenon of the African Independent Churches [which constitutes] one of the most significant counter-hegemonic and alternative phenomena in the history of South Africa, dating back to the late nineteenth and early twentieth centuries. Not only has it served as haven for destitute Africans during the days of extreme exploitation by colonial and apartheid policies and practices, it also served as religious base – even as it is diverse in its manifestation – for the developing multi-cultural and [multi]-religious African-focused consciousness in South Africa. In many ways, it constitutes the greenhouse in which the new people-focused ethic for the country is being developed – by the people and for the people.

Oosthuizen is one of the foremost scholars who contributed to the development and study of this phenomenon. In recognition of his scholarly contributions in Religion, he was conferred life membership by the International Association for the History of Religions (IAHR) in 2000. He was also the president of the eighteenth quinquennial congress of the IAHR which took place in August 2000, in Durban, South Africa.'

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[2] For the contents of this volume in honour of Oosthuizen, cf, Johannes A. Smit, no year, Issue Index to *Alternation Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa*, at http://alternation.ukzn.ac.za/docs/indices/Index%20by%20Issue.pdf, pp. 47-49

Pew Research Center
Templeton University

SUB-SAHARAN AFRICANS DEEPLY COMMITTED TO CHRISTIANITY AND ISLAM

NEW PEW-TEMPLETON SURVEY OF 19 AFRICAN NATIONS FINDS SIGNS OF TOLERANCE AND TENSIONS BETWEEN THE FAITHS

Washington, D.C., April 15, 2010
The vast majority of people in many sub-Saharan African nations are deeply committed to one or the other of the world's two largest religions, Christianity and Islam, and yet many continue to practise elements of traditional African religions. Most people support democracy and say it is a good thing that people from other religions are able to practise their faith freely. At the same time, many also favor making the Bible or sharia law the official law of the land. And while many Muslims and Christians describe members of the other faith as tolerant and honest, there are clear signs of tensions and divisions between the faiths. These are some of the key findings of a new survey released by the Pew Research Center's Forum on Religion & Public Life. *Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa* is based on a major public opinion poll exploring religion and society in the region. It is funded by a generous grant from The Pew Charitable Trusts and the John Templeton Foundation as part of the Pew-Templeton Global Religious Futures Project, which aims to increase people's knowledge of religion around the world.

The survey is based on more than 25,000 face-to-face interviews conducted in more than 60 languages or dialects in 19 countries. The countries were selected to represent different geographical areas and reflect different colonial histories, linguistic backgrounds and religious compositions. In total, the nations surveyed contain three-quarters of the population of sub-Saharan Africa.

While 90% or more of the respondents in most of the countries surveyed identify as Christian or Muslim, many people retain beliefs that are characteristic of traditional African religions, such as belief in the protective powers of sacrifices to spirits and ancestors. Many keep sacred objects such as animal skins and skulls in their homes and consult traditional religious healers when someone in their household is sick.

The report finds that on several measures Christians and Muslims in sub-Saharan Africa hold favorable views of each other, and in most countries relatively few see evidence of widespread anti-Muslim or anti-Christian hostility in their country. But Muslims and Christians also acknowledge that they know relatively little about each other's faith. And substantial numbers of African Christians (nearly 40% or more in a dozen nations) say they consider Muslims to be violent, while Muslims are more positive in their assessment of Christians. Additional findings from the survey include:

- Sub-Saharan Africans generally rank crime, corruption and unemployment as bigger problems than religious conflict. However, substantial numbers of people (including nearly six-in-ten Nigerians and Rwandans) say religious conflict is a very big problem in their country.
- The degree of concern about religious conflict varies from country to country but tracks closely with the degree of concern about ethnic conflict in many countries, suggesting that they are often related.
- Many Africans are concerned about religious extremism, including within their own faith in some countries. Indeed, many Muslims say they are more concerned about Muslim extremism than about Christian extremism, while Christians in Ghana, South Africa, Uganda and Zambia say they are more concerned about Christian extremism than about Muslim extremism.
- In most countries, at least half of Muslims say that women should not have the right to decide whether to wear a veil, saying instead that the decision should be up to society as a whole.
- Religion in sub-Saharan Africa often involves intense, personal encounters with God, divine healings and other experiences often associated within the Christian community with Pentecostalism. But many of these beliefs and practices are common among African Christians who are not affiliated with Pentecostal churches.
- Majorities in almost every country say that Western music, movies and television have harmed morality in their nation. Yet majorities in most countries also say they personally like Western entertainment.
- In comparison with people in many other regions of the world, sub-Saharan Africans are highly optimistic that their lives will change for the better.

The 19 countries represented in the survey are: Botswana, Cameroon, Chad, Djibouti, Democratic Republic of the Congo, Ethiopia, Ghana, Guinea Bissau, Kenya, Liberia, Mali, Mozambique, Nigeria, Rwanda, South Africa, Senegal, Tanzania, Uganda and Zambia.

The full report, including a summary of findings, summaries of the chapters and appendices, and an interactive Web component, is available online at http://www.a-asr.org/index.php?id=53, select on that page: Pew Research Center, ….

The Pew Research Center's Forum on Religion & Public Life conducts surveys, demographic analyses and other social science research on important aspects of religion and public life in the U.S. and around the world. As part of the Washington-based Pew Research Center, a nonpartisan, nonadvocacy organization, the Pew Forum does not take positions on any of the issues it covers or on policy debates. The Pew Charitable Trusts is driven by the power of knowledge to solve today's most challenging problems. Pew applies a rigorous, analytical approach to improve public policy, inform the public and stimulate civic life. The John Templeton Foundation serves as a philanthropic catalyst for research and discoveries relating to the Big Questions of human purpose and ultimate reality. The Foundation supports work at the world's top universities in such fields as theoretical physics, cosmology, evolutionary biology, cognitive science, and social science relating to love, forgiveness, creativity, purpose, and the nature and origin of religious belief. It also seeks to stimulate new thinking about freedom and free enterprise, character development, and exceptional cognitive talent and genius.

REVIEWS

Mats Utas
The Nordic Africa Institute
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THE MASK OF ANARCHY[3]

Stephen Ellis 2007, *The Mask of Anarchy: The Destruction of Liberia and the Religious Dimension of an African Civil War; 2nd edition*. New York: New York University Press, xxxiii+350 pp., illustrations, maps, annexes, bibliography, index, $24.00 (pbk)

If Paul Richards's *Fighting for the Rainforest* (James Currey, 1996) guided me in my 1998 doctoral fieldwork focusing on militant youth in Liberia, it was certainly Stephen Ellis's encompassing 1999 study of the first Liberian Civil War (1990-96) that put the historical details of my dissertation right. Re-reading his book close to ten years later, in its new edition, I can only marvel at his meticulous handling of sources and the richness of information on the evolution of a centralized patronage system that redrew the political map of Liberia and changed capacities of local chiefs in the hinterland – processes that paved the way for both popular uprisings and political manipulations which shaped the Civil War. The following war history and its many paradoxes are described with a rare clarity, and the book shows how intertwined economy and politics in pre-war Liberia became even more volatile and entangled during the war with the political-economy of emerging warlords.

Ellis gets almost everything right, but then oddly he chooses to add one detail as a kind of general framework to the study: the economy of the occult/the invisible world of the spirits. Ellis seems content to rather haphazardly encompass notions of witchcraft, magic, cannibalism, and a whole complex of other cosmological issues under the term 'religion'. Consequently he associates 'the spiritual history of Liberia' with the upcoming civil war (especially in chapter 6, but fragments of this strain of thought are traceable throughout the book), and suggests a general 'spiritual confusion' in Liberia (xxxii). In *Liberia: The Violence of Democracy* (University of Pennsylvania Press, 2006), Mary Moran points toward an anthropological obsession with secret hierarchies and notes the unfortunate outcome it has had on work by political scientists and others using these sources. (She mentions Ellis in particular.) Similarly, in a critique of the first edition of *The Mask of Anarchy* (cf. *Journal of African History* 42, 1 [2001]: 167-169), Paul Richards has pointed toward some direct misrepresentations in the book, chiefly the connection made between 'Leopard societies' and the Poro.

Nowhere does Ellis systematically define Liberian 'religion', and although he acknowledges structural changes within Liberian 'religiosity', he still publishes figures claiming that 75 percent of Liberians believe in traditional religions (227). By contrast,

[3] Reprinted from http://findarticles.com/p/articles/mi_qa4106/is_/ai_n27997161?tag=artBody;col1 ; copyright African Studies Association April 2008

all Liberians I have ever met are either Christian or Muslim (although I am not suggesting that in a syncretistic vein they would not include other elements of beliefs). He also discusses the secret society Poro as if it has remained static since the time of the doctor-/missionary Harley (in Liberia 1926-1960), whereas the socializing capacity and control of Poro is far from the same today. (For example, Poro initiation is today typically completed within a few weeks; earlier initiations lasted a full year.) In parts of Liberia Poro remains powerful, yet this influence derives only to a limited extent from a spiritual viewpoint; it is more powerful as a political organizing force. It is a pity that Ellis does not discuss this further, as it would fit better into his main themes: politics and economy. Not only does Ellis end up with analytical problems by relying on older 'colonial' anthropology, but he also gives too much uncritical credit to local newspaper reports on magic, cannibalism, and connected violence. In doing so, he fails to acknowledge that newspapers are part of the public domain and that reports here are tactically pitched or purposely staged. News media are simply not where one can unravel 'the economy of the hidden' that he is interested in.

With the exception of a new foreword, the main text of the second edition of *The Mask of Anarchy* remains unchanged from the original version. Ellis acknowledges the need for writing about the second Liberian Civil War (1999-2003) but concludes that this is a complex story that would require considerable space. It is a pity that he did not take on this task as it would be a welcome contribution to Liberian studies; despite reservations about the way he addresses socioreligious shortcomings, I believe he would be the person best suited to do so. *The Mask of Anarchy* remains the definitive book on the Liberian Civil War.

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THE ADVENTURERS OF GHANAIAN PENTECOSTALISM[4]

Sandra Fancello 2006, *Les aventuriers du pentecôtisme ghanéen: Nation, conversion et délivrance en Afrique de l'Ouest* (Paris, IRD-Karthala), 378 pp.

Le pentecôtisme est fort étudié depuis quelque temps. De nombreux écrits récents ont porté sur ce qu'on appelle le 'néo-pentecôtisme', un 'néo-pentecôtisme' qui a souvent un caractère transnational. Le mérite de ce livre est de porter sur un pentecôtisme 'historique', pourtant lui aussi transnational. Il s'agit de *Church of Pentecost*, originaire du Ghana et qui est aujourd'hui la première Église pentecôtiste du pays. Celle-ci est connue en Côte d'Ivoire, au Burkina Faso, au Bénin, au Togo et en France sous le nom d'Église de Pentecôte confondant son nom avec d'autres Églises de Pentecôte répandue dans le continent (notamment au Rwanda). La *Church of Pentecost* est, en fait, une des plus importantes Églises africaines transnationales (présente dans une quarantaine de

[4] Reprinted from: André Corten 2007, 'Les aventuriers du pentecôtisme ghanéen: Nation, conversion et délivrance en Afrique de l'Ouest', in *Archives de sciences sociales des religions* no. 140, mis en ligne le 02 juillet 2008; full text at: http://assr.revues.org/index10633.html

pays) et c'est précisément l'étude quasi ethnographique de cette institution qui fait l'originalité du livre de Sandra Fancello. Cette Église avait déjà fait l'objet d'analyses remarquables, de Birgit Meyer, de Rijk Van Dijk et de Gerrie ter Haar – notons également celle de Cédric Mayrargue sur le Bénin –, mais jamais au carrefour d'une étude de cas et d'un phénomène de transnationalisation, jamais non plus dans son influence sur toute l'aire francophone.

Contrairement au développement des Églises pentecôtistes en Afrique du Sud où les Africains feront scission en Églises zionites (de type Églises africaines indépendantes), la Church of Pentecost, fondée en 1952 par un missionnaire écossais dissident, sera profondément africaine ou peut-être faut-il dire akan (du nom de l'ethnie *akan* propre au Ghana) y compris par l'usage de la langue vernaculaire, le *twi*, comme langue rituelle. Voilà donc une Église missionnaire 'indigène'! Il faut ajouter que les Ghanéens n'ont jamais contesté la vision africaine du fondateur James McKeown, qui dirigea l'Église jusqu'en 1982, ni le paradoxe d'un James McKeown dirigeant sans discontinuer l'Église alors qu'il prônait depuis le début la nomination de pasteurs noirs.

Sandra Fancello raconte comment elle a commencé à étudier le phénomène pentecôtiste dans un espace rural du pays mossi au Burkina Faso, terrain d'enquête bien connu grâce aux travaux de Pierre-Joseph Laurent. Terrain où les Églises chrétiennes se frayent un chemin dans un monde en partie musulman. Elle raconte le tournant de sa recherche 'lorsque fit irruption la croisade d'évangélisation des pasteurs ghanéens, à Ouagadougou, et qui donnait soudain sa dimension transnationale à l'Église dans laquelle j'avais commencé à travailler localement. À partir de ce moment, l'Église de Pentecôte, que j'avais perçue comme une Église 'rurale' (ce qu'elle est aussi, par d'autres aspects), s'est donnée à voir dans sa dimension singulière, à la fois rurale et "indigène" par son attachement aux langues vernaculaires (le *möré* au Burkina, le *twi* au Ghana et ailleurs), et transnationale, profondément moderne par les moyens qu'elle se donne' (p. 20). Tout un chapitre est consacré au Burkina Faso. S'y tissent les articulations au plan coutumier entre le 'groupe de sortie du groupe' et les croisades transnationales d'évangélisation.

Quand Sandra Fancello débarque à Accra, elle s'initie à la formation historique du réseau de la Church of Pentecost. Celui-ci se développe dans le cadre de la diaspora et de l'expansion missionnaire le long de la côte du golfe de Guinée. Deux types de réseaux, un réseau de fidèles et un réseau de dirigeants. Ces deux approches se recoupent cependant à 'travers la question du rôle des Églises dans la formation de circuits migratoires et dans la "recommunautarisation" des fidèles migrants en milieu urbain' (p. 22). On finit parfois par retrouver les mêmes individus à Accra, Abidjan, Bruxelles ou Paris.

La partie centrale du livre est consacrée à la politique de la délivrance. Elle se remet un moment sur les traces des travaux de Birgit Meyer. En fait, la naissance de la *Church of Pentecost* est en partie liée au débat sur la guérison divine. En effet, si ce n'est pas un Africain qui est la figure de proue de ce pentecôtisme indigène, c'est en rapport avec la position de celui qui était destiné à occuper cette place, le Ghanéen Peter Anim et qui était très réticent – contrairement à James McKeown – au recours à la bio-médecine. Ce qu'il y a de singulier dans la pratique de délivrance déployée dans les 'camps de prière', c'est justement le fait que la *witchdemonology* a été appropriée par de nombreuses Églises qui œuvrent dans ces camps: conception inspirée de grandes figures de ce qu'on appelle le 'néo-pentecôtisme' comme les Américains, Kenneth Hagin et Peter Wagner. La *witchdemonology* est une synthèse de notions occidentales et africaines relatives à la sorcellerie. Les termes de sorciers sont traduits comme équiva-

lents à des démons et les prêtres traditionnels sont vus comme des sorciers. De cette conception, il découle qu'on perçoit la famille élargie comme une force malfaisante – la famille traditionnelle liée au culte des ancêtres est attachée à la sorcellerie – et qu'on va prôner la famille nucléaire. À partir de cela, vont se réorganiser les circuits migratoires. La politique de délivrance de la *Church of Pentecost* ne s'aligne certes pas en tous points sur cette conception, mais elle pousse quand même cette Église pourtant 'classique' sur un terrain parfois proche du 'néo-pentecôtisme'. Tenant compte de l'importance des camps de prière dans le processus migratoire, voilà donc une trait qui va marquer la transnationalisation des circuits missionnaires. L'auteure propose une description parfois très colorée des techniques de délivrance, sans en évaluer les conséquences sociologiques sur les traits de la transnationalisation.

Sur la question de la transnationalisation, Sandra Fancello se fixe un peu conventionnellement sur les politiques identitaires. L'approche est justifiée, mais aurait mérité d'être dépassée. Une partie est néanmoins particulièrement intéressante, celle portant sur les enjeux politiques de la langue liturgique. C'est l'adoption des langues vernaculaires comme langues liturgiques qui constitue une des formes de 'l'indigénisation' du culte, affirme-t-elle. 'Plus qu'un ingrédient d'ordre liturgique, l'usage de la langue *twi* par les fidèles Ashanti se présente comme le marqueur identitaire le plus fort au sein de la communauté transnationale des fidèles' (p. 241). Cela implique une forme de réappropriation des 'termes vernaculaires associés aux dieux païens de la société traditionnelle'. Et l'auteure de cerner tous les enjeux de l'usage de l'anglais de certaines Églises au Ghana, de la proximité des Agnis en Côte d'Ivoire avec les Ashanti au Ghana et les défis de l'ivoirité, de l'usage du möré au Burkina Faso et de son caractère inapproprié pour traduire certaines expressions bibliques, le tout donnant finalement une place grandissante au français dans la pratique des cultes. Dans bien des cas, ces enjeux se négocient sous la forme de dissidences, par la suite réincorporées. Elle reprend l'interprétation de Birgit Meyer selon laquelle l'usage des langues vernaculaires privilégie une traduction en termes de 'diabolisation' de certaines catégories préexistantes au christianisme comme le culte des ancêtres. Mais dans une phase ultérieure, c'est l'usage même de la langue vernaculaire qui est diabolisé cette fois par les 'néo-pentecôtistes'. S'insère ici à nouveau cette dialectique déjà signalée entre 'pentecôtisme classique' et 'néo-pentecôtisme'.

Le travail ethnographique sur les quatre terrains principaux de la recherche – le Burkina Faso, la Côte d'Ivoire, la France et le Ghana – est détaillé et permet de toucher de près la manière dont les habitants de ces différentes régions vivent la transnationalisation, dans leur culte, mais également dans leurs relations quotidiennes. Le livre se termine par la description, étape par étape, d'une passionnante observation participante de l'auteure à une crise de direction dans l'Église de Pentecôte de Paris. Cette tension, qui va se conclure par une dissidence, manifeste les crises identitaires de l'impérialisme *akan* à l'épreuve de l'ivoirité. La nomination d'un président ivoirien dans l'Église de Pentecôte de France trahissait le souci de nommer autant que possible un dirigeant 'autochtone'. En l'occurrence, il n'était pas français mais au moins était-il francophone. Or, un dimanche de juin 2003 'alors que les fidèles s'étaient réunis pour le culte, le bruit circulait dans l'"assemblée en français" de Saint-Denis, qu'à l'issue du Conseil International annuel de l'Église qui s'était tenu à Accra au mois de mai, le président de l'Église de Pentecôte de France avait été "limogé"', et qu'un Ghanéen, ne parlant de surcroît pas français, avait été nommé pour le remplacer. Sandra Fancello raconte l'am-

bivalence de sa situation de complicité devant à la fois suivre le mouvement de protestation et de dissidence et participer à ses réunions en donnant l'impression à ceux qui respectaient la décision d'Accra qu'elle ne prenait pas parti. Le livre se termine dans une description imagée de ces va-et-vient.

Livre admirable par sa description de tout un ensemble de processus, premier livre portant sur une Église transnationale pentecôtiste africaine, analyse de l'ambivalence d'un 'pentecôtisme classique' contigu avec certaines inflexions du 'néo-pentecôtisme', le lecteur intéressé par la transformation du monde d'aujourd'hui – notamment dans ses manifestations migratoires – y découvrira une merveilleuse observation de la vie concrète en même temps que rituelle de l'Afrique et de sa contiguïté culturelle avec l'Europe. Peut-être reste-t-on un peu sur sa faim quant à l'étude plus directe de la transnationalisation – et notamment de la comparaison avec d'autres Églises pentecôtistes ou 'néo-pentecôtistes' transnationales –, de même aussi quant au champ historique dans lequel se développe le pentecôtisme – qui se traduit par quelques trous bibliographiques: pas de référence par exemple au classique de Walter Hollenweger. Sandra Fancello insiste beaucoup sur sa méthode multi-localisée et c'est l'originalité incontestable de son approche à l'issue d'un travail patient, dévoué à l'observation des rapports concrets de chaque communauté et qu'on suit de bout en bout sans se lasser. Voilà un livre attachant, qui dépasse de loin son champ de spécialisation.

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AFRICAN IMMIGRANT RELIGIONS IN AMERICA[5]

Jacob K. Olupona & Regina Gemignani (eds.) 2007, *African Immigrant Religions in America*. New York: New York University Press, 352 pp., $75 (hbk), $23 (pbk)

African Immigrant Religions in America is a much-needed collection of essays on the religious beliefs and practices of first-generation African immigrants in the United States. The editors Jacob K. Olupona and Regina Gemignani argue that this is the first volume to document the rise of African immigrant religions in the United States. The primary concerns of the contributors are the nature and rise of African Christian institutions and where they fit in the interpretations of African American religion; the spate of economic and political problems fueling African emigration; the role of African religious institutions in the immigrants' social adjustment; the impact of immigration, religion, and ethnicity on African identity; recent arrivals' support networks, civic participation, and cultural and social relations with African Americans; and the negotiation of gender roles in the United States.

Olupona's essay, the result of his eight-year ethnographic research project on 'African Immigrant Religion in the United States', provides the methodological framework

[5] This review appeared in *The Journal of African American History* 92, 3 (June 2008); COPYRIGHT 2008 Association for the Study of African American Life and History, Inc.; COPYRIGHT 2008 Gale, Cengage Learning

and theoretical perspectives on the scope of the study and discusses the political and economic problems facing African immigrants. Claiming that African immigrant churches exist under the radar in the U.S. academy, David Daniels's essay calls for a new paradigm in the study of 'black' American church history that makes room for African Christianity. Based on his surveys in 1992 and 2000 of sub-Saharan African immigrant congregations in Chicago, he locates forty different types of African Christian churches, and the largest number he considers 'charismatic'. The national origins of these communities reflect the immigration patterns to Chicago and other cities since the restrictive quotas on African immigration were lifted in 1965. According to Daniels, while African American Christianity has its roots in pre-colonial Africa, African immigrant churches, a more recent phenomenon, have much to contribute to 'black church studies'.

Ogbu Kalu's 'Andrew Syndrome: Models in Understanding the Nigerian Diaspora' is a meditation on the national politics and economics that are fueling his country's brain-drain. The Nigerian government's contribution to the economic disaster is driving the ongoing migrations to Europe and the United States, which are plagued by corrupt 'visa politics', banditry of smuggling rings, and clandestine sex trade routes. How African immigrants 'eat the crocodile' or survive their migration ordeal, handle their crisis of identity as black foreigners, and negotiate their ambiguous relationships with African Americans are among the challenges facing Africans making the Atlantic crossing to America.

Employing traditional ethnographic research, stories, census and immigration statistics, historical data, and interviews with Africans in Chicago, Houston, and New York, Akintunde Akinade and Elias Bongomba document the social and religious experiences of African immigrants associated with the Nigerian-born Church of the Lord Aladura, and other African immigrant churches. These portable grassroots faiths, preoccupied with promoting the Christian message, provide 'a home away from home' for African immigrants, and represent a form of the 'divine plan' for the creation of a new 'African American' Christianity, with Africa sending 'missionaries' to the United States.

From her research on gender, identity, and power in African immigrant evangelical churches located in northern California, Regina Gemignani shows how ethnic-national religious associations are significant in group identity formation and gender relations. In addition, these evangelical churches promote African gender distinctions and 'ideologies that extol male leadership' and proscribed notions of womanhood. However, through a complex understanding of women's role in the community and female 'agency within a number of movements and their active negotiation of gender relations', some women convert their education into high-status positions in skilled professions and reverse their traditional roles in new immigrant families. These women balance African and U.S. values as 'agents in the process of identity formation and the construction of gendered division of labor' in the workplace. Deidre Helen Crumbly and Gloria Malake Cline-Smythe's case study, 'Gender and Change in an African Immigrant Church', discusses traditional African sacred rites, women's ordination to the ministry and to parity in leadership responsibilities, and the 'politica' power they hold in immigrant churches.

Linda Beck and Yushau Sodiq's essays are the only contributions on non-Christians in the volume and put a new twist on the study of U.S. Muslim communities. Beck finds a peculiar 'double consciousness' among Muslims and between Muslims and Af-

rican Americans in New York City that was magnified by old tribal notions of North African Muslims and the attacks on 11 September 2001. Language barriers and social-cultural differences polarize these communities around religion and ethnic distinctions with implications for social integration. Problems of group identity and questions of whether black Muslims are 'true' Muslims make the newly arrived West Africans 'minorities within minority' within Muslim communities. In 'African Muslims in the United States', Yushau Sodiq points out that the African Islamic presence in North America predates the recent Muslim immigration by over two hundred years. The recent communities, however, are dogged by tensions over African cultural values, Muslim domestic and religious proscriptions, and the blurred lines separating religion and the state that are characteristic of Islamic societies. Wisdom Tettey and Moses Biney's informative essays on Ghanaian Christianity in Canada and New York City examine immigrant interactions with other Christian communities, problems of naturalization and citizenship, social integration, employment, race relations, civic engagement, and spirituality.

The essays in African Immigrant Religions in America are based on reliable research; however, it is actually a volume on African Christian immigrants that includes two essays on Muslim immigrants. There are some redundancies as contributors trip over each other in presenting the same data on these churches. Given the long and well-documented history of Muslims in America, it is somewhat disconcerting that the discussion of this topic ends with the 1960s.

These scholars ask: Why have African immigrant churches been left out of the study of black religion in the United States? Well, forty years is a relatively short time for history to include these stories. One might ask: How long did it take for the descendants of enslaved Africans and African Americans to write the history of their religious institutions, or the black church in general?

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THE BLACK JEWS OF AFRICA[6]

Bruder, Edith, 2008, *The Black Jews of Africa: History, Religion, Identity*. New York: Oxford University Press, 304 pp., ISBN 978-0195333565 , $49.95

By 'Black Jews' scholars usually mean the followers of a number of movements born in the United States at the end of the 19th century around the claim that African Americans descend from the Lost Tribes of Israel, and should return to the practice of Judaism. The oldest U.S. Black Jew movement was established by William Saunders Crowdy (1847-1908) in 1896; the largest trace their origins to Frank S. Cherry (1870-1965) and Warren Robertson (1880-1931). In Israel, although some American 'Black Jews' – from Ben Ami Carter's Original Hebrew Israelite Nation of Chicago – have emigrated there, the name more usually designates the Falasha, i.e. the Ethiopian Jews who became citizens of the Jewish state under the Law of Return. The two movements are con-

[6] Published at http://www.cesnur.org/2009/mi_black_jews.htm

nected: the great promoter of the Falasha cause, Jacques Faitlovitch (1881-1955), took an interest in the American Black Jews and in turn influenced several American groups now claiming some sort of ethnic relationship with the Falashas.

Less well-known are a number of Black Jewish movements in Africa. They claim to descend either from the Lost Tribes or from an early immigration of Jewish tribes from Arabia or North Africa chased southwards by Islam. A new book by Edith Bruder, *The Black Jews of Africa: History, Religion, Identity* (Oxford University Press, New York 2008), originally a dissertation under Tudor Parfitt, fills the gap with a map of many groups claiming to be 'Jewish' in sub-Saharan Africa. Falashas, on which a large literature exists, are excluded. And only a few pages are devoted to the Lembas, a tribe of some 70,000 members in South Africa, also largely covered in literature about Jewish identity since DNA research published in reputable journals lent some credibility to the claim that they do indeed descend from Jewish tribes from Arabia. Bruder judiciously notes, however, that most media misunderstood the impact of DNA research on the Lembas, and mistook mere hypotheses for final proof.

Bruder surveys all legends and historical reports connecting Jews to sub-Saharan Africa. The book discusses in detail legends about the Queen of Sheba and the Ten Tribes, particularly those locating them south of a mythical rivers Sabatyon, which cannot be crossed except on Saturday (when however no pious Jew would travel), and the very scarce reports which can be regarded as historical about the presence of Jews in the Middle Ages and in early modern centuries south of the Sahara. From this survey Bruder concludes that some claims of African groups to have Jews among their ancestors are not absurd. Disentangling fact from legend is however almost impossible, the more so after Christian missionaries made several tribes familiar with the Bible, and local prophets started comparing the sufferings of Israel with the sufferings of Africa. The identification thus from mythical often became mystical, guided by prophecy and revelations. This is the case of one of the most well-known African Black Jewish movement, the Abayudaya of Uganda, founded by Semei Kakungulu (1868-1928) based on celestial revelations, and almost destroyed by the persecutions of Idi Amin Dada (1928-2003). This movement, like several others in Africa, is now being revived and taught in the ways of a more orthodox Judaism thanks to the efforts of American and Israeli organizations, including the very active Kulanu.

The Abayudaya are more well-known than several other groups, to which Bruder's book is a very useful and welcome guide. The Zakhor Jews of Timbuktu, Mali, may have some justifiable claim to a Jewish ancestry. They are proud of this ancestry, and quick to attack any dismissal of it as anti-Semitism, but on the other hand they are religiously 'de-Judaized' in the sense that they do not want to go back from their historical conversion to Islam. 'We are Muslim like yourself', (p. 142), they say to their hostile Islamic neighbors who look suspiciously to anything Jewish for reasons connected with international politics.

More doubtful is the claim that the Igbos, the third-largest ethnic group in Nigeria, descend from Jewish ancestors. This does not prevent some 30,000 Igbo to congregate in more than twenty-five synagogues, although some claim to be, precisely as descendants of the Lost Tribes, 'pre-Talmudic' and (not unlike the Karaites in Europe) accept the Torah but not the Talmud. The Talmudic branch, on the other hand, currently tries to be recognized as Jewish by Israeli authorities, and is supported by Kulanu. The same is true for the House of Israel in Ghana, a movement with some 800 member headquar-

tered in Sefwi Wiaso whose origins lie in a vision by Aaron Ahotre Toakiyarafa (?-1991). The House of Israel maintains increasingly important relations not only with Kulanu but also with U.S. Black Jews of Ghanaian ancestry.

The Havilah Institute, supported by high profile Tutsi expatriates in Europe, claims that Tutsis of Rwanda and Burundi also descend from the Lost Tribes. Rather than conversion to Judaism, the Institute seeks a better awareness of the genocide perpetrated against the Tutsis during the wars in Rwanda, and liberally compares this genocide with the Holocaust. Its efforts have met with some degrees of success as evidenced, Bruder notes, by the involvement of European Jewish organizations, and of Kulanu, in demonstrations and other actions denouncing the anti-Tutsi persecutions in Rwanda.

In Cape Verde there is a Cape Verde-Israel Friendship Society which, unlike similar organizations elsewhere, does not limit its activities to supporting the State of Israel but claims that many local Africans in fact descend from Jews expelled from Portugal in the 15th century. Bruder observes that it is more probable that families with Jewish traditions in Cape Verde in fact descend from Moroccan Jews who relocated there in the 19th century. A similar movement exists in Angola.

In South Africa, Jewish ancestors are claimed by the members of several 'Zionist' African-initiated churches who are, however, Christian. Some regard themselves as Jewish, including The Israelites (163 of which died in the Bulhoek Tragedy of 1921 in a skirmish with the white police) and the Black Philadelphia Church of Soweto, which now has some 1,000 members. The origins of these South African Black Jews go back to the influence of the American movement of William Saunders Crowdy, and the same is true for the 5,000-member Jewish community of Rusape, Zimbabwe, whose current leader is a former Rastafarian.

Bruder devotes several pages to theories about Jewish origins of the population of Madagascar. They were taken seriously by French colonial administrators, and today there is a movement, the Descendants of David, based on these claims.

African Black Jew movements are not a thing of the past. Bruder claims that 'in recent years a myriad of other Judaizing societies, which are not included in this first survey, are burgeoning in West and East Africa and claim a Lost Tribes descent'. She quotes the Beit Avraham community in Kachene, Ethiopia (not a part of the Falashas), Rabbi Yisrael Oriel's group in Cameroon, and an emergent community in Laikipia, Kenya.

Bruder explains that discussions of the Jewish identity are not part of her book. They do surface, however, whenever Israeli rabbis and politicians are confronted by the issue whether to ignore the African Black Jews, to take their claims at face value and allow them into Israel under the Law of Return, or to prepare them for a formal conversion to Orthodox Judaism.

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9. International Council for Higher Education. (ICHE)
10. = 2009, 'New Forms of Expression in African Traditional Religion and their Challenges to Theological Education in Nigeria', in *Pedagogy* (Ibadan; Nigerian Baptist Convention) 1: 181-194
    = 2009, 'African and Biblical Perspectives of Destiny', in *The Biblical Youth* (Ibadan: Youth Ministries Division, MOD, Nigerian Baptist Convention) 8: 28-35

At: http://www.a-asr.org/index.php?id=912 :

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7. Missiology, particularly the emergence of New Indigenous Churches; Religious & Moral Education in public and private schools; Religion, peace and development in post-conflict states
8. New Indigenous Churches and their attitude to African culture, prosperity teaching and miracles
9. West African Association of Theological Institutions Sierra Leone Chapter

At: http://www.a-asr.org/index.php?id=916 :

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7. Sociology of religion; Race, Class and Ethnicity; Sociological Theories, classical and contemporary; Social Science Research
8. Religious discourse, cohesion and conflict in Tanzania; cultural factors influencing the youth use of condom as a preventive gadget against HIV/AIDS; religion and social differentiation in Tanzania; qualitative data analysis by discourse analysis; discourse analysis for Religious Studies
9. University of Dar es Salaam Academic Staff Association (UDASA); Tanzania Higher Learning Institutions Academic Staff Trade Union (THTU); Pamoja kwa Maendeleo (PAMA)
10. = 2007, *An Introduction to Social Welfare Services*. Dar es Salaam: The Open University of Tanzania Press
    = 2008, *National Quality Standards of Care for Service Provision to Most Vulnerable Children in Tanzania*. Dar es Salaam: Department of Social Welfare, Ministry of Health and Social Welfare, United Republic of Tanzania.

At: http://www.a-asr.org/index.php?id=919 :

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8. As above
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At: http://www.a-asr.org/index.php?id=929:

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9. Nigerian Association for the Study of Religions (NASR); African Journal of Biblical Studies (AJBS)

At: http://www.a-asr.org/index.php?id=930 :

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9. American Historical Association

At: http://www.a-asr.org/index.php?id=931 :

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8. 'The Role of the African Religion of Bolo in Checking Acts of Illegal Bunkering in the Eastern Niger Delta of Rivers of Nigeria'; 'The Inter-Relationship between the African Religion of Bolo and Culture in Ensuring Socio-economic Harmony in Bolo in the Eastern Niger Delta of Rivers State of Nigeria'; 'The Advent and Growth of an Indigenous Bolo Religious Movement "Chinbo" Consciousness ("One Who Calls"), 1997-2010'
9. Nigerian Association of Biblical Studies (NABIS); Nigerian Association for the Study of Religions (NASR)
10. = 2005, (with J.U. Odili), 'Prayer', in W.O Wotogbe-Weneka (ed.) 2005, *Themes [in] Comparative Religions*. Ekiti: Hamaz Global Press, 38-50.
    = 2008, 'The Role of Women in the Traditional Religion of Bolo in the Eastern Niger Delta of Rivers State', in *National Journal of Contemporary Issues in Religions, Arts & Social Sciences* 7, 1: 1-2
    = 2008, 'African Religion and Youth Prostitution: A Case Study of Bolo in the Eastern Niger Delta of Rivers State', in *Juvenile Journal* 2, 1: 122-134

At: http://www.a-asr.org/index.php?id=932

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9. Member of Research Unit, Pastoral Theology Department, Faculty of Theology and Religion, Katholieke Universiteit Leuven (KUL), Belgium; Member Catholic Theological Association of Nigeria.
10. = 2009, 'The Sacrament of Anointing: Paradigmatic Shift in Understanding in a Postmodern World?', in *East Asian Pastoral Review* 46, 2: 157-166.

At: http://www.a-asr.org/index.php?id=933

Obodoegbulam, Agi Otto, PhD

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8. The Relationship between Religions & the Environment in Nigeria (Delta Area)
9. Counselling Association of Nigeria (CASSON); Nigerian Association for Advancement of Knowledge (NAFAK); Nigerian Association for Research Development (NARD); International Association for Gender Equity (IAFGE); Association for Promoting Quality Education in Nigeria (APQEN)
10. = 2007, 'The Supersensible World in Ogba Cosmology', in G.I.K Tasie (ed.) 2007, *Aspects of Niger Delta Indigenous Religion: Essays in Honor of Professor Robin Horton*. Port-Harcourt: University of Port-Harcourt Press, 45-54.
    = 2007, 'Divination: The Ogba Experience', in G.I.K Tasie (ed.) 2007, *Aspects of Niger Delta Indigenous Religion: Essays in Honor of Professor Robin Horton*. Port-Harcourt: University of Port-Harcourt, 100-121
    = 2009, 'Cultural Issues in Gender Equity & Sustainable Development', in *Journal of International Gender Studies* (JIGS) 4: 122-130

At http://www.a-asr.org/index.php?id=935

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10. = 2005, 'The Quest for the Truth in the World of Atheism', in *Journal of Religion and Philosophy* (Dept. of Religion & Philosophy, Benue State University, Makurdi, Nigeria) 1, 6: 59-70
    = 2006, 'Religion, Governance and Development in the 21st Century', in Anonymous (ed.) 2006, *The Church and Ethical Challenges to the Problems of Corruption in Governance: Nigerian Experience*. Ago-Iwoye (Nigeria): Nigerian Association for the Study of Religions/Olasibi Onabanjo University, 278-289

= 2007, 'Religion, Ethics [?] and Population Development: An Ethical Appraisal of the Church and Family in Nigeria; The Catholic Example', in *Religions: Journal of the Nigerian Association for the Study of Religions* [ISSN0794-3989]; vol. ?, issue ?]: 172-182

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10. = 2008, 'Determinism and Ori in Yoruba Traditional Belief: A Philosophical Appraisal', in *Journal of Religious and Cultural Studies* 6, 1 (June 2008):41-51
    = 2008, 'Politics and Religion in a Pluralistic Society: The Nigerian Experience', in *Journal of Religion and Politics* (ISSN 1820 - 659X online; Belgrade [Serbia]: Center for Study of Religion and Religious Tolerance) 2, 2: 123-133; full text at http://www.politicsandreligionjournal.com/no4/no4.htm

At http://www.a-asr.org/index.php?id=940 :

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8. Issues on: African Indigenous Religions and Development, Research Methods and the African Indigenous Religious field, and Gender and Identity creation
9. Circle of Concerned African Women Theologians and Association of African Women for research and Development (AAWORD)
10. = 2008, '*Chinchirisi*: The Phenomenon of "Spirit Children" among the Nankani of Northern Ghana', in *Legon Journal of the Humanities* 19: 193-214
    = 2009, "Sex and Sexuality in an African Worldview: A Challenge to Contemporary Realities"; in: Dwight N. Hopkins and Marjorie Lewis (editors) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*, London and Oakville: Equinox, 234-249

RECENT PUBLICATIONS

Abbink, Jan, 2004, 'Converting Pastoralists: Reflections on Missionary Work and Development in Southern Ethiopia', in A. Kumar Giri, A. van Harskamp & O. Salemink (eds.) 2004, *The Development of Religion, the Religion of Development*. Delft: Eburon, 133-142.

Abbink, Jan. 2008, '"Cannibalism" in Southern Ethiopia: An Exploratory Case Study of Me'en Discourse', in *Anthropos* 103, 1: 3-14

[This article addresses alleged 'cannibalism' among the Me'en of southwestern Ethiopia. As cannibalist representations in this area are rare, they represent a puzzle as to origins and current role. An explanation needs to address psychosocial representations and the cultural symbolism of life forces and fear of death, but reference should also be made to insecurities of descent and group relations among the Me'en population while expanding and migrating during the past century, partly absorbing preexisting populations in the process. This anxiety is reproduced today via conflictuous relations between descent groups vis-à-vis land and other resources. The discourse of cannibalism being internal to Me'en society and not directed to outsiders would tend to support this view.]

Abdoulaye, Galilou, 2007, *L'Islam béninois à la croisée des chemins.* Köln: Rüdiger Köppe Verlag, 264 Seiten, ISBN 978-3-89645-817-9

Alfred Adler 2006, *Roi sorcier, mère sorcière: Parenté, politique et sorcellerie en Afrique noire*. Paris: Éditions du Félin, 248 p.

[Cet ouvrage d'anthropologie s'intéresse à l'articulation entre sorcellerie et rapports de pouvoir en Afrique noire. Comme le note en effet l'auteur, 'partout où elle s'exerce, c'est sur le terrain des rapports de force que la sorcellerie donne la mesure de sa réalité' (p. 9). La notion de 'force' constitue ainsi le pivot de l'analyse, dans la mesure où elle permet l'articulation entre le discours indigène (évoquant les 'forces occultes' manipulées par le sorcier pour nuire à autrui) et l'explication savante (en termes de rapports de force et de pouvoir).]

Alidou, Ousseina D., 2005, *Engaging Modernity: Muslim Women and the Politics of Agency in Postcolonial Niger*. Madison (WI): The University of Wisconsin Press, XXI, 235 pp. ISBN 0-299-21210-6

Amborn, Hermann, 2008, 'Dr. Freud Was Not a Kafa: A Classical Case of Anthropological Overinterpretation from Ethiopia', in *Anthropos* 103, 1: 15-32

[A significant ceremonial object in southern Ethiopia is a headdress called *kalačča*. Its association with a phallus by Westerners has become an unquestioned topos. The article shows how prejudiced European ideas – here Freudian ideas – take a foreign object's external appearance for their interpretation, which is then, due to a lack of self-reflection, 'orientalized'. This projection onto the ideas of others blocks access to indigenous conceptions. Makers of *kalačča* and those entitled to wear them emphasize its sacred meaning, identifying it as a socioreligious mediator able to bundle positive and negative cosmic and spiritual energies. Considered within the broader framework, the *kalačča* belongs to those substances which are capable of creating and representing relations with the supernatural.]

Amenga-Etego, Rose Mary, 2006, 'Violence against Women in Contemporary Ghanaian Society', in *Theology and Sexuality* 13, 1: 23-46

[Overcoming violence against women requires critical reflective questioning both by individuals and human societies. At stake are not just questions of whether we respond to situations of violence but more importantly, where, when and how we respond. This paper examines the problem with respect to new dimensions arising from existing interventions on violence against women in the Ghanaian context. It calls for well-planned and sustained strategies to help break the cycle of violence being created. The paper also calls upon the Church to look

within its own resources for strategies that are life transforming to help break the vicious cycle. It notes that the Church is not only well placed to respond appropriately but it has been commissioned and given the requisite tools to do so. The call is therefore for the Church to enlist these foundational resources available to it and to put them to good use as it is demanded by its calling.]

Amenga-Etego, Rose Mary, 2008, 'Chinchirisi: The Phenomenon of "Spirit Children" among the Nankani of Northern Ghana', in *Legon Journal of the Humanities* 19: 193-214

Amenga-Etego, Rose Mary, 2009, 'Sex and Sexuality in an African Worldview: A Challenge to Contemporary Realities', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 234-251

Amoah, Elizabeth, 2006, 'Preface', in Isabel Apawo Phiri & Sarojini Nadar (eds.) 2006, *African Women, Religion and Health: Essays in Honour of Mercy Amba Ewudziwa Oduyeye*. Maryknoll (NY): Orbis Books, XVII-XXII.

Amoah, Elizabeth, 2009, 'Poverty is Madness: Some Insights from Traditional African Spirituality and Mental Health', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 207-218

Asamoah-Gyadu, J. Kwabena, 2005, 'Of Faith and Visual Alertness: The Message of 'Mediatized' Religion in an African Pentecostal Context', in *Material Religion* 1, 3: 336-357

Atangana, Dieudonné Espoir, 2006, 'Christ in the Black Messianisms of Africa', in Metogo 2006: 15–21

Awoniyi, Peter 'Ropo, 2009, 'New Forms of Expression in African Traditional Religion and their Challenges to Theological Education in Nigeria', in Pedagogy (Ibadan; Nigerian Baptist Convention) 1: 181-194

Awoniyi, Peter 'Ropo, 2009, 'African and Biblical Perspectives of Destiny', in The Biblical Youth (Ibadan: Youth Ministries Division, MOD, Nigerian Baptist Convention) 8: 28-35

Ndaluka, Thomas Joseph, 2007, An Introduction to Social Welfare Services. Dar es Salaam: The Open University of Tanzania Press

Bacuez, Pascal, 2007, 'Djinns et sorcellerie dans la société swahili', in *Journal des Africanistes* 77, 1: 7-27

[This article describes some of the relations to the unseen in the Swahili society. It details the main families of *djinns* and their manifestations. Possession by *djinns* is considered while taking into account the recent social changes on the Swahili coast.]

Baeke, Viviane, 2004, *Le temps des rites: Ordre du monde et destin individuel en pays wuli (Cameroun)*. Nanterre: Société d'ethnologie, 471 pp.

Bateman, Fiona, 2008, 'Defining the Heathen in Ireland and Africa: Two Similar Discourses a Century Apart', in *Social Sciences and Missions [Le Fait Missionaire]* 21, 1: 73-96.

[This article looks at two different missionary projects separated by space and time: British Protestant missions to Ireland in the mid-nineteenth century; and Irish Roman Catholic missions to Africa in the 1920 and 1930s. It argues that in both cases missionary discourses were strongly influenced by prevailing public attitudes towards the 'other', in the earlier case the Irish, in the later case, the Africans. Using evidence from a range of contemporary mission publications, the article highlights the similarity between British Protestant efforts to 'colonise' Ireland in religious terms and later Irish Catholic attempts to create a 'Spiritual Empire' in Africa in the context of the recently-formed Irish Free State and in contrast to the ostensibly materialistic and corrupting influences on Africa of British imperialism.]

Baumann, Martin, 2003, *Alte Götter in neuer Heimat: Religionswissenschaftlichte Analyse zu Diaspora am Beispiel von Hindus auf Trinidad.* Marburg: diagonal Verlag, 356 p.

Bédard-St-Pierre, Nadine, 2006, **'**Les prélats africains et les tentatives de démocratisation du début de la décennie 1990', in *Social Compass* 53: 467-478

[In the beginning of the 1990s, unforeseen actors emerged from the periods of political crisis that took place in Africa. Among those actors was the Catholic Church. Approaching the mobilization for democratization from the angle of the resources activated by the various actors, this article analyses 'compromise' as a resource which made it possible for the national cathol-

ic authorities to play a role in these sociopolitical transformations. If, to this day, the theoretical range of 'compromise' has been adequately brought to light, the empirical value of the concept is not well known. This is why this contribution mainly aims at exposing the conceptual operationalization of 'compromise' obtained from an analysis of contents. As a conclusion, we propose a three-point discussion.]

Beek, Walter E. A. van, 2004, 'Haunting Griaule: Experiences from the Study of the Dogon', in *History of Africa* 31: 43–68.

Beneduce, Roberto, & Simona Taliani 2006, 'Embodied Powers, Deconstructed Bodies: Spirit Possession, Sickness, and the Search for Wealth of Nigerian Immigrant Women', in *Anthropos* 101, 2: 429-450

[Possession cults often proliferate during times of dramatic social and cultural changes (colonisation, evangelisation, war, etc.). The transitional and collective meaning of this phenomenon received many interpretations. On the other hand, not much attention was paid to the individual experience of change, to doubt, and to contradictory attitudes often accompanying choices such as religious conversion or immigration. This article addresses above all the following issues: 1) the relationship between possession and modernity; 2) the logic of possession and its unique ability to metaphorically catch complex and contradictory experiences; 3) the specific gender issues displayed by the nexus immigration/prostitution market through the female, possessed bodies; 4) the dialectics generated by possession among different idioms of daily life and embodied experience.]

Beya,M. Bernadette Mbuy, 2003, 'Giving a Say to Those Without a Voice: African Women Stand Upright', in *Concilium* 2003/2: 129–136

Bierschenk, Thomas, & Marion Fischer (Hrsg.) 2007, *Islam und Entwicklung in Afrika*. Köln: Rüdiger Köppe Verlag, 124 Seiten, ISBN 978-3-89645-816-2

Binns, John, 2005, 'Theological Education in the Ethiopian Orthodox Church', in *Journal of Adult Theological Education* 2, 2 (October 2005) 103-113

[The Ethiopian Orthodox Church has preserved an oral tradition of theological education. Students undergo a long and arduous course of study located in the churches and monasteries of Ethiopia and using oral methods. The syllabus includes hymnody, music, poetry and dance as well as more formal theological interpretation. It is practised alongside other more modern forms of education, and prepares students for a career in the church. It shows no sign of dying out and provides an approach to education different from and challenging to western models.]

Binsbergen, Wim M. J. van, 2004, 'Challenges for the Sociology of Religion in the African Context: Prospects for the Next 50 Years', in *Social Compass* 51: 85-98

[On the occasion of *Social Compass*'s 50th anniversary as a leading journal for the sociology of religion, the author was asked to define the challenges this discipline will face in the African context in the next 50 years. After retrospectively sketching both the African situation (with its three pillars of historic African religion, Islam, and Christianity) and some Africanist themes in the sociology of religion, globalization is discussed as a major challenge. How does it affect religion and identity, and how does the model of the formal (self-)organization which it favours, have an impact especially with regard to representation and resilience of African religious forms? The second major challenge clusters around the problematic state of civil society in Africa. In the face of disorder and violent conflict, the pivotal question is: can African religious forms contribute to the societal consensus that is central to modern statehood?]

Blanchy, Sophie, Jean-AiméRakotoarisoa, Philippe Beaujard & Chantal Radimilahy (eds.) 2006, *Les dieux au service du people: Itinéraires religieux, médiations, syncrétisme à Madagascar*. Paris, Éditions Karthala, 536 pp.

Bleuzen, Brigitte, 2008, 'Double altérité en "présence connectée" à l'Afrique: Africains en paroisses de banlieue (2000-2007)', in Mary *e.a.* 2008: ??-??

Bongmba, Elias, K. 2006. *The Dialectics of Transformation in Africa*. New York: Palgrave Macmillan. 310 pp., ISBN 1403972117 (hbk), $79.95

[In the first part of this book, Bongmba argues that the African crisis has resulted from the abuse of political power, prodigal economic activities, and the proliferation of violence. He

blames postcolonial leadership for a lack of political will for this crisis and argues that African states must reform their economies, establish democratic rule, practice good governance, create a space for civil society, and institute a renaissance of politics and values. In the second part, Bongmba proposes humanistic interventions centered on the recovery of interpersonal relations.]

Bonhomme, Julien, 2005, *Le miroir et le crane: Parcours initiatique du Bwete Missoko (Gabon)*. Paris: CNRS Éditions/Éditions de la Maison des Sciences de l'Homme, 2005, 250 p.
['Le livre de J. Bonhomme est d'un intérêt exceptionnel pour la réflexion sur les questions initiatiques, les fonctions que remplissent, ou non, les différents rituels gabonais (Ombwiri, Abanzi, Elombo, etc.), le rôle social ou initiatique qu'ils tiennent ou pourraient tenir. Appuyé sur une réelle observation participante (l'auteur a été initié), sur une bibliographie et un appareil documentaire (cartes, croquis, photos et illustrations) conséquents, cet ouvrage, désormais de référence, est écrit dans un esprit de sympathie qui n'empêche pas la lucidité'.]

Bosch, Henk van den, 2008, 'A New Reformation in Africa?: On the Impact of the Growth of Pentecostalism', in *Religious Studies Review* 34, 3 (June 2008): 63-69

Brown, Terry, (ed.) 2006, *Other Voices Other Worlds: The Global Church Speaks Out on Homosexuality*. London: Darton, Longman & Todd, 341pp., ISBN 0-232-52569-2 (pbk), $14.95

Bruder, Edith, 2008, *The Black Jews of Africa: History, Religion, Identity*. New York: Oxford University Press, 304 pp., ISBN 978-0195333565 , $49.95
[Leaving to others the thorny question of Jewish identity, the author uses a wide range of bibliography to describe the beliefs, customs, and history of the various African peoples and communities that claim Jewish identity.]

Byamungu, Gosbert T. M., 2002, 'Embodiment and Connexity: An African Purview', in *Concilium* 2002/2: 113–121

Camara, Mohamed Saliou, 2007, 'Nation building and the politics of Islamic internationalism in Guinea: toward an understanding of Muslims' experience of globalization in Africa;, in *Contemporary Islam* 1, 2 (August 2007): 155-172
[This article discusses the historical role of Islam in the political evolution of Guinea in the broader context of Muslims' experience of nation/state building and globalization in Africa. This role is examined on the premise that Islam is one of the major globalizing forces responsible for the formation of what experts have conceptualized as Africa's "triple heritage" or the juncture of African traditional values, Islamic influence, and the legacy of Western colonialism. The article examines Islam's role in the creation of cultural identities, territorial polities, and complex regional and trans-continental networks of trade and scholarship in pre-colonial West Africa; the formation of fronts of resistance to European colonial conquest and occupation; and the mobilization of new nationalist forces which sparked the national liberation struggle of the 1940s and 1950s in the region.]

Chidester, David, 2008, 'Unity in Diversity: Religion Education and Public Pedagogy in South Africa', in *Numen* 55, 2-3: 272-299
[On 12 September 2003, Minister of Education, Kader Asmal, presented to Parliament South Africa's new national policy on religion and education. Breaking with the confessional religious instruction of the past, the policy established a new educational agenda for teaching and learning about religion, religions, and religious diversity in South African schools. Although this policy was the focus of many years of educational debate and religious controversy, it was also part of broader post-apartheid efforts in nation building. The policy was based on an inclusive definition of citizenship. It enacted the state's commitment to constitutional values, respect for cultural diversity, and transformational promise of moving a divided society towards national unity. In this broader context, I link South Africa's national policy for religion and education with post-apartheid initiatives in cultural heritage. As public pedagogy, state-driven and market-driven heritage projects have created an expanding classroom for 'celebrating diversity and building national unity'. Heritage projects have been criticized for manufacturing uniformity and privileging the extraordinary. In working out a curriculum for religion education in schools, these criticisms also need to be addressed. This article proposes that fruitful

exchanges in theory and pedagogical practice can emerge at the intersection of religion education, heritage studies, and the history of religions.]

Claudine, Michel, 2003, 'Le pouvoir moral et spirituel des femmes dans le Vodou Haïtien: la voix de Mama Lola et de Karen McCarthy Brown', in *Numen* 50, 1: 70-107.
[The article attempts to interpret morality in Haitian Vodou by illustrating its ethical framework in the day-to-day realities of its followers. In so doing, I demonstrate how Vodou as a living system of belief and practice has historically served as the informal infrastructure for morality in Haiti. To this end, I draw upon the work of Karen McCarthy Brown whose work on Mama Lola, a Haitian priestess living in Brooklyn, is an insightful venture into the heart of this widely misunderstood religious and social system. Furthermore, this essay offers the perspective of a very distinctive single voice which emerges from the long and complex dialogue between the multiple voices of the researcher/observer/participant and the manyfaceted voices of the priestess/informant. Their diverse perspectives and individual utterances fuse successfully in a powerful articulation of feminist intervention and cultural understanding. Their lives and their work clearly establish how the Haitian religion empowers women and how the *manbo* subtly manifests Haitian female power.]

Coker, Kehinde Olakunle 2005, 'The Quest for the Truth in the World of Atheism', in *Journal of Religion and Philosophy* (Dept. of Religion and Philosophy, Benue State University, Makurdi, Nigeria) 1, 6: 59-70

Coker, Kehinde Olakunle 2006, 'Religion, Governance and Development in the 21st Century', in Anonymous (ed.) 2006, *The Church and Ethical Challenges to the Problems of Corruption in Governance: Nigerian Experience*. Ago-Iwoye (Nigeria): Nigerian Association for the Study of Religions/Olasibi Onabanjo University, 278-289

Coker, Kehinde Olakunle 2007, 'Religion, Ethics [?] and Population Development: An Ethical Appraisal of the Church and Family in Nigeria; The Catholic Example', in *Religions: Journal of the Nigerian Association for the Study of Religions* [ISSN0794-3989; vol. ?, issue ?]: 172-182

Coleman, Kate, 2007, 'Another Kind of Black', in *Black Theology: An International Journal* 5, 3: 279-304
[This essay explores themes inherent in the concept of *métissage* [hybridisation] that render it fecund with anthropological possibilities. Some are commonly accepted as expressive of the term itself, others require appropriation and incorporation but are in keeping with the theme of hybridity and multiplicity. The article also outlines the current usages of *métissage* and its possibilities for anthropological reflexivity in regard of Black British Christian women.]

Cox, James L., 2007, 'Secularizing the Land: The Impact of the Alaska Native Claims Settlement Act on Indigenous Understandings of Land', in Timothy Fitzgerald (ed.) 2007, *Religion and the Secular: Historical and Colonial Formations*. London: Equinox, 71-92, 2007.

Cox, James L., 2008, 'Community Mastery of the Spirits as an African Form of Shamanism', in *Diskus [BASR e-Journal]* vol. 9, at http://www.basr.ac.uk/diskus/diskus9/cox.htm
[Most scholars agree that shamans can be defined as religious specialists in traditional societies who are believed to enter a trance, leave their bodies and travel to upper or lower worlds in order to heal, predict the future, influence weather and enlist the help of spirits on behalf of the community. Yet, a fundamental disagreement centres on the distinction between those who are possessed by spirits and practitioners who seemingly incarnate spirits at will. In the former case, the medium appears to be controlled by the possessing spirit while in the latter case the specialist masters the spirits. By examining field material from Zimbabwe and by drawing on arguments by I.M. Lewis, this article interprets the process of becoming a shaman as beginning with spontaneous or involuntary possession and culminating with the shaman becoming expert at entering a trance. Seen in this light, shamanism can be interpreted as a universal phenomenon, applicable equally in Africa as in Siberia and other northern regions.]

Cox, James L., 2008, 'Religious Studies *Sui Generis*: The Role of Phenomenology in the Religion-Theology Debate', in Maya Warrier & Simon Oliver (eds.) 2008, *Theology and Religious Studies: An Exploration of Disciplinary Boundaries*. London & New York: T&T Clark, 45-57.

Cox, James L., & Steven J. Sutcliffe 2006, 'Religious Studies in Scotland: A Persistent Tension with Divinity', in *Religion* 36, 1: 1-28

[After sketching traditions of 'Scottish comparative religion' from the late nineteenth century to the interwar period, the authors map out an institutional history of 'Religious Studies' as a distinctive disciplinary formation in Scotland since 1970. The emergence, consolidation and in some cases decline of this relatively new academic field are charted at the five main contemporary university sites in Scotland where religion, as a distinct subject, is taught: Aberdeen, Glasgow, Edinburgh, Stirling and the Open University. In the cases of Aberdeen, Glasgow and Edinburgh, the authors argue that 'Religious Studies' has had to fashion its niche in the context of the ecclesiastical authority enjoyed by Scottish Divinity faculties, resulting in an ongoing 'tension' between Religious Studies and Theology. The development of the subject at Stirling and the Open University underscores the historical alignment of Religious Studies with non-Presbyterian educational values in Scotland, whereas the persistence of Religious Studies in Schools of Divinity at the other Scottish universities may veil the traditionally 'religionist' stance of most scholars of religion working in these institutions.]

Cox, James L., & Steven J. Sutcliffe 2007, 'A Case of Decontextualization: A Reply to the Department of Religious Studies in the University of Stirling', in *Religion* 37: 338-341

Cruz E Silva, Teresa, 2001, *Protestant Churches and the Formation of Political Consciousness in Southern Mozambique (1930-1974).* Basel: P. Schlettwein Publishing, 2001, 210 pp.

Curtis, IV, Edward E., 2002, **'**Why Malcolm X Never Developed an Islamic Approach to Civil Rights', in *Religion* 32, 3: 227-242

[This article argues that toward the end of his life Malcolm X accepted the Islamic ideology of his Arab Muslim sponsors, and in so doing, limited his own ability to conceptualise an Islam that was politically relevant to the struggle for black liberation. Embracing the idea that Islam was a universalistic tradition that, by definition, could have nothing to do with particularistic movements or struggles, the leader championed a pan-Africanist politics that sought to bring blacks together based on their common cultural and biological traits.]

Curtis, IV, Edward E., 2002, *Islam in Black America: Identity, Liberation and Difference in African American Islamic Thought*. Albany, NY: State University of New York Press, 2002, 174 pp., $54.50 (hbk), $17.95 (pbk)

[Many African-American Muslims have been dismissed as Muslim heretics and cultists. Focusing on five of them – Blyden, Drew Ali, Elijah Muhammad, Malcolm X, and Wallace D. Muhammad – the author examines modern African-American Islamic thought. He notes that intellectual tensions in African-American Islam parallel those of Islam throughout its history – most notably, whether Islam is a religion for a particular group of people or whether it is a religion for all people. In the African-American context, such tensions reflect the struggle for black liberation and the continuing reconstruction of black identity.]

Curtis, IV, Edward E., 2006, *Black Muslim Religion in the Nation of Islam, 1960–1975* (Chapel Hill (NC): University of North Carolina Press, 256 pp., ISBN 978-0-8078-3054-3 (hbk); ISBN 978-0-8078-5771-7 (pbk)

[The author offers the first comprehensive examination of the rituals, ethics, theologies, and religious narratives of the Nation of Islam, showing how the movement combined elements of Afro-Eurasian Islamic traditions with African American traditions to create a new form of Islamic faith.]

Dianteill, Erwan, 2006, *La Samaritaine noire: Les Églises spirituelles noires américaines de la Nouvelle-Orléans* (Paris, Éd. de l'EHESS), 263 p.,

Dozon, Jean-Pierre, 2007, 'Les déchirures ivoiriennes: entre excès et manque de transcendance', in *Social Compass* 54: 593-602

[The author proposes a reading of the crisis experienced by the Ivory Coast since the end of 1999 by showing that this former French colony passed the first two decades of its independence attached to the excessively powerful and transcendent image of Houphouët-Boigny, who secured the allegiance of his people through authoritarianism and lavish expenditure; but that afterwards, confronted simultaneously with a profound socio-economic depression, the death

of the 'Father of the Nation' and the political competition that accompanied the democratization process, the country literally fell into an immanence of ethnic, regional and religious discord, with its leaders unequal to the task of maintaining its unity.]

Droz, Yvan, & Hervé Maupeu (eds.) 2003, *Les figures de la mort à Nairobi: Une capitale sans cimetière*. Nairobi: IFRA; Paris : L'Harmattan, 264 pp., ISBN : 2747536270, Euro 22
[À partir d'enquêtes de terrain et d'analyses anthropologiques ou politologiques, cet ouvrage se propose de dresser l'état des lieux des pratiques funéraires, comprises dans un sens large, à Nairobi, au Kenya. On y décrit les évènements qui précèdent et suivent la mort d'une personne et l'univers symbolique, politique ou économique qui enveloppent lesdites pratiques urbaines novatrices. Les conséquences de l'urbanisation et de la christianisation sur les représentations locales de la mort sont ainsi éclairées.]

Drotbohm, Heike, 2005, *Geister in der Diaspora: Haitianische Diskurse über Geschlechter, Jugend und Macht in Montreal, Kanada*. Marburg: Curupira. 455 Seiten. ISBN: 3-8185-0415-6

Drotbohm, Heike, 2007, 'Comment habiller la Vierge?: Syncrétisme et anti-syncrétisme haïtien face à la diversité religieuse à Montréal, Canada', in *Diversité urbaine* 7, 1: 31-50.
[Drawing on anthropological fieldwork carried out in Montréal, I utilize a debate within a Haitian Catholic mission about the pictorial representation of the Virgin Mary as an example in order to illustrate the interplay between Catholicism and Vodou. After a short overview of Haitian immigration to Montreal, I discuss the multiplication of religious fields in the migratory context using the concept of syncretism. This will allow me to show the parallel practice of different religions, as it serves to articulate different issues and needs. In spite of, or perhaps due to these parallels, I observed that considerable efforts are made to clearly mark the differences between the two religions. This is analysed with regard to class consciousness in the Haitian migrant community in Montreal.]

Drotbohm, Heike, 2008, 'Die Madonna, ihre Hautfarbe und ihr Kleid: Zur Markierung von Differenzen innerhalb der haitianischen Mission Montreals', in Andrea Lauser & Cordula Weißköppel (Hg.) 2008, *Ethnologische Religionsforschung im transnationalen Kontext*. Bielefeld: Transcript, 105-125

Drotbohm, Heike, 2008, 'Of Spirits and Virgins: Situating belonging in Haitian religious spaces in Montreal, Canada', in *Suomen Antropologi: Journal of the Finnish Anthropological Society* 33, 1: 33-50.
[So far religious encounters in migratory settings have been largely examined in relation to the pluralizing of religious cultures, the emerging of syncretisms as well as religious conversions. However, many migrants chose to live more than one religion at the same time and integrate themselves into several religious communities which goes along with different and sometimes opposing religious agendas. This article concentrates on the Haitian migrant community in Montreal, Canada. On the basis of the parallelisms between Vodou and Catholicism it examines first, the parallels between different religious concepts and performances, and second, the significance of particular Vodou spirits which act as mediators between different cultures. The article questions the idea of exclusive belongings and highlights the meaning of space as a differentiating factor in the diversification of religious meanings and messages in multicultural settings.]

Drotbohm, Heike, 2008, 'Von abstoßender Eleganz und begehrter Derbheit: Wandlungen der Schönheiten weiblicher Vodougeister in einer nordamerikanischen Großstadt', in Mark Münzel & Bernhard Streck (Hg.) 2008, *Ethnologische Religionsästhetik: Beiträge eines Workshops auf der Tagung der Deutschen Gesellschaft für Völkerkunde in Halle (Saale) 2005*. Marburg: Philips Universität (= Curupira Workshop, Bd. 11): 17-39

Dugast, Stéphan, 2006, 'Des sites sacrés à incendier: Feux rituels et bosquets sacrés chez les Bwaba du Burkina Faso et les Bassar du Togo', in *Anthropos* 101, 2: 413-428
[Many West African societies, notably in the voltaic cultural area, light ritual bush fires every year in places strictly reserved for this purpose. Although widespread amongst the region's societies, the phenomenon is little researched. Yet, this practice is of primary importance in local rituals and social organisations and reveals local representations of nature. This article is

based on a comparative study carried out among two societies separated by several hundred kilometres. The study documents variants and constants of this cultural practice.]

Ellis, Stephen, 2007, *The Mask of Anarchy: The Destruction of Liberia and the Religious Dimension of an African Civil War; 2nd edition*. New York: New York University Press, 2007, xxxiii + 350 pp., $24.00 (pbk)

Engelke, Matthew, 2000, 'An Interview with Edith Turner', in *Current Anthropology* 41, 5: 843-852

Engelke, Matthew, (ed.) 2001, *Anthropology, Undisciplined: Essays in Honor of Edith Turner;* special issue of *Anthropology and Humanism*. 26, no 2

Engelke, Matthew, 2002, 'Books Can Be Deceiving: Edith Turner and the Problem of Categories in Anthropology', in *Anthropology and Humanism* 26, 2: 124-133.

Engelke, Matthew, 2002, 'The Idiom of Spirit: Possession and *Ngoma* in Africa', in *African Affairs* 100, no. 398: 143-150.

Engelke, Matthew, 2002, 'The Problem of Belief: Evans-Pritchard and Victor Turner on "The Inner Life"', in *Anthropology Today* 18, 6: 3-8.

Engelke, Matthew, 2004, '"The Endless Conversation": Fieldwork, Writing, and the Marriage of Victor and Edith Turner', in R. Handler (ed.) 2004, *Significant Others: Interpersonal and Professional Commitments in Anthropology*. Madison (Wisconsin): University of Wisconsin Press, 6-50.

Engelke, Matthew, 2005, 'Sticky Subjects, Sticky Objects: The Substance of African Christian Healing', Daniel Miller 2005 (ed.) *Materiality*. Durham (NC): Duke University Press, 2005, 118-139.

Engelke, Matthew, 2005, 'The Early Days of Johane Masowe: Self-doubt, Uncertainty, and Religious Transformation', in *Comparative Studies in Society and History* 47, 4: 781-808.

Engelke, Matthew, 2006, 'Clarity and Charisma: On the Uses of Ambiguity in Ritual Life', in Engelke & Tomlinson 2006: 63-84.

Engelke, Matthew, & M. Tomlinson (eds.) 2006, *The Limits of Meaning: Case Studies in the Anthropology of Christianity*. Oxford: Berghahn Books, VII + 239 pp., ISBN 1-84545-170-8 (hbk), US$ 75.00.

[Anthropologists often claim to unearth 'meaning' through their work, and none more so than anthropologists of religion. Even studies that are sensitive to questions of power – which is often cast as an alternative focus – do not deny the existence of meaningful events in religious practice. But what happens when case studies confound the coherence of the meaning approach, or even the meaning vs power model? What happens when rituals 'fail' because a preacher cannot remember what to say, or refuses to speak? What happens when the audience gets bored, or is left perplexed and discomforted? And why might some people choose to describe the religious practices of others as 'meaningless'? Drawing on research in the anthropology of Christianity from around the world, the authors in this volume suggest that in order to analyse meaning productively, we need to consider cases that challenge its theoretical and practical relevance. We need to look, in other words, at 'the limits of meaning'. Chapters explore these 'limits' through ethnographically grounded examples, and are framed by an introduction that offers one of the most comprehensive overviews of theories of meaning published in anthropology.]

Erny, Pierre, 2007, *L'idée de 'réincarnation' en Afrique Noire*. Paris : l'Harmattan, 164 pp., ISBN 9782296032286

[La croyance en la réincarnation et en la migration des âmes sont répandues dans une grande partie de l'humanité. En Afrique noire, elles sont éminemment multiformes. S'appuyant sur la littérature ethnographique concernant pour l'essentiel l'Ouest africain, l'auteur montre qu'au niveau 'populaire' la réincarnation fait en général partie des évidences quotidiennes, alors qu'à un niveau plus réflexif elle s'inscrit dans des constructions anthropologiques parfois très complexes.]

Ezigbo, Victor Ifeany, 2010, *Re-imagining African Christologies: Conversing with the Interpretations and Appropriations of Jesus in Contemporary African Christianity*. Eugene [OR]: Pick-

wick Publications/Wipf and Stock Publishers, 356 pp., ISBN 13: 978-1-60608-822-7 (pbk), $39.00 (= Princeton Theological Monograph Series)
["Who do you say that I am" (Mark 8:29) is the question of Christology. By asking this question, Jesus invites his followers to interpret him from within their own contexts – history, experience, and social location. Therefore, all responses to Jesus's invitation are contextual. But for too long, many theologians particularly in the West have continued to see Christology as a universal endeavor that is devoid of any contextual influences. This understanding of Christology undermines Jesus's expectations from us to imagine and appropriate him from within our own contexts. In *Re-imagining African Christologies*, Victor I. Ezigbo presents a constructive exposition of the unique ways that many African theologians and lay Christians from various church denominations have interpreted and appropriated Jesus Christ in their own contexts. He also articulates the constructive contributions that these African Christologies can make to the development of Christological discourse in non-African Christian communities.]

Fabos, Anita, 2008, 'Resisting "Blackness": Muslim Arab Sudanese in the Diaspora', in *ISIM Review* 21 (Spring 2008): 24-25.

Falola, Toyin, & Matt D. Childs (eds.) 2005, *The Yoruba Diaspora in the Atlantic World*. Bloomington: Indiana University Press, 455 pp., ISBN 978-0253344588 (pbk), US$ 27

Fancello, Sandra, 2007, 'Les défis du pentecôtisme en pays musulman (Burkina Faso, Mali)', in *Journal des Africanistes* 77, 1: 29-53
[The quasi simultaneous progression of Islam and Christianity in West Africa made Islamic religion the new challenge of the Pentecostals missionaries who multiply the frontal attacks and calls of conversion towards the Moslems, in particular in countries with Moslem majority, like Burkina Faso and Mali. From fieldwork conducted in the towns of Ouahigouya and Mopti, I examine how the recent establishment of two Pentecostals churches can illustrate the violence of Pentecostal conversion in Moslem countries and how pastors and faithful try to establish relations of good agreement and reciprocal tolerance, in particular banking on the collective passion for football like factor of reconciliation.]

Fardon, Richard, 2007, 'Obituary: Dame Mary Douglas (1921-2007)', in *Anthropology Today* 23, 5: 25

Finley, Stephen C., 2007, 'Homoeroticism and the African-American Heterosexual Male: Quest for Meaning in the Black Church', in *Black Theology: An International Journal* 5, 3: 305-326
[The prominent absence of African-American heterosexual men from the Black Church may be due to a conflict between a masculine Black-body construct and a same-sex symbolic relationship with an all-powerful male Divinity. Both 'God' and 'God in Christ' may be homo-erotic constructs which many African-American heterosexual men are unable to negotiate sufficiently to find deep-felt meaning in Black churches and worship. Conversely, this explains the disproportionate numbers of women and the conspicuous presence of homosexual men in many churches. This essay critiques this problematic concept of masculinity through a religious and theological aesthetics to suggest an alternative mode of masculinity.]

Gathogo, Julius Mutugi, 2007, 'Black Theology of South Africa: Is This the Hour of Paradigm Shift?', in *Black Theology: An International Journal* 5, 3: 327-354
[The proposal for a shift of paradigm, from liberation to reconstruction, in the post apartheid South Africa and the post cold war Africa, was not received with great enthusiasm among the practitioners of Black theology, because concerns such as racism, poverty, land redistribution, deconstruction of patriarchy, fair redistribution of the national resources and now HIV/AIDS have not yet been achieved. The paper surveys the historical background of Black theology. It also explores the philosophy behind the paradigm shifts in theo-social contexts in general and the crucial question on: Is it time to shift paradigms?]

Gbule, Ndidi Justice, & Felix Ugorji 2005, 'Asceticism', in W.O. Wotogbe -Weneka (ed.) 2005, *Themes in Comparative Religion*. Ado-Ekiti: Hamaz Publishing Co., 151-163

Gbule, Ndidi Justice, & J.U. Odili 2006, 'Conflict Resolution in the Niger Delta: Challenges to the Churches', in *Journal of Religion & Culture* (University of Port-Harcourt), 7, 2: 70-84.

Gbule, Ndidi Justice, 2008, 'African Church Historiography: A Polycentric Approach', in *Journal of Religion & Culture* (University of Port-Harcourt) 8, 2: 110-133.

Gbule, Ndidi Justice, 2008, 'European Commercial Expeditions and Church Missionary Society Enterprise in Nigeria', in D. I. Ilega & Ngozi Iheanacho (eds.) 2008, *Christianity in Nigeria: Advent, Variety and Trend*. Port-Harcourt: Stepson Printing Press, 44-59.

Gearhart, Rebecca, 2005, '*Ngoma* Memories: How Ritual Music and Dance Shaped the Northern Kenya Coast', in *African Studies Review* 48, 3 (December 2005): 21-47
[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 socio-economic 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.]

Gemmeke, Amber, 2008, *Marabout Women in Dakar: Creating Trust in a Rural Urban Space*. Münster, etc.: LIT-Verlag, ISBN 3825813495 (pbk)

González-Ruibal, Alfredo, 2006, 'Order in a Disordered World: The Bertha House (Western Ethiopia)', in *Anthropos* 101, 2: 379-402
[The structuring of domestic space among the Bertha people of the Sudanese-Ethiopian borderland is described. The Bertha are one of the largest Nilo-Saharan groups currently living in Ethiopia, and they stretch out further west into Sudan. The overwhelming majority of the population lives in traditional round houses made with bamboo and straw. Despite their massive conversion to Islam, they still have a number of pre-Muslim practices, some of them clearly reflected on the use and organization of the house. The relevance of domestic space for ordering the world and its relationship to the body are stressed.]

Gütl, Clemens, (Hrsg.) 2004, *'Adieu ihr lieben Schwarzen': Gesammelte Schriften des Tiroler Afrika-Missionars Franz Mayr (1865–1914).* Wien: Böhlau Verlag, 408 pp., ISBN 3-205-77144-3, Euro 49

Hackett, Rosalind I. J.,, 2006, 'Mediated Religion in South Africa: Balancing Airtime and Rights Claims', in Meyer & Moors 2006: ???-???

Hamer, J. H., 2002, 'The Religious Conversion Process among the Sidama of North-east Africa', in *Africa* 72, 4: 598-627

Hamès, C., (ed.) 2007, *Coran et talismans: Textes et pratiques magiques en milieu musulman*. Paris: Karthala.

Hammond-Tooke, W. D., 2002, 'The Uniqueness of Nguni Mediumistic Divination in Southern Africa', in *Africa* 72, 2: 277-292

Harnischfeger, Johannes, 2006, 'Islamisation and Ethnic Conversion in Nigeria', in *Anthropos* 101, 1: 37-54
[In the Middle Belt of Nigeria, between the Muslim north and the Christian south of the country, ownership of land is contested between Hausa-Fulani 'settlers' from the north and 'indigenous' ethnic groups which are mostly Christian and traditionalist. The migrants, who are still a minority, try to spread their faith among the 'native' population. Those who convert tend to assume the language, culture, and political loyalties of the Hausa-Fulani settlers. This process of ethnic conversion has been reinforced by the recent Sharia campaign. With the call to fight for Sharia, indigenous Muslims are put under pressure to prove that their new faith is more important to them than their old 'tribal' loyalties. Where armed conflicts broke out, most converts sided with the Hausa-Fulani migrants and fought, in the name of religion, against their (former) Christian or traditionalist kin.]

Heald, Suzette, 2003, 'Obituary: The Legacy of Isaac Schapera (1905-2003)', in *Anthropology Today* 19, 6: 18-19

Helgesson, Kristina, 2006. *'Walking in the Spirit': The Complexity of Belonging in Two Pentecostal Churches in Durban, South Africa.* Uppsala, Sweden: Uppsala University, 292 pp. (= Dissertations and Documents in Cultural Anthropology).

Higazi, Adam, 2008, 'Social Mobilization and Collective Violence: Vigilantes and Militias in the Lowlands of Plateau State, Central Nigeria', in *Africa* 78, 1: 105-135
[The collective violence in rural areas of southern and central Plateau State between June 2002 and May 2004 was accompanied by widespread social mobilization and heightened ethnic and religious divisions. Vigilantes adapted to the new insecurity and were important local actors in the crisis, but became polarized along religious lines. Their emphasis shifted from vigilance against theft within villages to vigilance against the more serious threats posed by armed militias. The notion of indigeneity continues to be used by all sides to make territorial claims, and historical narratives of belonging and grievance are actively put forward to bolster political legitimacy. The violence was also strongly defined by religion – the political dominance of Muslims, especially in Wase, generating particular animosity. Religious and cultural beliefs were also expressed by vigilantes and militias themselves, and, while not a direct cause of violence, supernatural beliefs did affect forms of mobilization and decision making.]

Hodges, Graham Russell Gao, (ed.) 2002, *Black Itinerants of the Gospel: The Narratives of John Jea and George White*. New York: Palgrave, 208 pp., ISBN 031229445X (pbk), $28.95
[These autobiographical narratives of two free African Americans – itinerant preachers in the post-Revolutionary era – offer the reader a rare glimpse into the liberating theology of freed Northern slaves as they sought to understand their new position in Northern society and in Methodist Christianity. In his introduction, Hodges (Colgate Univ.) breathes life into the narratives by placing them in the tumultuous context of their times and illuminating their importance in the tradition of African American autobiography. While remaining true to the format of the original printings, Hodges offers both the scholar and the interested reader a well-documented work, providing a wealth of bibliographical citations.]

Hopkins, Nicholas S., 2007, 'Spirit Mediumship in Upper Egypt', in *Anthropos* 102, 2: 403-420
[Based on a poorly known study by the German anthropologist H. A. Winkler, *Die reitenden Geister der Toten* (1936), this article sets the worldview of Upper Egyptian country people in the 1930s in its social context. It illustrates the power of an imagined universe to guide people's choices in life through its construction of reality. Winkler's book examines the case of a single spirit medium, and thus it reveals the relationship between an anthropologist and his subject/informant. The study also explores the processes through which a person could become a *shaykh*, or fail to do so, and attempts to see the directions of change in Upper Egyptian society. The conclusion places this older study in the context of more contemporary thinking in anthropology.]

Hughes, Stephen, & Birgit Meyer 2005, 'Guest Editors' Preface', in *Postscripts The Journal of Sacred Texts and Contemporary Worlds* 1 (2/3): 149–153

Hurbon, Laënnec, 2004, 'Religions et génération dans la Caraïbe', in *Social Compass* 51: 177-190
[Religions in the Caribbean are experienced as ways of reconstituting memory against the background of the slave trade. This is why there is an essential link between religion and generation in the region. Cults of the dead, dance and trance, and the representation of African deities reveal a permanent process of creating solidarity among the slaves (i.e of a new generation), but at the same time these cults offer the possibility of symbolizing the origins that were lost during the slave trade. With the new religious movements such as Mahikari and Rastafari, memory seems more important than history, as if the converts believe that they are contemporary with the slave trade, while considering themselves the last generation of history.].

Iyenda, Guillaume, 2007, 'Speech of the Lele People at the Funeral Service for Professor Dame Mary Douglas', in *Anthropology Today* 23, 5: 26-28

Jackson, Sherman A., 2005, *Islam and the Blackamerican: Looking toward the Third Resurrection*. Oxford: Oxford University Press, 2005. viii, 235 pp. ISBN 0-19-518081-X

Jagessar, Michael N., & Anthony G. Reddie (eds.) 2007, *Postcolonial Black British Theology: New Textures and Themes.* Peterborough: Epworth, 180 pp., ISBN 978-0-7162-0625-5, £19.99

Kamanzi, Speratus, 2007, 'Twin Phobia among the Haya of Northwestern Tanzania: Interpreting it within the Mimetic Theory', in *Religion* 37, 1: 53-63
[This essay interprets the Haya twins' ceremonies according to the mimetic theory proposed by René Girard. Its first part is a presentation of the Haya and their cultural relationship to the larger Bantu group of the Great Lakes region of Eastern Africa. The second part is a resume of Girard's reflections on twin phobia and the general pattern of the 'doubles', which triggers the crisis of distinction in society and thereby the escalation of violence. The third part is a general survey of the phenomenon of twin phobia in Africa. Twins, though a threat, are treated as a blessing and are received with respect and gratitude. But some ethnic groups in Africa brutally eliminate twins for fear that they are a curse. In the fourth and fifth parts this essay describes how twins are received among the Haya. The essay concludes with an evaluation of what this phobia entails, using Girardian mimetic theory.]

Kane, Ousmane, 2007, 'Moderate Revivalists: Islamic Inroads in Sub-Saharan Africa', in *Harvard International Review* 29, 2: also at: http://www.harvardir.org/articles/1638/

Kanyandago, Peter, 2003, Christians' Responsibility in Situations of Violence: A Challenge for Churches', in *Concilium* 2003/1: 96–105

Kanyandago, Peter, 2005, 'African Churches and the Crisis of Christianity', in *Concilium* 2005/3: 71-75.

Kanyoro, Musimbi, 2004, 'The Shape of God to Come and the Future of Humanity', in *Concilium* 2004/5: 53–61

Kapteijns, Lidwien, 2008, 'Ramadan in Djibouti: Daily Life & Popular Religion', in *ISIM Review* 21 (Spring 2008): 46-47

Kara, Hayat, 1994, *Rasâil Andalùsia-Jadîda (Almoravides Era).* Casablanca (Marocco): Edition Dâr Annajâh al-Jadida, 119 pp.

Kara, Hayat, 1995, 'Rasâil Jadida: Abû Abdillah Ibn-Abi-al-Khisàl', in *Revue des études andalusiennes* (Tunis) no. 13: 55-68.

Kara, Hayat, 1998, 'Dirâsa Li-tarjamatin-Khattia: Ibn Shàoùl-al-Haîzî Attolaytolî', in *Revue des études maghrébiennes* (Casablanca: Fondation of King Abdul-Aziz Al-Saoud) no. 8: 7-23.

Kara, Hayat, 1998, *Abû 'L'Abbâs-Ibn Shakîl-al Andalusî: 'Poet of Jerez'.* Abudhabi: Cultural Foundation Publications, 101 pp.

Kara, Hayat, 1999, 'Passage of Poetry [by] Mohamed Arrosafi-al-Balanci (inédit)', in *Revue des études andalusiennes* (Tunis) no. 21: 1-40.

Kara, Hayat, 1999, 'Nouniat (la rime d'un poème) [by] Abu Bakr Ibn-Ammâr-al Andalusi (inédit)', in *Revue des études andalusiennes* (Tunis) no. 22: 97-102.

Kara, Hayat, 2000, 'Kitâb Allmla'-al Muntakhal-Fi-Sharhi-Kitàb-al-Jomal: Abû Ishâq al-Bahâri al-assabtî: A Study and Edition of the Manuscript', in *Journal of Linguistic Studies* (King Faïsal Center for Research and Islamic Studies, Saudi Arabia) no 4 (January-March 2000): 149-196.

Kara, Hayat, 2000, 'Mas'alat nahwiya: Abû Bakr Ibn Aarabî; A Study and Edition', in *Attârikh al-Arabî* (Rabat, Morocco).

Kara, Hayat, 2000, 'Charich (Jerez) min khilâl-adîbiha Abû Ishâq al-Bounîsî al-charîchî', *Revue des études andalusiennes* (Tunis) no. 24: 44-55.

Kara, Hayat, 2001, 'Amîr al-Andalus: Abd-Ar-Rahmân ibn al-Hakam's Poet and Astrologer: Ibn al-Shimr; A Study and Edition of the Manuscript', in *Al-Dakhair* (Beirut, Lebanon) no. 1421/-2001.

Kara, Hayat, 2002, *Al-Mûqtadàb min-Kitâb-simt al-jomàn-wa-saqt-al-Adhàn: A Study of an Epistolary Manuscript by Ibn al-Imâm al-Istijî (d. after 560/1164).* Casablanca (Morocco): Edition Dâr Annajâh al-Jadîda, 167 pp..

Kara, Hayat, 2003, 'Unpublished Poem of al-Oqlichî al-Andalusi (d. 550/1152)', in *al Târikh al-'Arabi* (Rabat), Summer 2003.

Kara, Hayat, 2003, 'Grammatical Text: *Sardu al-Masâ'ili wa Raddu al-ajwiba wifqa al-sâ'il, Abou al-Hasan al-Ro'ayni al-ichbilî (666/1268);* A Study and Edition of an Unpublished Manuscript', in *Journal of Linguistic Studies* (King Faisal Center for Research and Islamic Studies) 5, 3 (October-December, 2003).

Kara, Hayat, 2004, *Kanz-al-Kuttâb-wa-Muntakhab al-âdàb: A Study and Edition of an Epistolary Manuscript by Abû Ishâq al-Fihrî Al-Sharichî known as al-Bûnisî (d. 651/1253).* Abudhabi: Cultural Foundation Publications, 981 pp.

Kara, Hayat, 2005, *Sharh Mushkil and Gharib Alfadi Maquamat al-Hariri, by Abu Talib abd-ad-Jabbar al-Maa'firi al-Qortobi: A Study and Edition of an Unpublished Manuscript*. Cairo/Casablanca: Edition Marqaz al-Tora't al-Taqafi al-Maghribi, 192 pp.

Kara, Hayat, 2005, 'Grammatical Text: *Risalat al-qada' bayna sybaweh wa al-quisai fi-al Mas'ala al-zanbouria*; A Study and Edition of an Unpublished Manuscript', in *Journal of Linguistic Studies* (King Faïsal Center for Research and Islamic Studies) (May-June 2005): 7-30.

Kara, Hayat, 2006, *Library of Zaouia of Bzou in South Morocco*. Rabat (Morocco): Center of the Andalusian Studies and Civilisations (= Andalusin brochures 1).

Kara, Hayat, 2008, *Quira'a fi adabi al-Nafs (Contemplation on the Nafs): Abu'Imran al Mirtulli al-Andalusi's poems*. Rabat (Morocco): Edition Dar al-Aman, 175 pp.

Kara , Hayat, 2009, *Maqalah fi alMakayil alshar'ayah, by Ibn al-Banna al-Murrakushi : A Study of an Unpublished Islamic Law Text*. Beirut (Lebanon): Dar al-Kotob al-Ilmiyah, pp 160.

Katongole, Emmanuel M., 2005, *A Future for Africa: Critical Essays in Christian Social Imagination*. Scranton, Pa.: The University of Scranton Press,. xix + 264 pp., $25.00 (pbk)

Kessel, W.M.J. van, 2007, 'Belanda Hitam: The Indo-African Communities on Java', in *African and Asian Studies* 6, 3: 243-270

Kingdon, Zachary, 2002, *A Host of Devils: The History and Context of the Making of Makonde Spirit Sculpture*. London, etc.: Routledge, 180 pp., ISBN: 978-0-415-27727-3, $130

[The book provides an in-depth account of the background, origin and development of the spirit figure sculptures which emerged during colonial times among the Makonde people of Mozambique. The creation of such works is shown to connect with a regional system of knowledge and practice, within which spirits function as a format for expression. The book describes the ways in which the sculpture emerged, as well as the author's experience of learning how to carve.]

Kinkupu, Léonard Santedi, 2006, 'Toward Doctrinal Inculturation in African Christianity', in Metogo 2006: 45–55

Klaus Koschorke & Jens Holger Schjörring (eds.) 2005, *African Identities and World Christianity in the Twentieth Century*. Wiesbaden: Harrassowitz Verlag

Kumar, P. Pratap, (ed.) 2006, *Religious Pluralism and the Diaspora*. Leiden: E.J, Brill, viii + 384 pp., ISBN 978 90 04 15250 2 (pbk), € 80 / US$ 114 (= International Studies in Religion and Society, 35)

[This book brings together the varied experiences of different cultural groups in their Diaspora context and provides insight into the various issues they have to deal with. The content of the book is divided into the following broad categories: Chinese Experience; Japanese-Brazilian and Brazilian Experience; South Asian Experience; Impact of 9/11 on Muslim Religious Pluralism; and Issues of Religious Pluralism in the Diaspora. While keeping theory to a minimum, the book focuses on case-studies in the hope this will facilitate scholars to engage in further theoretical work on the phenomenon of religious pluralism in the Diaspora and in answering important questions on how religious pluralism can be conceptualised and which issues need to be addressed in doing so. The material is also useful for comparative studies in the academic study of religion.]

Kumar, P. Pratap, 2006, 'Diversity among the Diaspora Hindus and the Issue of Ethnicity: Examples from South Africa and Britain', in Kumar 2006a: 269-286

Kumar, P. Pratap, 2006, 'Introduction', in Kumar 2006a: 1-14

Kumar, P. Pratap, 2006, 'A Brief Word', in Kumar 2006a: 363-365

Kumar, P. Pratap, 2007, 'Urbanism and Death of Religion: Strategies of Religious Manifestation in Modern Society', in *Journal for the Study of Religion*, 20, 1: 43-56

Kumar, P. Pratap, 2007, 'Indian Ethics: Classical Traditions and Contemporary Challenges; A Review Essay', in *Nidan: International Journal for the Study of Hinduism* 19 (Dec, 2007): 103-109

Kumar, P. Pratap, 2007, 'European Colonies and the Emergence of Hinduism in Southern and East Africa', in *Nidan: International Journal for the Study of Hinduism* 19 (Dec, 2007): 89-101

Kumar, P. Pratap, 2007, Global Religions and Local Cultures: 'Introduction' in Gerrie ter Haar & Yoshio Tsuruoka (eds.) 2007, *Religion and Society: An Agenda for Twentieth Century*. Leiden: Brill, 79-82

Kumar, P. Pratap, 2008, 'Insiders and Outsiders: Studying Hinduism non-Religiously" in Russell McCutcheon & Willi Braun (eds.) 2008, *Introducing Religion: Festschrift for Jonathan Z Smith*. London: Equinox, 192-207.

Kumar, P. Pratap, 2009, 'Vaishnavism', in Knut A. Jacobsen *e.a* (eds.) 2009, *Encyclopedia of Hinduism*. London: Routledge, 919-928

Kumar, P. Pratap, 2009, 'Hindus in Africa', in Knut A. Jacobsen *e.a* (eds.) 2009, *Encyclopedia of Hinduism*. London: Routledge, 9-16

Kumar, P. Pratap, 2009, 'Rathayatra of the Hare Krishnas in Durban: Inventing Strategies to Transmit Religious Ideas in Modern Society', in Knut A. Jacobsen (ed.) 2009, *South Asian Religions on Display: Religious Processions in South Asia and in the Diaspora*. London: Routledge, 205-216.

Kumar, P. Pratap, 2009, 'Hindu Religious Traditions in Andhra', in Knut A. Jacobsen *e.a* (eds.) 2009, *Encyclopedia of Hinduism*. Leiden: Brill, 187-200

Kumar, P. Pratap, 2009, 'Urbanism and Death of Religion: Strategies of Religious Manifestation in Modern Society" in Laxmi Narayan Kadekar, Ajaya Kumar Sahhoo & Gauri Bhattacharya (eds.) 2009, *The Indian Diaspora: Historical and Contemporary Context*. New Delhi: Rawat Publications, 54-67. [this article was published earlier in a South African journal and on request of the editors of this volume it is published again.]

Kumar, P. Pratap, 2009, 'Introducing Hinduism in Practice', in Graham Harvey (ed.) 2009, *Religions in Focus: New Approaches to Tradition and Contemporary Practices*. London: Equinox, ISBN-13 97818455321852(pbk), 57-71.

Lado, Ludovic, S.J. 2006, 'African Catholicism in the Face of Pentecostalism', in Metogo 2006: 22–30

La Fontaine, Jean, 2003, "Obituary: I. Schapera (1905-2003) and R. Firth (1901-2002): The End of a Generation', in *Anthropology Today* 19, 4: 26

Larkin, Brian, & Birgit Meyer 2006, 'Pentecostalism, Islam and Culture: New Religious Movements in West Africa', in Emmanuel Akyeampong (ed.) 2006, *Themes in West African History*. Oxford: James Currey, 286-312

Laurent, Pierre-Joseph, 2005, 'The Process of *Bricolage* between Mythic Societies and Global Modernity: Conversion to the Assembly of God Faith in Burkina Faso', in *Social Compass* 52: 309-323.

[The case of conversions in Assembly of God churches in Burkina Faso is typical of the identity tinkering which is now going on in West African societies. Through individual conversion experiences, this particular variant of Christianity ends up playing the role of the group that makes one leave one's original group. Conversion thus constitutes a break which allows one to dare to transgress normal boundaries. In the context of a modernity beset by unaccustomed fears and doubts, religious allegiances often prove to be complex acts of identity *bricolage*, which even involve a second level of construction, that of an identity which is specifically constructed to defend me against another who is persecuting me.]

Laurent, Pierre-Joseph, & Claudio Furtado 2008, 'Le pentecôtisme brésilien au Cap-Vert: L'Église Universelle du Royaume de Dieu', in *Archives de sciences sociales des religions* no. 141.

[L'Église Universelle du Royaume de Dieu du Cap-Vert, avec près de 20 000 fidèles, sur 475 000 habitants (soit 4 %), connaît, depuis une décennie, un réel succès, dans ce pays-archipel, catholique à plus de 93 %. La modernisation rapide du pays (devenu depuis janvier 2008, un Pays de Développement Moyen) renvoie à un moment particulièrement instable. L'embellie économique conduit à une réforme importante de la culture capverdienne et une augmentation des inégalités sociales, ressenties pour certains comme une forme de souffrance. L'Église Universelle répond à l'inquiétude et au doute engendrés par cette situation et ressentis plus fortement par certains groupes de population, par la promotion d'une identité positive, qualifiée de 'gagnante'. En tant qu'entreprise religieuse, l'Église pousse ses membres à s'approprier du changement comme d'un fait inéluctable de société. Par la promotion d'une morale de la conviction liée à un procès de la responsabilisation, l'Universelle met en avant la réussite individuelle qui devrait, dans la foulée, libérer le croyant des anciennes formes de la solidarité, notamment celles liées à la 'vieille société capverdienne' et toujours louée par de nombreux poètes et chanteurs.]

Lawal, Adebayo A., 2005, **'**Missionary Diplomacy and Benevolence in American Foreign Policy: A Historical Perspective', in *Lagos Historical Review* 5: 131-145

[The Christian religion has a significant influence in America despite the constitutional separation of church and state. Since the mid-nineteenth century, American missionaries have advanced the objectives of American foreign policy by preparing the people and governments in foreign territories for formal diplomatic intercourse with the American government. Apart from their original missionary activities, the Christian organisations sent their personnel to Africa, Asia, Central America and the South Pacific where they indirectly promoted American interests through the provision of philanthropic, humanitarian, and social services. They spread American values, culture, and institutions to these areas. The paper explores the extent to which such missionary endeavours helped to promote the objectives of American foreign policy.]

Lewis-Williams, J.D., & D.G. Pearce 2004, *San Spirituality: Roots, Expression and Social Consequences.* Walnut Creek (CA): Altamira Press, 2004. 267 pp

Likaka, Osumaka, 2006, 'Colonial Response to Population Depletion in Early Congo, ca. 1890–1936', in *Anthropos* 101, 2: 403-412

[This article demonstrates that even when the desire for quick economic returns was at the zenith, the administration, companies, and missions took initiatives to reduce the destruction of population, 'for the sake of agriculture and mines'. While the colonial administration yearned to alter household structure, private companies pursued the policy of high childbirths. In contrast to colonial government officials and private companies' administrators, Catholic missionaries endeavored to change local ideologies, which underpinned biological reproduction, and institutions, which in their understanding created sexual imbalance and low fertility. In different but complementary ways, they sought to eradicate diseases and minimize the negative effects of migrations, porterage, and recruitments on the reproductive capacity of local communities.]

Ligorio Soares, Afonso Maria, 2002, 'Afro-Brazilians and the [RC] Church: Open Wounds, Scars, and Hopes', in *Concilium* 2002/3: 110–116

Magloire Somé 2004, *La christianisation de l'ouest de la Volta : action missionnaire et réactions africaines, 1927-1960*. Paris: L'Harmattan, 516 p.

Mallart Guimera, Lluis, 2003, *La forêt des nos ancêtres ; I : Le système médical des Evuzok du Cameroun; II: Le savoir botanique des Evuzok*. Tervuren: Musée Royal de l'Afrique Centrale, 511 p.

Manley, Marcelle, 2008, *Soil and Blood: Shona Traditional Belief in Late 20th Century Zimbabwe*. Nijmegen: NIM (= NIM Occasional Papers, 14), 152 pp., ISBN 978-90-77311-06-6, Euro 17.50 + postage

[This volume is the revised edition of an MA dissertation submitted at UNISA in 1996. The research for it was conducted in Zimbabwe in 1992-1993. It focused on two questions: Do present-day Shona still subscribe to the worldview of their ancestors? And how does that

worldview relate to the modern (Western) worldview? It was found that virtually all interviewees subscribe to traditional beliefs even when conforming to a 'modern' lifestyle (including Christianity). Government, however, has adopted a secular Western model, with some concessions to tradition. The traditional worldview and its key symbols (blood and soil), and the history of the two dominant ethnic groups in Masvingo Province are outlined. A case study of a contemporary chieftaincy dispute illustrates the dilemma of the conflicting worldviews.]

Marshall, Katherine, 2001, 'Development and Religion: A Different Lens on Development Debates', in *Peabody Journal of Education* 76, 3&4: 339-374

[The events of September 11, 2001, have underscored starkly the powerful links between religion and modernization and posed a host of new questions about how the links operate and how thinkers and actors should respond. This article focuses on a specific initiative aimed at bridging this gulf, the World Faiths Development Dialogue (WFDD), which aims to engage a wide ranging international and national dialogue among faith and development institutions, with the effort to combat world poverty as the central focus. The experience illustrates both opportunities and pitfalls. WFDD and some recent events bridging the development and faith worlds highlight the importance of this dialogue for the work of development institutions, faith organizations, and academia as they address the wide array of topics that surround the globalization themes of world poverty, inequality, and social justice. It has brought to the fore ethical and pragmatic dilemmas for practitioners in quite diverse fields.]

McAlister, Elizabeth, 2002, *Rara!: Vodou, Power, and Performance in Haiti and Its Diaspora*. Berkeley, etc.: University of California Press, 277 pp., ISBN 978-0-520-22823-8 (pbk), $25.95

[*Rara* is a vibrant annual street festival in Haiti, when followers of the Afro-Creole religion called Vodou march loudly into public space to take an active role in politics. Working deftly with highly original ethnographic material, Elizabeth McAlister shows how Rara bands harness the power of Vodou spirits and the recently dead to broadcast coded points of view with historical, gendered, and transnational dimensions.]

McCormick Jr, Robert H., 2008, 'Islamic Incursions into West Africa: Sembene's 'Ceddo' and Condé's *Segu*", in *African and Black Diaspora: An International Journal* 1, 1 (January 2008): 111-116

[The article contrasts two visions of Islamic incursion into western Africa and the resultant tension between the indigenous population and Muslims. Ousmane Sembéne's 'Ceddo' depicts, cinematographically, the resistance of indigenous Ceddos in their attempt to maintain their animist autonomy against the forceful imposition of Islam in their rural community. Maryse Condé, in *Segu*, shows the gradual imposition of expansionist Islam on the Bambara, riddled themselves by internal dissent and weakened by slavery as well as by the diverse attractions, literacy and architecture, of Islam. In his film of the late 1970s, Sembéne incarnates the resistance in a young Ceddo princess. In her *Segu*, the first volume of which was published in 1984, Condé charts a weak-spirited, ineffective resistance that is presented as an initial stage of the decline of the civilization that had impressed Mungo Park during his first visit to Africa, and continues all the way to the alleged socialism of Sékou Touré.]

McCullum, Hugh, 2004, *The Angels Have Left Us: The Rwanda Tragedy and the Churches (with foreword by Desmond Tutu).* Geneva: WCC Publications, 132 pp

McRoberts, Omar M., 2003, *Streets of Glory: Church and Community in Black Urban Neighborhood*. Chicago: The University of Chicago Press.

Merolla, Daniela, 2009, 'Filming African Creation Myths', in *Religion and the Arts* 13, 4: 521-533, full text at:
http://docserver.ingentaconnect.com/deliver/connect/brill/10799265/v13n4/s8.pdf?expires=1268950082&id=55691576&titleid=1330&accname=Guest+User&checksum=FA15590D9ADA25C55D597D73A9035F3B

[African film directors have made use of mythology and oral storytelling in countless circumstances. These filmmakers have explored the core role that orality plays in ideas of African

identity and used mythological themes as allegorical forms in order to address present-day issues while working under dictatorial regimes. They have turned to mythology and oral storytelling because of their determination to convey an African philosophical approach to the world, often to counter the colonial and neo-colonial oversimplification of African cultures seen as bereft of grand narratives on the self and the world. Identity construction, critical allegorical messages, and philosophical approaches are discussed in this paper by looking at the interplay between verbal narrative and images in two 'epic' films: *Keïta, l'héritage du Griot* (1995) directed by Dani Kouyaté, and *Yeelen* (1987) directed by Souleymane Cissé.]

Merz, Johannes, 2004, 'From Relativism to Imagination: Towards a Reconstructive Approach to the Study of African Witchcraft', in *Anthropos* 99, 2: 572-579

Meyer, Birgit, 2004, '"Praise the Lord….": Popular Cinema and Pentecostalite Style in Ghana's New Public Sphere', in *American Ethnologist* 31, 1: 92-110.

Meyer, Birgit, 2004, 'Die Erotik des Bösen: Mami Water als "christlicher" Dämon in ghanaischen und nigerianischen Videfilmen', in: T. Wendl (ed.) 2004, *Africa Screams: Die Wiederkehr des Bösen in Kino, Kunst und Kult.* Wuppertal: Peter Hammer Verlag,199-210.

Meyer, Birgit, (ed.) 2005, *Mediating Film and Religion in a Post-secular World*, special issue of *Postscripts: The Journal of Sacred Texts and Contemporary Worlds* 1, 2/3: 149-375.

Meyer, Birgit, 2005, 'Religious Remediations: Pentecostal Views in Ghanaian Video-Movies', in *Postscripts: The Journal of Sacred Texts and Contemporary Worlds* 1, 2/3: 155-181
[This article addresses the interface of video-films and Pentecostal-Charismatic Christianity in Ghana. This interface, it is argued, needs to be examined from a position that transcends the confines of film studies and religious studies and leaves behind a secularist perspective on the relationship between religion and film. On the basis of detailed ethnographic research, it is shown that, far from standing apart from the realm of religious beliefs, video-films call upon audio-visual technologies so as to remediate Pentecostal views of the invisible world around which Pentecostal-Charismatic Christianity evolves. Video-films invoke a "techno-religious realism" that addresses spectators in such a way that they authorize video representations as authentic. Transcending facile oppositions of technology and belief, media and authenticity, and entertainment and religion, video-films are shown to achieve immediacy and authenticity not at the expense of, but thanks to, media technologies and practices of remediation.]

Meyer, Birgit, 2006, *Religious Sensations: Why Media, Aesthetics and Power Matter in the Study of Contemporary Religion; Inaugural Address, 6 October 2006*. Amsterdam: Vrije Universiteit; also at: http://www.fsw.vu.nl/images_upload/410EED94-C291-4FB0-A508F059F1A-0CB7A.pdf

Meyer, Birgit, 2006, 'Religious Revelation, Secrecy and the Limits of Visual Representation', in *Anthropological Theory* 6, 3: 431-453.

Meyer, Birgit, 2006, 'Impossible Representations: Pentecostalism, Vision, and Video Technology in Ghana', in Meyer & Moors 2006, 290-312.

Meyer, Birgit, 2007, 'Pentecostalism and Neo-Liberal Capitalism: Faith, Prosperity and Vision in African Pentecostal-Charismatic Churches', in *Journal for the Study of Religion* 20, 2: 5-28
[Focusing on the phenomenal popularity of Pentecostal-Charismatic Churches (PCCs) in Africa, this article addresses the apparent consonance between this type of Christianity and the spread of neo-liberal capitalism. It is argued that Max Weber's *Protestant Ethic* can serve as a source of inspiration for grasping this phenomenon, but should not be employed as a blue print because this would blind us to certain aspects of PCCs that markedly digress from Weber's model. A plea is made for investigating central features of PCCs – the emphasis on Born Again faith, and the entanglement of media with the message – so as to gain insight in their enmeshment with capitalism, as well into the internal limitations and contradictions implied by this.]

Meyer, Birgit, & Annelies Moors (eds.) 2006, *Religion, Media and the Public Sphere*. Bloomington & Indianapolis: Indiana University Press, 2006

Miles William.F.S., 2007, 'West African Islam: Emerging Political Dynamics', in Miles 2007.

Miles, William F.S., 2007, 'West Africa Transformed: The New Mosque-State Relationship', in Miles 2007.

Miles, William F.S., (ed.) 2007, *Political Islam in West Africa: State-Society Relations Transformed*. Boulder (Colorado): Lynne Riemer, 221 pp., ISBN 9781588265272 (hbk), £33.99

Miles, William F.S., 2008, 'The Rabbi's Well: A Case Study in the Micropolitics of Foreign Aid in Muslim West Africa', in *African Studies Review* 51, 1: 41-57
[A conventional distinction in the foreign aid literature contrasts relief aid (qua emergency help and charitable giving) with developmental assistance (for sustainable economic growth, capacity building, and equitable distribution). In practice, however, the distinction blurs, and in the field it can lead to micropolitical conflict. This point is illustrated by the ecumenical efforts on the part of a U.S. rabbi to assist a school in southcentral Niger. As illustrated by the history of this project, complexities of local administration, and tensions between the staff and principal of one school, crystallized and demonstrated conflicts between traditional authorities and those of the modern state.]

Milligan, Maren, 2008, 'Nigerian Echoes of the Israeli-Palestinian Conflict', in *ISIM Review* 21 (Spring 2008): 36-37. [on religious divisions in Nigeria and their linkages to the Israeli-Palestinian conflict]

Miran, Marie, 2006, *Islam, histoire et modernité en Cote d'Ivoire*. Paris: Karthala, 546 pp., Euro 35.00 (pbk)

Mombo, Michel-Alain, 2006, 'La peur dans l'Egypte ancienne: essai d'histoire des mentalités', in *Humanitas* [revue de l'ENS de l'université Omar Bongo de Libreville Gabon] 5: 145

Mombo, Michel-Alain, 2007, 'Les victoires du divin selon l'Egypte ancienne: une relecture des écrits funéraires égyptiens', in *Revue du CAMES, serie B: Sciences Sociales et Humaines* vol. 009, no. 2 (2è trimestre): 93-113

Monteillet, Nicolas, 2006, *Médecine et sociétés secrètes au Cameroun*. Paris : L'Harmattan, 330 p.

Moorman, Gerard, (ed.) 2006, *Charles de Foucould: Missionaire presentie toen, nu en in de toekomst*. Nijmegen: NIM, 53 pp., ISBN 90-77311-05-X, Euro 7 (NIM Occasional Papers, 13

Motta, Roberto, 2003, 'Le Sacrifice Xangô à Recife', in *Social Compass* 50: 229-246.
[Animal sacrifice is the essence of Afro-Brazilian religiousness. The faithful are always conscious of a debt toward the gods, which no single act of sacrifice can expiate. Sacrifices should only be offered to deities which have been ascertained by divination practiced with cowries. Ecstatic trance is the normal continuation of sacrifice, implying the fusion of human and supernatural identities. Yet sacrifice is also very practical and is used to feed people, being part of the urban informal economy of many Brazilian cities. In contrast to Pentecostalism, the Xangô religion imposes no ethical constraints on devotees. The simultaneous growth, in contemporary Brazil, of two such different forms of religion seems to contradict some basic postulates of the social science of religion.]

Muller, Jean-Claude, 2006, *Les chefferies dìì de l'Adamaoua (Nord Cameroun)*. Paris: CNRS Éditions/Éditions de la Maison des Sciences de l'Homme, 210 pp.
[Ce livre nous éclaire sur les traditions des Dìì de Nord Cameroun, leur rapport à l'islam et au christianisme mais aussi sur leur adaptation à la modernité.]

Nasimiyu-Wasike, Anne, 2006, 'Christianity and Feminism among the Babukusu of Western Kenya', in *Concilium* 2006/3: 27–35

Ndaluka, Thomas Joseph, 2008, *National Quality Standards of Care for Service Provision to Most Vulnerable Children in Tanzania*. Dar es Salaam: Department of Social Welfare, Ministry of Health and Social Welfare, United Republic of Tanzania.

Neufeld Redekop, Vern, 2007, 'Reconciling Nuers with Dinkas: A Girardian Approach to Conflict Resolution', in *Religion* 37, 1: 64-84
[In the Sudan in the 1990s, violent conflict between the Nuers and the Dinkas, both African tribes in the South of Sudan, included rape, murder, the burning of homes and the abduction of children. This conflict ended through the Wunlit People-to-People Peace Conference, organised in 1999 by the New Sudan Council of Churches, with the support of the Sudan People's Liberation Army. In this essay the conflict and its resolution are interpreted through René Gi-

rard's theory of the scapegoat mechanism. The essay offers a series of guidelines for successful reconciliation. At the centre of the proceedings was the religious sacrifice of the white bull of Mabior. The resolution of the conflict confirms Girard's theory of sacrificial violence. In the author's view, Girard's theory offers a model for transforming debilitating, imitative and violent behaviours into beneficial and positive ones.]

Nguema-Obam, Paulin, 2005, *Fang du Gabon: Les tambours de la tradition*. Paris: Éditions Karthala, 192 pp.

[Après son livre sur *Les aspects de la religion Fang* (1983), Paulin Nguema-Obam livre ici une réflexion sur les danses et les significations qui leur sont données par le peuple qui les exécute, en l'occurrence ici les Fang du Gabon. Le sous-titre de l'ouvrage « *Les tambours de la tradition* » indique bien que les danses expriment les aspirations et la vision existentielles de tout un groupe ethnique.]

Niehaus, Inga, 2008, 'Islamic Schools in South Africa;, in *ISIM Review* 21 (Spring 2008): 20-21

Nwaomah, Sampson M., 2007, 'The Role of the Church in Combating Corruption in Nigeria', in Ayandiji A. Aina, (ed.) 2007, *Task of Nation Building; Vol. 1: Corruption & the Challenge of Human Development*. Somolu, Lagos: Emaphine Reprographics, 73-81

Nwaomah, Sampson M., 2007, 'Biblical Ecology of Stewardship: Option in the Quest for Sustainable Environment in the Niger Delta Region of Nigeria', in *The Living Word: Journal of Philosophy and Theology* (The Pontifical Institute, Carmelgiri, Alwaye, Kerala , India) 3, 2 (March-April 2007): 89-103

Nwaomah, Sampson M., 2008, 'Water in the Bible in the Context of the Ecological Debate in the Nigerian Delta', in *The Journal for Faith, Spirituality and Social Change* 1, 2 (May 2008): 187-204

Nwosu, Maik, 2008, 'The River, the Earth, and the Spirit World: Joseph Conrad, Chinua Achebe, Ben Okri, and the Novel in Africa', in *Matatu: Journal for African Culture and Society* 35: 93-109

Nyimi, Modeste Malu, 2006, 'Church Base Communities in African Theology: Gospel Fellowships and Socio-political Initiatives', in Metogo 2006: 31–42

Obinna, Elijah, 2009, review of Elizabeth Colson 2006, *Tonga Religious Life in the Twentieth Century* (Lusaka: Bookworld Publishers), in *Africa: The Journal of the International African Institute* 79, 3: 471-472

Obodoegbulam, Agi Otto, 2007, 'The Supersensible World in Ogba Cosmology', in G.I.K Tasie (ed.) 2007, *Aspects of Niger Delta Indigenous Religion: Essays in Honor of Professor Robin Horton*. Port-Harcourt: University of Port-Harcourt Press, 45-54.

Obodoegbulam, Agi Otto, 2007, 'Divination: The Ogba Experience', in G.I.K Tasie (ed.) 2007, *Aspects of Niger Delta Indigenous Religion: Essays in Honor of Professor Robin Horton*. Port-Harcourt: University of Port-Harcourt, 100-121

Obodoegbulam, Agi Otto, 2009, 'Cultural Issues in Gender Equity & Sustainable Development', in *Journal of International Gender Studies* (JIGS) 4: 122-130

Oforibika, Adokiye, 2005, (with J.U. Odili), 'Prayer', in W.O Wotogbe-Weneka (ed.) 2005, *Themes [in] Comparative Religions*. Ekiti: Hamaz Global Press, 38-50.

Oforibika, Adokiye, 2008, 'The Role of Women in the Traditional Religion of Bolo in the Eastern Niger Delta of Rivers State', in *Nigerian Journal of Contemporary Issues in Religions, Arts & Social Sciences* 7, 1: 1-2

Oforibika, Adokiye, 2008, 'African Religion and Youth Prostitution: A Case Study of Bolo in the Eastern Niger Delta of Rivers State', in *Juvenile Journal* 2, 1: 122-134

Ogbukalu, N.T., 2001, *The Ibo and the Riddles of their Jewish Origins*. Enugu: Okike Printing.

Oguntola-Laguda, Danoye, 2008, 'Determinism and Ori in Yoruba Traditional Belief: A Philosophical Appraisal', in *Journal of Religious and Cultural Studies* 6, 1 (June 2008):41-51

Oguntola-Laguda, Danoye, 2008, 'Politics and Religion in a Pluralistic Society: The Nigerian Experience', in *Journal of Religion and Politics* (ISSN 1820 - 659X online; Belgrade [Serbia]: Center for Study of Religion and Religious Tolerance) 2, 2: 123-133; full text at:
http://www.politicsandreligionjournal.com/images/pdf_files/engleski/volume2_no2/laguda.pdf

Okam, Chief Eric C.N., 2004, *The Ibo as Descendents[sic] of Jacob*. Enugu: Snaap.

Okure, Teresa, SHCJ, 2003, 'Africa, a Martyred Continent: Seed of a New Humanity', in *Concilium* 2003/1: 38–46

Okure, Teresa, 2001, 'Africa: Globalization and the Loss of Cultural Identity', in *Concilium* 2001/5: 67–74

Okonkwo, Izunna, 2009, 'The Sacrament of Anointing: Paradigmatic Shift in Understanding in a Postmodern World?', in *East Asian Pastoral Review* 46, 2: 157-166

Okonkwo, Izunna, 2010, 'Eucharist and the African Communalism', in *African Ecclesial Review* 52, 2&3: 105-118

Olademo, Oyeronke, 2009, *Gender in Yoruba Oral Traditions*. Lagos: Centre for Black and African Arts and Civilizations [CBAAC], 124 pp., ISBN 978-978-8406-24-2, Naira 800.00

Olajubu, Oyeronke, 2003, 'Women and Power Structure in Africa', in Anonymous (ed.) 2003, *African Culture, Modern Science and Religious Thought*. Ilorin, Nigeria: African Center for Religions and Sciencesc (ACRS).

Olajubu, Oyeronke, 2004, 'Seeing From a Woman's Eye: Yoruba Religious Tradition and Gender Relations', in *Journal of Feminist Studies in Religion* 20, 1.

Olajubu, Oyeronke, 2005, 'Traditional Healers and Alternative Medicine in Kwara State', in Hassan A. Saliu (ed.) 2005, *Nigeria Under Democratic Rule (1999-2003); Vol. 2*. Ibadan: Ibadan University Press PLC.

Olajubu, Oyeronke, 2005, 'Gender and Religion: Gender and African Religious Traditions', in Lindsay Jones (ed.) 2005, *Encyclopedia of Religion, 2nd Edition*. New York: Thomson Gale.

Onah, Sebastian Okechukwu, & Johan Leman 2005, 'Cosmological and Religious Fundamentals among Igbo Immigrants in Belgium: The Way out of Segregation', in *Social Compass* 52: 513-527

[Most Igbo migrants to Belgium of the 1990s soon became immigrants without papers. Only after regularization campaigns (as in January 2000 in Belgium) a significant number of them was regularized and permitted to stay. The diffcult time most of them had in the first years of their stay in Europe can best be described as a situation of anonymous liminality. That is the moment when Christianity and their Igbo cosmology enter their life in Europe. These help them in their self-rediscovery and reappraisal, as well as in their social reconnection. Liminality, traditional Igbo cosmology, an ethnicity profoundly mitigated by Christianity, and transnationalism are the four basic ideas for an understanding of the life practices of Igbo migrants in a Western society since the 1990s.]

Pagezy, Hélène, 2006, 'Le contexte magico-religieux de la pêche au lac Tumba*:* entre le "normal" et l'insolite', in *Journal des Africanistes* 76, 2: 44-62

[The Ntomba ethnicity, part of the Mongo group (RDC), are living in the deep flooded forest of the Congo Basin in the region of lake Tumba. The water system is overdevelopped. Luck in fishing and hunting depends of anthropomorphous spirits' goodwill. These spirits live in hierarchized and territorialized societies, as do humans. Good or naughty, the *bilima*'s married couples deliver their creatures (which are fish for females, game for males) to people they like. The Ntomba's fishing camps and places of collective fishing techniques, considered to be overproductive, are governed by fish owners (*nkolo* and *nanga*) which are the first settler's progenies. They have inherited of the original agreement concluded between the supranatural being and their ancestor. The relationship to the invisible world is the key of understanding the traditional management of natural resources.]

Parsitau, Damaris Seleina, 2006, '"Then Sings My Soul": Gospel Music as Popular Culture in the Spiritual Lives of Kenyan Pentecostals', in *Journal of Religion and Popular Culture* 14, full text at: http://www.usask.ca/relst/jrpc/articles14.html

Parsitau, Damaris Seleina, 2007, 'From the Periphery to the Centre: The Pentecostalization of Mainline Christianity in Kenya', in *Missionalia: Southern African Journal of Missiology* (special issue on African Pentecostalism) 35, 3: 83 -111.

Parsitau, Damaris Seleina, 2008, 'Sounds of Change and Reform: The Appropriation of Gospel Music and Dance in Political Discourses in Kenya', in *Studies in World Christianity* 14, 1: 55-72

[Gospel music is not only the fastest growing musical expression and industry in Kenya today but has also become an important aspect of Kenya's socio-political discourses. It is now intricately interwoven with politics in Kenya and is used to usher in or clamour for social change and reform.]

Parsitau, Damaris Seleina, 2008, 'The Impact of Structural Adjustments Programmes (SAPS) on the Health Status of Women in Kenya', in Martyn Sama & Vinh-Kim Nguyen (eds.) 2008, *Governing Health Systems in Africa*. Dakar: CODESRIA, 191- 200

Parsitau, Danaris, 2008, 'God Vs Allah: Islam, Pentecostal Christianity and the Contest for Public Space in Kenya', in *ISA (International Sociological Association) e-bulletin* 3, 10: 3-43

Parsitau, Damaris Seleina 2009, 'Keep Holy Distance and Abstain Till He Comes: Interrogating a Pentecostal Church's Discourses and Engagement with HIV/AIDS and the Youth in Kenya', in *Africa Today* (Indiana University Press), special Issue: *Christianity and HIV/AIDS in Eastern and Southern Africa* 56, 1: 44-64

[The Deliverance Church in Kenya has attempted to provide moral solutions to the HIV/AIDS pandemic by promoting behavioral change among the youth: it teaches abstinence before marriage and fidelity within marriage and requires mandatory HIV testing for those intending to get married. Such teachings confine HIV/AIDS to issues of sex, obscure the complexity of sexuality, and ignore social, economic, and political situations that fuel the spread of the virus. In this response, the church has entered into a contested moral minefield, in which it is attempting socially and sexually to discipline its members, particularly its youthful constituency. These messages reach many young people, who form the bulk of the membership of this church. Many strive to follow the church's teachings, but do not accept them uncritically, and some refuse to be morally disciplined by them.]

Parsitau, Damaris Seleina, E.K, Kamaara, S. Gumo-Kurgat & E. Kayeli 2010, 'Doing Theology in the Context of Globalization: Perpectives from Kenya', in *Concilium* (Asian Centre for Cross-Cultural Studies, Madras, India) 46: 141-164 (Italian version can be accessed at: http://www.queriniana.it/rivista.asp?id=991&Anno=2010)

Port, Mattijs van de, 2005, 'Priests and Stars: Candomble, Celebrity Discourses, and the Authentication of Religious Authority in Bahia's Public Sphere', in *Postscripts: The Journal of Sacred Texts and Contemporary Worlds* 1, 2/3: 301-324

[This article discusses the inextricable entanglement of religious and media imaginaries by pointing out how, in a thoroughly mediatized society such as Bahia (Brazil), the public articulation of religious authority comes to depend more and more on celebrity discourses. Candomblé, the Afro-Brazilian spirit possession cult on which this article focuses, is an intriguing example of this trend. The cult has become the main 'symbol bank' of the Bahian state, and groups have increasingly sought access to its rich arsenal of images, sounds, myths, and aesthetics. Disconcerted by this development, Candomblé priests have sought to publicly assert themselves as the only authentic representatives of the cult. Whereas within the temples, their religious authority is firmly rooted in the performance of ritual practice and constantly reconfirmed in the rigid and minute prescriptions as to how the different ranks in the temple hierarchy should interact, the public sphere requires the mobilization of other resources to back up claims of religious authority. The author argues that Candomblé priests are very successful in 'colonizing' the tremendous appeal of celebrity discourses. Exploiting the society-wide interest in Candomblé, they create media events that allow them to display their contacts and affinities with the stars. Thus they find their religious leadership authorized in terms that are well understood by the consumers of modern mass media.]

Port, Mattijs van de, 2005, 'Circling around the *Really Real*: Spirit Possession Ceremonies and the Search for Authenticity in Bahian Candomblé', in *Ethos* 33, 2: 149-179.

Port, Mattijs van de, 2006, 'Visualizing the Sacred: Video Technology, "Televisual" Style and the Religious Imagination in Bahian Candomblé', in *American Ethnologist* 33, 3: 444-462.\

Prudhomme, Claude, 2008, 'Les Missions Catholiques et la Colonisation Française Sous la IIIe République (1870-1940): Raison Missionnaire, Raison d'Etat et Régulation Romaine', in *Social Sciences and Missions [Le Fait Missionaire]* 21, 1: 31-56
[How could secular France (*la France laïque*) of the IIIrd Republic (1870-1940) collaborate with Catholic missions in its colonies while fighting the church's influence over state and society? The answer generally given to this well-known paradox argues that the nation's superior interest justified to maintain this alliance in the colonies although it no longer existed in metropolitan France, and that French colonisation and catholic missions went hand in hand. The article shows that, even if this classical perspective does have some historical truth in it, a subtle analysis of Church-State relationships in the French colonies reveals just how contingent and precarious this collaboration actually was. Indeed, it rested on the mutual benefits that both institutions could get from it rather than on shared views about the type of civilisation that was to be put in place. And the rise of aspirations to emancipation within colonised populations later showed what fundamentally separated mission, when it was called to hand over their power to the native clergy, from colonisation, which was unable to prepare its own end and programme access to independence.]

Rasmussen, Susan J., 2004, 'Reflections on Witchcraft, Danger, and Modernity among the Tuareg', in *Africa* 74, 3: 315-340

Rasmussen, Susan J., 2006, *Those Who Touch: Tuareg Medicine Women in Anthropological Perspective*. DeKalb: Northern Illinois University Press, xii + 234 pp., $26.00 (pbk)

Recchi, Silvia, 2006, 'Churches in Africa and the Adaptation of Church Structures', in Metogo 2006: 62–73

Reed, Daniel P., 2003, *Dan Ge Performance: Masks and Music in Contemporary Côte d'Ivoire.* Bloomington: Indiana University Press, 212 pp., $59.95 (hbk), $24.95 (pbk)

Rey, Terry, 2005, 'Habitus et hybridité: une interprétation du syncrétisme dans la religion afro-catholique d'après Bourdieu', in *Social Compass* 52: 453-462.
[The meeting of traditional African religion and Catholicism in the Americas has produced some of the most significant and most analyzed examples of syncretism in the history of religions. Much scholarly discussion of this phenomenon, however, tends to portray religions such as Candomblé in Brazil and Voodou in Haiti as formalistic conglomerations of Euro-Catholic 'items' and African 'survivals', thereby blurring the integrative theological creativity of Africans and their New World progeny. Employing Pierre Bourdieu's concepts of 'habitus' and 'capital' to theorize specific historical and contemporary examples of Kongolese influences on Haitian religion, the author aims to help clarify the epistemological role of African agency in Afro-Catholic syncretism.]

Roberts, Allen F., & Mary Nooter Roberts 2003, *A Saint in the City: Sufi Arts of Modern Senegal*. Los Angeles: CLA Fowler Museum of Cultural History; Seattle: Washington University Press.

Rosny, Éric de, 2006, 'New Forms of Healing Ministry in Africa: The Catholic Church in Cameroon', in Metogo 2006: 99–108

Rubel, Nora L., 2004, 'De la soupe au poulet pour nourrir l'âme des Noirs: la négociation d'une identité chez les Afro-américains convertis au judaïsme', in *Social Compass* 51: 335-347
[The author examines African-American converts to Judaism and the delicate negotiation of an identity as both black and Jewish in the United States. A group often neglected by scholars of both African-American religion and Jewish studies, these persons who occupy a cultural space in both 'black' and 'Jewish' communities challenge the rigid socially imposed categories of 'black' and 'Jewish' that can alternatively refer to ethnic, racial, religious and political loyalties. Drawing on personal narratives from black Jews by choice, the author addresses the process of negotiating an identity with regard to external pressure from the greater Jewish and African American communities. In order to comprehend the way in which this negotiation takes place, the author explores three factors: (1) the reaction from the black community to black Jews by choice; (2) the reaction from the largely white Jewish community; and (3) the way that black Jews perceive and respond to these outside influences.]

Sackey, Brigid M., 2005, 'Charismatism, Women, and Testimonies: Religion and Popular Culture in Ghana', in *Ghana Studies* 8: 169-196

Sackey, Brigid, M. 2006. *New Directions in Gender and Religion: The Changing Status of Women in African Independent Churches*. Lanham (MD): Lexington Books, 214 pp., ISBN 07391105-86 (hbk), $74.98

[AICs have become models for faith-based social activism, in part because more women are founding and leading them. Sackey (African Studies, U. of Ghana) uses oral histories, ethnography, theory and case studies to examine the women and men who are making conscious efforts to apply Christianity directly to the needs of the people of Ghana. She also shows how that process informs the process of delivering customized health care and redefining the role of women in society, e.g. by showing how women-led churches are using a faith perspective to support national campaigns against HIV and AIDS. The result is a direct repudiation of the idea that the women of Ghana, and by extension other developing nations, are ignorant or helpless.]

Schlemmer, Lawrence, 2008, *Dormant Capital: Pentecostalism in South Africa*. Johannesburg: CDE.

Schmidt, Bettina E., 2001, 'The Interpretation of Violent Worldviews: Cannibalism and other Violent Images of the Caribbean', in Schmidt, Bettina E., & Ingo W. Schröder (eds.) 2001, *Anthropology of Violence and Conflict*. London/New York: Routledge, 76-96.

Schmidt, Bettina E., 2002, *Karibische Diaspora in New York: Vom 'Wilden Denken' zur 'Polyphonen' Kultur*. Berlin: Dietrich Reimer Verlag.

[The book presents results of a research among Caribbean religious communities in New York City, in particular Cuban Santeria, Haitian Vodou, and Shango from Trinidad and Tobago. Bettina E. Schmidt combines her research with a debate about cultural and religious mixtures, illustrating a culture in an ongoing state of change; published in English by Ashgate in 2008]

Schmidt, Bettina E., & Lioba Rossbach de Olmos (eds.) 2003, *Ideen über Afroamerika*. Marburg: Curupira

Schmidt, Bettina E., (ed.) 2003, *Wilde Denker: Festschrift für Mark Münzel*. Marburg: Curupira, 2003

Schmidt, Bettina E., 2003, 'The Presence of Vodou in New York City: The Impact of a Caribbean Religion on the Creolization of a Metropolis', in Gordon Collier & Ulrich Fleischmann (eds.) 2003, *A Pepper-Pot of Cultures: Aspects of Creolization in the Caribbean.* Amsterdam/New York: Rodopi, 2003, 213-234 (= *Matatu: Journal for African Culture and Society* nos. 27-28)

Schmidt, Bettina E., 2003, 'La imagen violenta de Vodú: la xenofobia en la recepción de la religión haitiana en Nueva York', in *Sphera Publica: Revista de Ciencias Sociales y de la Comunicación* 3*: La Violencia en la Generación de Culturas Fronterizas*, 85-103.

Schmidt, Bettina E., 2006, 'A Antropologia da Religião', in Frank Usarski (ed.) 2006, *O espectro disciplinar da Ciência da Religião*. São Paulo: Paulinas, 53-95.

Schmidt, Bettina E., 2006, 'The Power of the Spirits: The Formation of Identity Based on Puerto Rican Spiritism', in *REVER, Revista de Estudos da Religião* vol. 2, ano 6: special issue: *Modernidade, Pós-Modernidade e Religião: Debates, Desafios, Perspectivas*, 2006: 127-154

Schmidt, Bettina E., (ed.) 2007, *African Cultures in Spanish America Culturas Africanas en Hispanoamérica*. Berlin: Ibero-Amerikanisches Archiv (= INDIANA, 24).

Schmidt, Bettina E., 2007, 'The Many Voices of Caribbean Culture in New York City', in Holger Henke, Karl-Heinz Magister & Alissa Trotz (eds.) 2007, *Only the Bitter Come: Constructing Vernacular Culture in the Trans-Caribbean*. New York: Lexington Books, 23-42

Schmidt, Bettina E., 2007, 'Misuse of a Religion: Vodou as Political Power Rooted in "Magic" and "Sorcery"', in *Diskus [BASR e-Journal]*, vol. 8, at http://www.basr.ac.uk/diskus/diskus8/-schmidt.htm

[The Haitian popular religion Vodou still provokes hostile reaction though its practice became decriminalised in 1987. The reasons for this are twofold; one can be traced back to the founding time of Haiti, the other to the twentieth century, to the time of the Duvaliers' government. This article will explore the connection between Vodou and the Duvaliers, in particular their

faithful helpers, the Volunteers for National Security (the Tonton Macoutes). It will discuss why the relationship between a religious system and its images influence the perception of religion and its practitioners up until the present day.]

Schmidt, Bettina E., 2008, *Einführung in die Religionsethnologie: Ideen und Konzepte. (Kulturwissenschaften)* Berlin: Reimer Verlag

Schmidt, Bettina E., 2008, 'Oshún Visits the Bronx: Possessed Women in the Cuban Orisha Religion', in *Diskus [BASR e-Journal]* vol. 9, at http://www.basr.ac.uk/diskus/diskus9/schmidt.htm

[This article focuses on the Cuban Orisha religion (generally known under its former name, Santería) and its development during recent decades with regard to gender. Inspired by fieldwork conducted in New York City, the author looks at an explanation for an increase in female participation in this Cuban religion.]

Schmidt, Bettina E., 2008, 'Polyphonic Bricolage: Caribbean Religious Cultures in New York City', in Alexander Henn & Klaus-Peter Koepping 2008, *Rituals in an Unstable World: Contingency, Hybridity, Embodiment*. Frankfurt/New York: Peter Lang, pp. 185-203.

Schmidt, Bettina E., 2008, *Caribbean Diaspora in the USA: Diversity of Caribbean Religions in New York City*. Aldershot: Ashgate, 208 pp., ISBN 978-0-7546-6365-2 (hbk), £50.00

[*Caribbean Diaspora in the USA* presents a new cultural theory of Caribbean religious communities in New York City. It combines research by the author in Caribbean New York with the theoretical discourse of Latin American and Caribbean scholars. All cultures are full of breaks and contradictions as Latin American and Caribbean theorists have demonstrated in their ongoing debate. Focusing on Caribbean religious communities, including Cuban/Puerto Rican Santería (*Regla de Ocha*), Haitian Vodou, Shango (Orisha Baptist) from Trinidad and Tobago, and Brazilian Pentecostal church, Schmidt's observations lead to the construction of a concept of culture in an ongoing state of change, with more than one form of expression depending on situation, time and context.]

Schoormann, Matthias, 2005, *Sozialer und religiöser Wandel in Afrika: Die Tonga in Zimbabwe.* Münster, etc. : LIT Verlag, 632 pp., ISBN 3-8258-8737-5 (pbk), 45.90 EUR

Schroeter, Daniel J., 2002, *The Sultan's Jew: Morocco and the Sephardi World*. Stanford: Stanford University Press,. xxii + 240 pp., $55.00 (hbk)

Schulz, Dorothea, 2006, 'Morality, Community, Publicness: Shifting Terms of Public Debate in Mali', in Meyer & Moors 2006: 132-151

Sempore, Sidbe, 2006, 'The Relevance and the Challenges of the Religious Life in Africa', in Metogo 2006: 74–84

Séraphin, Gille, (ed.), Yvan Droz, Jean-François Médard & Eric de Rosny 2004, *L'effervescence religieuse en Afrique: la diversité locale des implantations religieuses chrétiennes au Cameroun et au Kénya*. Paris : Karthala, 274 pp.

Sewane, Dominique, 2003, *La nuit des Grands Morts : l'initiée et l'épouse chez les Tamberma du Togo* (Paris : Economica), 272 pp, ISBN 2-7178-4484-8

[Dominique Sewane a partagé l'existence quotidienne des Tamberma du Togo depuis les années 1980, et étudié leur pensée religieuse. Elle a eu le privilège d'assister au rite d'initiation des jeunes femmes. Dans une grande tension, les novices sont préparées à accueillir les soufles des Grands Morts du clan, invoqués dans la nuit.]

Shank, Michael, 2007, 'Understanding Political Islam in Somalia', in *Contemporary Islam* 1, 1 (June 2007): 89-103

Singleton, Michael, 2005, 'Pratiques ancestrales et la démographie de l'Afrique noire précoloniale', in *Anthropos* 100, 1: 53-72

[Slavery is often seen to be the main if not the sole factor for Africa's supposedly underdeveloped demography. But exclusive recourse to extraneous explanations not only prevents local actors from assuming some of the responsibility for their historical lot (be it for the better as well as for the worse) but also curtails academic attention to the phenomenological complexity of population growth, maintenance, or decline. In precolonial Africa natural calamities (floods, famines, epidemics, ...) combined with such ancestral practices as witchcraft ordeals,

warfare, infanticide, and the like, could also have had nonnegligible demographic consequences. Some of these customs disappeared on the advent of colonial regimes not so much as a result of imperial legislation as of indigenous self-determination.]

Soares, Benjamin F., 2007, 'Les sciences ésotériques musulmanes et le commerce des amulettes au Mali', in Hamès 2007: 209-218.

Souty, Jérôme, 2007, *Pierre Fatumbi Verger: Du regard détaché à la connaissance initiatique*. Paris: Maisonneuve & Larose, 519 pp.

Sow, Ibrahim, 2008, 'Les troubles mentaux au Sénégal: Existence éthique et problématique de l'identité', in *Anthropos* 103, 2 : 447-471

[An individual personality, *being onself with* …, reveals as many personal features and idiosyncratic characteristics as social factors. An understanding of a mental illness is based on a variety of representations rooted in the *being with* …, which requires the names of the 'existing' beings, and thus facilitates the encounter within a common world, the world of others, and hence the real world. Supernatural creatures, such as *rab, maraboutage,* witchcraft, soul eaters, devils, and Satan are all symbolic representations that structure the disorders affecting the *being with* … in its multiple aspects. The interpretation of causes of disturbances and disorders calls for a particular attention of the community to observable symptoms, which in turn determines the diagnosis and the therapy, such as techniques of divination. This article is a contribution to the study of madness and identity in their cultural contexts.]

Stinton, Diane B., 2004, *Jesus of Africa: Voices of Contemporary African Christology*. Maryknoll (NY): Orbis Books.

Stipriaan, Alex van, 2003, 'Watramama/Mami Wata: Three Centuries of Creolization of a Water Spirit in West Africa, Suriname and Europe', in Gordon Collier & Ulrich Fleischmann (eds.) 2003, *A Pepper-Pot of Cultures: Aspects of Creolization in the Caribbean.* Amsterdam/New York: Rodopi, 2003, 323-337 (= *Matatu: Journal for African Culture and Society* nos. 27-28)

Taylor, Julie J,. 2007, 'Celebrating San Victory too Soon?: Reflections on the Outcome of the Central Kalahari Game Reserve Case', in *Anthropology Today* 23, 5: 3-5

Thylefors, Markel, 2008, '"Modernizing God" in Haitian Vodou?: Reflections on Olowoum and Reafricanization in Haiti ', in *Anthropos* 103, 1: 113-126

[This article explores processes of religious change within Haitian Vodou from the perspective of 'reafricanization' and 'desyncretism'. As a case in point serve attempts to introduce Olowoum as the Vodou Godhead, thus replacing the Christian *Bondye*, or Lord. While the introduction of new elements, such as Olowoum, into Vodou seems fraught with little opposition from practitioners, the same cannot be said regarding attempts to exclude religious elements (such as Catholic saints) from Vodou. A guiding reflection is also that reafricanization and desyncretization are best understood as contemporary expressions of Vodou's long-standing tradition of religious adaptability.]

Tilikainen, Marja, 2003, 'Somali Women and Daily Islam in the Diaspora', in *Social Compass* 50: 59-69

[Somali asylum seekers started migrating to Finland in 1990. Today, the number of Somalis, Finland's largest Muslim group, is around 7000. The author examines immigrant Somali women as religious agents, who in an active way follow Islam in their daily life and construct their identities as Muslims. Islam features as a practical and moral guideline, which helps Somalis to manage in a new religious and cultural environment, but which may also heal the sufferings of the civil war. In the diaspora, Somali women have started to actively redefine the essence of their religion. As is shown in what follows, possession cults known in Somalia are often rejected as non-Islamic. The article is based on ethnography carried out around metropolitan Helsinki.]

Tinaz, Nuri, 2006, 'Black Islam in Diaspora: The Case of Nation of Islam (NOI) in Britain', in *Journal of Muslim Minority Affairs* 26, 2 (August 2006): 151-170

[This paper examines an ethno-religious movement, the Nation of Islam (NOI), which globally appeals to Black Diaspora. Despite being originally American, this movement has become a global ethno-religious movement due to its appeal to blacks worldwide. This paper aims to ex-

amine how the NOI's ethnic, racial, political, social and religious teachings appeal to Africans and Caribbeans beyond the borders of the USA in geographical areas such as the Caribbean, Canada, West Africa and Western Europe. However, it specifically focuses on the global impacts of the NOI in Britain. It is important that a movement's external and internal relations with both surrounding society and its infrastructure play crucial roles in establishing itself. The NOI's UK chapter's history and experiences that the movement has gone through have shaped its organizational development as well as its public perception and image.]

Tonah, Steve. 2006, 'Diviners, Malams, God, and the Contest for Paramount Chiefship in Mamprugu (Northern Ghana)', in *Anthropos* 101, 1: 21-37
[This article analyses the contest for paramount chiefship in Mamprugu, one of the traditional states in northern Ghana. It examines the role that spiritualists such as diviners and malams play in the contest. The first part provides an overview of Mamprusi traditional political system and the province of Wungu, from which this case study is taken. This is followed by an analysis of Traditional African Religion and Islam, the two dominant religious practices in the area. Finally, the article examines the contest for paramount chiefship in 2001 and the specific role that spiritualists such as diviners and malams play during the contest.]

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Tonda, Joseph, 2005, *Le souverain moderne: Le corps du pouvoir en Afrique centrale (Congo, Gabon)*. Paris: Karthala, 297 pp.

Tremlett, Paul-F., 2003, 'The Problem of Belief: A Response to Matthew Engelke (AT 18,6)', in *Anthropology Today* 19, 4: 24

Vonarx, Nicolas, 2007, **'**Les Églises de l'Armée Céleste comme Églises de guérison en Haïti: Un développement qui repose sur une double légitimité', in *Social Compass* 54: 113-127
[Pentecostalism is growing in popularity in rural Haiti due to the emergence of *Armée Céleste* Churches. The popularity of these churches appears to rest upon a double legitimacy. These churches exist, first, in a religious context in which they must present themselves as Christian churches, and, second, a medical context, which requires efficient and effective response to medical conditions presented by the Haitian population. To ensure their success, they are organized around these two imperatives and borrow from local medical knowledge to accomplish the mandate they have defined for themselves and is expected of them. This article presents ethnographic data on the *Armée Céleste* churches, offers reference points that explain their double legitimacy and, finally, defines them as healing churches. The article submits that the success of Pentecostalism in rural Haiti can be explained primarily by their concern for illness and healing.]

Wartena, Sjoukje, 2006, 'Brede kerk als integratie-instrument?: Ghanese jongeren in het netwerk van gezin, kerk en school', in H. Euser, K. Goossen, M. de Vries & Sj. Wartena 2006, *Migranten in Mokum: De betekenis van migrantenkerken voor de stad Amsterdam.* Amsterdam: VU Uitgeverij, 64-88.

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Weiss, Brad, 2003, *Sacred Trees, Bitter Harvest: Globalizing Coffee in Northwest Tanzania.* Portsmouth [NH]: Heinemann. 201 pp., $26.95 (pbk), $63.95 (hbk)

Welch, Pamela, 2008, *Church and Settler in Colonial Zimbabwe : A Study in the History of the Anglican Diocese of Mashonaland/Southern Rhodesia, 1890-1925*. Leiden, etc.: Brill Academic Publishers, 250 pp., ISBN 978 90 04 16746 9 (hbk), € 89.00 / US$ 133.00 (= Studies of Religion in Africa, 34)

[This book examines the history of the Anglican Diocese of Mashonaland/Southern Rhodesia (virtually co-extensive with modern Zimbabwe) in the period 1890-1925, when its institutions took shape and its religious character was formed. While work among indigenous communities is outlined, the primary subject is the church's work with white settlers. A fresh narrative is provided and an examination of clergy recruitment and finance relates events in Mashonaland to developments in global Anglicanism. Among the questions addressed are those of religion and empire, church and state and the complexities of relationship between the Church of England and her overseas extensions, particularly those covering areas of white settlement. Local developments in religious practice are also explored: most striking of these was the settler apprehension of the vast landscapes of South-Central Africa as a locus of the sacred and their custom of veld burial.]

Wermter. Oskar, 2007, 'Land: God's Gift to All; Zimbabwe's Violent Struggle over Land Ownership', in *Concilium* 2007/2: 19–27

West, Gerald O., & Tahir Fuzile Sitoto 2005, 'Other Ways of Reading the Qur'an and the Bible in Africa: Isaiah Shembe and *Shaykh* Ahmadu Bamba', in *Postscripts: The Journal of Sacred Texts and Contemporary Worlds* 1, 1: 47-76

[This article explores how religion possesses and is possessed by Africans. It does this by recognising both the power of religion to configure and of Africans as agents who reconfigure what they encounter in their African contexts. The central question of this article is how placing African agency and context in the forefront reconfigures talk of Islam and Christianity in Africa. The question is taken up through an analysis of two African religious leaders, Shaykh Ahmadu Bamba from West Africa and Isaiah Shembe from South Africa.]

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[More than twenty theologians from Africa and Europe reflect together on how readers from radically different contexts – professional and ordinary alike –, may become allies in an ethically accountable way of relating the biblical text to their current (global) situations and how a process of mutual learning may be established. This book provides important insights in intercultural hermeneutics, the relationship between classical historico-literary approaches and new forms of interpretation. It also gives examples of new forms of how to read the Bible in the secularised European context and the HIV/Aids stricken Africa.]

Witte, Marleen de, 2003, 'Money and Death: Funeral Business in Asante, Ghana', in *Africa* 73, 4: 531-559.

Witte, Marleen de, 2005, 'Insight, Secrecy, Beasts, and Beauty: Struggles over the Making of a Ghanaian Documentary on "Afrrican Traditional Religion"', in *Postscripts: The Journal of Sacred Texts and Contemporary Worlds* 1 (2/3). 277-300

[Since the liberalization of the Ghanaian media in 1992, audiovisual representation has become crucial in the struggle over religion and culture. This article examines the neo-traditionalist Afrikania Mission's struggles with audiovisual media in the context of a strong Pentecostal dominance in Ghana's religious and media landscape. It argues that the study of religion in an era of mass media cannot be limited to religious doctrine and content. One must also take into account matters of style and format associated with audiovisual representation. This article shows how new media opportunities and constraints have pushed Afrikania to adapt its strategies of accessing the media and its styles of representation. Adopting dominant media formats such as the documentary, the news item, and the spectacle involves a constant struggle over revelation and concealment. It also entails the neglect of much of the spiritual power that constitutes African religious traditions. The question of how to represent spiritual power through audiovisual media occupies many religious groups, but the question of its very representability seems to be especially pressing for Afrikania.]

Witte, Marleen de, 2005, 'The Spectacular and the Spirits: Charismatics and Neo-Traditionalists on Ghanaian Television', in *Material Religion* 1, 3: 314-335

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[The author argues that the flowering of religion in former Zaïre is basically a product of the collapse of the legitimacy of the post-colonial political system, of the persistence of the economic crisis and the dissolution of the national social fabric. At the same time, the author attempts to show that all religious movements and their inherent practices tend to become, in the absence of unifying national symbols, common denominators capable of capturing the national imagination at the moment of its appearance.]

Zachrisson, Per, 2007, 'Witchcraft and Witchcraft Cleansing in Southern Zimbabwe', in *Anthropos* 102, 1: 33-46

[This article investigates the social mechanism of witchcraft in Hwali ward in Zimbabwe. It argues that the discourse of witchcraft is a local idiom and means to explain and control modern changes. The escalating witchcraft and antiwitchcraft practices can be seen as both explanatory and instrumental. In the former capacity they explain and express discontent with the present economic and political situation in the ward. In its latter capacity witchcraft and witchcraft cleansing is inherently political and become appropriated and reinvigorated by different factions in the community in times of economic and political upheavals which are currently prevailing in Zimbabwe.]

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