

J.K. Olupona
AASR President

FROM THE CHAIR

Greetings. Our newsletter is surely becoming a medium for disseminating information, not only about events in religion but in the humanities and social sciences. The readership is growing, and we would continue to ask for your cooperation. Please give us your wholehearted support by continuing to pay your membership dues. It is also important for us to establish a solid membership list in the African countries; the Treasurer will be contacting our regional representatives to firm up plans to put in place the mechanism for doing so. One suggestion is that each country should decide on what is considered an appropriate amount of dues for its members and collect these dues to run its local activities and program. A list of fee-paying members and financial reports of its local chapter should be sent to the Treasurer. In the near future, newsletters will be sent to only the financial members.

Following the success of the AASR workshop I held in Nigeria two years ago, I will hold a similar meeting in Ghana in early August. Dr. Dovlo of the University of Ghana, Legon, is putting in place a plan for what I hope will be an eventful weekend meeting with our colleagues in Ghana. I am optimistic that a chapter representing Ghana in the Association will form very soon.

This edition of newsletter offers new and innovative ideas and programs. In addition to the book review we introduced a year ago, we are also bringing to you short essays on works on 'Africa and its Religions in Fiction'. May I also propose that in the near future we introduce similar short reviews on 'African Films' and 'Teaching Religions in Africa'? The latter will focus on how we teach religious traditions in specific universities and countries. The column may include sharing course syllabi with our members. Finally, perhaps the time has come to publish our newsletter on line. Please contact the editors if you are so inclined to assist us in this effort.



PERSONS & POSTS

Request from the Editors

AASR-members are kindly requested to notify the Editors of the AASR-Newsletter of their promotions, new posts, awards, retirement, deaths of AASR-members or notable scholars of (African) religions, or any other news item that may be included in this rubric. Please, send in these items electronically to: jgplatvoet@wxs.nl.

Elom Dovlo¹
University of Ghana

OBITUARY

Ninian Smart (1927 – 2001)

Ninian Smart, doyen among contemporary Historians of Religions, passed away on 29th January 2001. He contributed immensely to shaping methodology and its application in the scientific Study of Religions. He taught at many universities in Britain, America and Orient and was the founding Professor of Religious Studies at Lancaster University in the U.K. He later shuttled between Lancaster University and the University of Santa Barbara, California until he settled at the latter university to spend the twilight of his well-illuminated life.

A prolific writer, Ninian Smart is widely known through his books, articles and lectures. His two important books on methodology, *The Phenomenon of Religion* (1963) and *The Science of Religion and the Sociology of Knowledge* (1973) are the blue print for students of Phenomenology of Religion. He was also an editorial consultant to the British Broadcasting Corporation (BBC) on a number of its projects, thus contributing his knowledge beyond the classroom to the entire world through this popular media.

His phenomenology was comprehensive. His efforts contributed a lot to the study of religion, religious knowledge and knowledge in general. He projected religion clearly as a force in human affairs and his cross-cultural approach promoted the objective understanding of religions as a tool that unhooked lines of communication between cultures, in order to achieve world peace.

¹ Dr. Elom Dovlo was student of Ninian Smart at the University of Lancaster from 1978 to 1983.

Probably, Smart's standing is due to his equally pluralistic background. He was man of multifaceted training and he begun his academic career teaching theology and philosophy. Through service in the MI5, and his many travels, he gained experience of other religions and cultures, and was able to 'unhook' and empathise. His 'practical pluralism' is reflected in his marriage to Libushka Bariffaldi, an Italian.

At the first Religious Studies Department, established at Lancaster, he contributed immensely towards training scholars from all over the world in the scientific study of religions. At a time, there was a continuous flow of scholars from Sri Lanka (because of his earlier links with that Island) leading to a joke that the name of the University should be altered to University of 'Sri'lancaster.

Ninian Smart's influence both in the classroom and as a supervisor, in my experience was very subtle and effective. He urged his students to develop their ideas rather than dish his own out to them. A very jovial person, Ninian Smart showed concern for his students even after graduation. I still have a post card he sent me after my graduation from Lancaster wishing me well for the future. Ninian Smart planted seeds of academic scholarship, which continue to bear fruits all over the world.

MAY HE REST IN PEACE



Dr. Ogbu Kalu has been appointed the first Henry Winters Luce Professor of World Christianity and Mission at McCormick Theological Seminary. At its February 2001 meeting, Board of Trustees approved this new chair which was created through a generous grant from The Henry Luce Foundation, Inc. The chair is named in honour of Dr. Henry Winters Luce, a Presbyterian missionary in China at the beginning of the last century. His son, Henry R. Luce, co-founder and former editor-in-chief of Time magazine, was born in China during his parents' service there. Dr. Kalu is presently Professor of Church History at the University of Nigeria, Nsukka, a post he has held since 1978. Over the years he has served as visiting professor at several institutions, including the Harvard Divinity School and Center for the Study of World Religions, Bayreuth University in Germany, University of Toronto, McGill University, University of Edinburgh, University of Pretoria, and at Presbyterian Theological Seminary in Seoul, McCormick's partner seminary in Korea. He has published extensively with some 14

books (including the just completed *Power, Poverty and Prayer: The Challenges of Poverty and Pluralism in African Christianity, 1960-1996*).

Dr. Frans Wijzen, who was appointed Professor of Missiology in Nijmegen University on 1st June 2001 (cf. AASR-Newsletter 15/16: 32), delivered his inaugural address on *Missie en Multiculturaliteit* ('Mission and Multiculturalism') on 19th April 2002. In his view, scholars of missions may contribute greatly to the development of a theory on intercultural communication, and to the vigorous debate, now being waged in the Netherlands, on the multicultural society. Prof. Wijzen specialises in Christianity and Islam in Africa, and in particular in East Africa. He is also Director of the *Nijmeegs Instituut voor Missiologie* (NIM, 'Nijmegen Missiological Institute'), and of the Nijmegen Graduate of Theology. In the latter, all courses are taught in English. In 2001, 15 African students applied to be admitted to the Nijmegen Graduate School of Theology. By the 1st of September 2002 the number of African students in this school will be 30.

Dr. Abdulkader I. Tayob has been appointed to the ISIM Chair in Nijmegen University of, at Nijmegen, The Netherlands. ISIM is the International Institute for the Study of Islam in the Modern World, a new (1998) research institute for the study of modern Islam with its headquarters at Leiden University and additional chairs in Amsterdam University, Utrecht University and Nijmegen University. The appointment of Tayob is special, because he is the first Muslim scholar to be appointed to a chair in this Roman Catholic University at Nijmegen.

Apart from being a founding member of the AASR in Harare in 1992, its regional representative for Southern Africa and co-editor of the AASR-Newsletter from 1992 to 2000, and Ex Officio Member of the AASR-Executive since 2000, Abdulkader Tayob taught Religious Studies at Cape Town University since 1989, as an *Ad Hominem* Professor since 1999. He published *Islamic Resurgence in South Africa: The Muslim Youth Movement* (Cape Town: UTC Press, 1995); *Islam in South Africa: Mosques, Imams and Sermons* (Gainesville (Florida): University of Florida Press, 1999); *Islam: A Short Introduction* (Oxford: One World Press, 1999); and co-edited (with W. Weisse) *Religion and Politics in South Africa* (München: Waxmann, 1999). He was editor of ASRSA's *Journal for the Study of Religion* in the past two years.

Dr. Frieder Ludwig (Bayreuth & München Universities, and organiser, with Dr. Afe Adogame, of the conference on 'European Traditions in the Study of the Religions of Africa' at Bayreuth University, 4-7 October 2001) has been appointed Associate Professor of Mission and World Christianity

at Luther Seminary, St. Paul, Minnesota. He will begin teaching there from September 2002 onwards.

Dr. Grace N. Wamue has been promoted to Senior Lecturer in the Department of Religious Studies at Kenyatta University in February 2002.



REPORT

Grace N. Wamue
Kenyatta University

IS MY MOTHER THE BEST COOK? THREE MONTHS AT SOAS

Last year, I had the opportunity to participate in the East African Visiting Scholar's Program at the School of Oriental and African Studies (SOAS), Centre of African Studies (CAS), University of London. My stay at SOAS, from 24th September to 16th December 2001, was an overwhelming, once-in-a-lifetime experience. The three months, which initially seemed like eternity, passed by like the African wind. This was due to the rich and great academic atmosphere I found at SOAS. In particular, I acknowledge, and highly appreciate, the academic hospitality I enjoyed at the Centre of African Studies, which facilitated the writing up of my project.

I found the library my most significant resource. It exposed me to a wide range of literature, which greatly widened and enriched my academic horizon. I was busy writing up a research report on the controversial *Mungiki* community in Kenya, entitled 'The *Mungiki* Movement in Kenya: A Religio-Political Analysis' (In press with the National Council of Churches of Kenya). Both the literature and the exposure really enhanced the writing up of this project. It is certain that both my colleagues and students at Kenyatta University will benefit from my experience at SOAS. In essence, I am say-

ing that the program has not only benefited me as a person, but also my entire department back at Kenyatta University.

Besides the library and other facilities, my interaction with scholars at SOAS, both formal and informal, was quite encouraging. Worth mentioning is the rich seminar environment which enabled me to share views on issues not only in respect of the research I was carrying out, but also about other areas affecting African studies. Specifically, I benefited from Dr. Paul Gifford's wealth of experience in my subject of study. We spent much time in discussing my academic endeavours; and from Dr. Elizabeth de Michelis of Cambridge University who hosted me for a week. We talked a lot of 'women things'.

Being at SOAS also opened other avenues for me also. I was able to meet, and interact with, other scholars of African religions based in Europe. In particular, I was able to attend the following three seminars and conferences: 'European Traditions in the Study of the Religions of Africa', at the University of Bayreuth, in Germany, where I gave a paper on the 'Challenges Facing Scholars of Religion in Kenya'; 'Religion and Conflict in Africa', organised by scholars of African religions in The Netherlands; and a seminar organised by the Oxford Centre of Mission Studies at Oxford.

In all these fora, I was able to share my research findings with colleagues not only from Europe but also from Africa. I want to acknowledge all the scholars at Cambridge (Prof. John Lonsdale), Utrecht and The Hague (Dr. Henk van Rinsum, Dr. Jan Platvoet, Dr. Stephen Ellis, and Prof. Gerrie ter Haar), Bayreuth (Dr. Afe Adogame and Dr. Frieder Ludwig), who gave me the benefit of their academic insights. In particular I want to mention the kind gesture shown by Jan Platvoet and his wife, An Mercx, in sharing with me not only their residence but also in providing me with insights into Dutch culture. I confess that this kind of sharing of knowledge, whether formal or informal, was quite challenging and encouraging. Other than solidifying already existing networks, it created new ones. It is the kind of interaction that scholars from all over the world need. Such interactions enhance humanity.

In conclusion, I want to thank the entire staff at CAS (SOAS), especially the organisers of the above program. My hope is that this program will continue – and many more should be put in place – in order to bring more scholars, in particular from Africa, to the exposure and the kind of experience I went through. *Utathiyaga Oigaga no Nyina Urugaga Wega*.² Indeed, it has been worth it.

² A Kikuyu proverb that is literally translated as: 'The one who does not travel assumes that his/her mother is the best cook'. It challenges people to try new things and experiences, especially when they are self-centred, and conceited about their own environment.

CONFERENCE REPORTS

Request from the Editors

AASR-members who organise, or have recently organised, a conference on one, or some aspect, of the religions of Africa, or on their study, are kindly requested to send a report for publications in this section. Alternatively they may encourage one of the participants in their conference to do so. Please, send these reports in to: jgplatvoet@wxs.nl

Jacob K. Olupona
University of California, Davis
Terry Rey
Florida International University

FROM LOCAL TO GLOBAL: RETHINKING YORUBA RELIGIOUS CULTURE FOR THE NEW MILLENNIUM

FLORIDA INTERNATIONAL UNIVERSITY
Miami, Florida, December 9 – 12, 1999³

Overview

Over the last ten years, there has been a surge of interest the world over in Yoruba religion and the study of Yoruba religious traditions. The steady stream of scholarly and popular works on Yoruba religion—both as it is practised in West Africa and as it influences the African-based religions of the New World—suggests that Yoruba religion can no longer be confined to a provincial ethnic tradition. It has, in fact, attained the status of a ‘world’ religion. Given the recent advances of Yoruba religious scholarship in West Africa, the Americas, and Europe, especially France, Germany, Great Britain, and the Netherlands, we convened a major interdisciplinary international conference on the eve of the year 2000 at Florida International University in Miami.

The conference was sponsored by The Ford Foundation and several internal entities: the College of Arts and Science, the African-New World Studies Program, and the Department of Religious Studies. Several dozen well

³ This report was submitted to The Ford Foundation on January 10, 2001.

established and emerging young scholars from four continents met for four days to present their latest research and to examine issues central to the understanding and interpretation of Yoruba religious traditions in Africa and the African Diaspora, focusing especially on how local and global factors are shaping the nature and forms of Yoruba religion today. The conference concentrated on three broad objectives: [1] to promote the global study of Yoruba religion, [2] to appreciate the complexity of Yoruba religion, and [3] to recognise both its worldwide relevance and its contributions to scholarship in the humanities and social sciences.

The Yoruba-speaking people who founded this religious culture some two thousand years ago comprise one of the largest ethnic groups in West Africa. In Nigeria alone, where their concentration is greatest, the Yoruba number more than 40 million. Many also live in the Republic of Benin (formerly Dahomey), Togo, and Sierra Leone. Descendants of Yorubas enslaved in the trans-Atlantic slave trade from the fifteenth to the nineteenth century now live in the Caribbean and the Americas, where their religious and cultural traditions—often in combination with Native American and European American religious cultures—form a strong basis for the New World African Diaspora’s religious life. At its home base in West Africa—where Yoruba religions have encountered Islam since the fourteenth century and mission Christianity and colonialism since the nineteenth—indigenous Yoruba traditions have inexorably altered and influenced the development of these exogenous traditions and civilizations, and as with all cultures, vice-versa. Many scholars, for instance, now recognize the success of Yoruba traditional religion in domesticating Islam and Christianity, transforming these world religions into distinctive African traditions, a point verified by several presentations of this conference.

Today, Yoruba religion in West Africa and Yoruba-derived religions in the Caribbean and the Americas, are making steady inroads into diverse societies of the world. Expressed as Afro-Cuban Santeria, Afro-Brazilian Candomble, Shango tradition in Trinidad, and Vodou in Haiti, Yoruba religious conviction continues to refashion and to transform, the cultural and religious landscape of the New World. In the United States, Yoruba-derived Orisha tradition is becoming an alternative religion and sacred devotional practice for thousands of African Americans and a growing number of European Americans. For almost a century this very rich tradition constituted significant scholarship in the humanities and social sciences; in African, Caribbean and American Studies; and in artistic and literary creativity and criticism. Yoruba religion has, for example, become a central reference point in the works of literary authors all over the world. The beginning of a millennium, therefore, provides an ideal time for rethinking the nature, intensity, and trajectory of Yoruba religious values in what is deemed spiritual, sacred, and holy.

Themes and Concerns

Because the burgeoning scholarly interest in Yoruba religion in Nigeria and abroad suggests its increasing local and global significance, it is crucial for scholars to look at larger structures that shape both local and global contexts in which people live and practice their religions. Undoubtedly, meanings exist within local contexts that are unaffected by globalization; yet global factors must also be considered in themselves and in their interaction with local contexts. Among other effects, globalization has socio-economic significance, including, on the one hand, the flow of culture, people and ideas from place to place, and, on the other, the political economy of technological advancement and communication systems that bring people closer to one another.

The cliché that the world is a global village rings especially true for Yoruba indigenous tradition. Both the uses and the meanings of the concept of globalization were explored at this conference, particularly as they pertain to the African Diaspora, clearly a central piece to the globalization puzzle. Debate was especially lively concerning the issues of gender and representation in Yoruba religion and Yoruba studies. Diaspora studies tend to focus largely on identity formation, although often failing to recognise the significance and importance of commodification in the emergence of cultures in the Diaspora. The commodification of ideas and people continues to influence interpretations of Yoruba religion in the New World. Many conferees shed fresh and vital light on the implications of commodification of knowledge about Yoruba religion and culture in the Afro- Atlantic world.

Well in advance, presenters were asked to orient their presentations in line with three main questions: (1) What are the dominant, normative, and essential components of the Yoruba religious tradition in which meaning takes place? (2) What kinds of texts continue to legitimize Yoruba religion in its local and broader contexts of the Diaspora? (3) How are these texts validated, contested, and manipulated by practitioners and various agents?

Presenters raised provocative questions about the applicability of knowledge derived from critical analyses of Yoruba tradition, and they examined the relevance of indigenous categories, hermeneutical models, and epistemologies for explication of new ideas and symbols within the tradition. Collectively, presenters also provided a description and critique of Yoruba religious studies with reference to their chosen topics, and addressed, among other questions, the following issues: (1) What is the foundation for new paradigms and discourses that will advance new scholarship in Yoruba religious studies? (2) What questions has existing scholarship already sufficiently addressed? (3) What contributions can the study of Yoruba religion make to African Diasporic studies, cultural studies, and religious studies?

The conference clearly achieved its initial goal, which was to bring together a critical corps of scholars to examine relevant paradigms and discourse, with the aim of charting new directions for future scholarly work. Various participants called the event ‘absolutely wonderful’, ‘a truly diverse and stimulating conference’, and ‘one of the best, if not the best conference of the century’. At this important gathering, rich and engaging dialogue took place between traditional Yoruba scholars and intellectuals and scholars in the European American tradition on theoretical and substantive issues relevant to the local and global dimensions of Yoruba religious culture.

Related Achievements

Besides the fruitful networking opportunities that this gathering provided and the immediate rewards of the high quality scholarly engagement that characterised the entire event, perhaps the most impressive achievement derived from this conference is well underway. Measures have been taken to achieve the second goal of this conference, the broader presentation of both the groundbreaking research of our distinguished contributors and the fruits of our conference dialogue. An edited volume, tentatively titled *Orisha Devotion as World Religion: The Globalization of Yoruba Religious Culture* will be published by The University of Wisconsin Press., Madison.

Given the matchless collective breadth and depth of Yoruba religious scholarship of the contributors to this volume—among whom are counted a Nobel laureate, as well as anthropologists and historians from the world’s finest universities, together with the fresh insights and energy of younger scholars from several countries—we are confident that this book will be received as nothing short of a landmark text in Africana studies, and is destined to make a considerable impact in several other disciplines as well. Historians of religions, for instance, focused great attention on the dynamics at play in the emergence of world religions such as Buddhism and Christianity. Since this volume explores such dynamics while its subject is in the initial stages of being perceived as the world religion it is, the volume promises to cast new theoretical light on the globalisation of these ‘older’ world religions. Scholars in the emerging field of cultural studies will likewise explore this text with much profit, since taken as a whole this text will contend with questions of acculturation, assimilation, cultural collision, and diffusion.

More precisely, this volume will take its place as a seminal work in the growing field of Atlantic World studies, obviously with emphasis on, though not limited to, religion in the African and African Diaspora experience. Although this field has produced important books that look generally at the influence of Africa and Africans in the Americas, or at the broad contributions of Africans from select regions or ethnic groups to the emergence of western Atlantic civilization, *Orisha Devotion as World Religion* is uni-

que in that it looks at one people, the Yoruba, their original religious culture, and its expansion across the Atlantic and throughout the world. In effect, this volume amounts to the first multidisciplinary, multi-focal discussion on comprehending and recognizing world religious traditions. As such, it should attract a readership beyond universities and among the tens of millions of people throughout the world who are devotees to the Orishas.

Presently, we expect the following essays to be included in *Orisha Devotion as World Religion*:

- = 'Introduction: The Globalization of Yoruba Religious Culture', by Jacob K. Olupona (University of California, Davis) and Terry Rey (Florida International University)
- = 'Who was the First to Speak: Ifa Sculptural Repertoire and Oratory', by Rowland Abiodun (Amherst College)
- = 'Associated Places and Objects of Certain Yoruba Deities: Historicity in Yoruba Religious Traditions', by C.A. Adepegeba (University of Ibadan)
- = '*Ipo Rere Na Li Aye*: Earth is Place of the Good I speak of', by Akisola Akiwole (Obafemi Awolowo University)
- = 'The Pathways of Ochun: The Synergy of a Cultural Ideology', by Deidre Badejo (Kent State University, Kent, Ohio)
- = 'From Oral to Digital: Rethinking the Transmission of Tradition in Yoruba Religion', by George Brandon (City University of New York)
- = 'Yoruba Sacred Songs from Brazil: Ritual and Historical Restraints on Aesthetic Expression', by Jose Jorge Carvalho (University of Brasilia, Brazil)
- = 'Normalizing Practices and Ritualizing Acts: the Mapping of the Yoruba Transnational Identities', by Kamari Clarke (Yale University)
- = 'Moral Epistemology: Interrelations of the Epistemic, the Moral, and the Aesthetic in an African Culture', by Barry Hallen (Morehouse College, Atlanta)
- = 'Man in the "City of Women"', by J. Lorand Matory (Harvard University)
- = 'Oshun Traditions in the Americas', by Joseph M. Murphy (Georgetown University, Washington D.C.)
- = 'In What Tongue?', by Sope Oyelaran (Winston-Salem State University)
- = 'The Tolerant Gods', by Wole Soyinka (Emory University, Atlanta)
- = 'A Prolegomenon to a Philosophy of African Religion', by Olufemi Taiwo (Loyola University, Chicago)
- = 'The Dynamic Influence of Cubans; Puerto Ricans and Afro-Americans in the Growth of Ocha in New York City', by Marta Moreno Vega (Baruch College, New York)
- = 'Yoruba Religion and Globalization: Some Reflections', by Olabiyi Yai (University of Florida & Benin Delegation to UNESCO, France)
- = 'Yoruba/Catholic enculturation in Cuba, Miami and Nigeria', by Juan Sosa (Catholic Archdiocese of Miami)
- = 'Mito, Memoria e Historia. A Musica Sacra Xango no Brazil' (Myth, Memory, and History: The Sacred Music of Shango in Brazil), by Jose Flavio Pessoa de Barros (State University of Rio de Janeiro, Brazil)
- = 'Meta-cultural Processes and Ritual Realities in the Pre-Colonial History of the Lagos Region', by Sandra T. Barnes (University of Pennsylvania)

- = 'Axese, rito funerario na religiao do orixas no Brasil: constiticao, significado e tendencias' (Funeral Rites in the Orisha religion in Brazil: Constitution, Significance, and Recent Tendencies), by Reginaldo Prandi (University of Sao Paulo, Brazil)
- = 'Historicizing the Oyotunji African Village', by L. Ikukomi Djisovi Eason (Bowling Green State University, Bowling Green, Ohio)
- = 'Celluloid Spirits: White Fear and Black Gods in Film', by Elizabeth McAllister (Wesleyan University, Middletown, CT)
- = 'Religious Encounter in South-western Nigeria: The Domestication of Islam Among the Yoruba', by H. O. Danmole (University of Ilorin, Nigeria)
- = 'Santería in the 21st Century', by Mercedes Sandoval (Miami Dade Community College, Miami)
- = 'Queen, Mother, Witch: Change and Continuity of Yemoja Art and Ritual in the Yoruba Diaspora', by Mikelle Omari-Tunkara (University of Arizona, Tucson)
- = 'Current Evolution of Haitian Vodou in the Context of Globalization', by Laennec Hurbon (Université Quisqueya, Haiti & Centre National de Recherche Socio-scientifique, France)
- = 'Twice Told Tales: Yoruba Religious and Cultural Hegemony in Benin and Nigeria', by Flora Kaplan (New York University, New York)
- = 'Clearing New Paths into an Old Forest: Aladura Churches in Europe', by Afe Adogame (Lagos State University, Nigeria/University of Bayreuth, Germany)
- = 'Postscript', by John Pemberton III (Amherst College, Amherst)

Henk J. van Rinsum
Utrecht University

RELIGION AND CONFLICT IN SUB-SAHARAN AFRICA

From 28-30 November 2001, an International Conference and Expert Meeting on 'Religion and Conflict in Sub-Saharan Africa' was held under the auspices of the Anthropology Department of Utrecht University, and the Chair in Religion, Human Rights and Social Change at the Institute of Social Sciences (ISS) in The Hague, the Netherlands. The main organisers were Prof. Dr. Gerrie ter Haar (ISS) and Dr. Walter van Beek (Utrecht University).

The main purpose of the conference was to explore the role of religion, or religious belief, in situations of conflict in Africa and to consider its effects on development-related processes in that continent. This was done in a problem-oriented manner. In consultation with the Southern Africa Division of the Dutch Ministry of Foreign Affairs, the focus was on the link between religion and conflict, including possible processes of reconciliation. As a re-

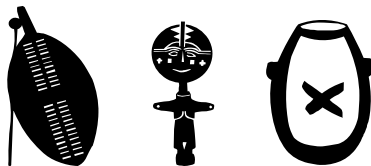
sult, the conference proved to be a fruitful mix of scholarly debate and policy-relevant discussions.

Nearly all speakers came from Africa, most of them working in African universities. They were dr. Tharcisse Gatwa from Rwanda; dr. Umar Danfulani from Nigeria; dr. Elom Dovlo from Ghana; prof. Thias Kgatla from South Africa; prof. Christo Lombard from Namibia; dr. Idris Salim El Hassan from Sudan; and dr. Grace Wamue from Kenya.

In addition to the papers read by these African scholars, there were three workshops on 'Religion and Conflict' in respectively West Africa, East & Central Africa, and Southern Africa. And three more on 'Religion as a source of conflict', 'Religion as a background to conflict', and 'Religion as a resource for peace'. After the conference an expert meeting was held with representatives of the Ministry of Foreign Affairs. It provided a practical follow-up to the Conference.

The discussions in the workshops cannot be easily summarised as they did have a wide scope (religion and ethnicity, Christian-Muslim conflict, religion and processes of reconciliation). However, there was a topic that came up in many discussions during the conference, i.e. the present and future positions of youth. According to many participants, the key problem for many parts in Africa is whether society will be able to offer perspectives of hope to young people. If not, growing frustration and conflict (also in the guise of religious fundamentalism) will be the gloomy future. Many participants in the discussions, therefore, underlined the importance of education, including religious education. This may require a dialogue with churches and other religious institutions.

The conference started ill-starred as one of the main organisers, Walter van Beek had a serious car accident prior to the conference. In addition, the logistics of the conference were severely hampered by the prolonged train strikes in the Netherlands at the time of the conference. Despite these setbacks, the conference proved to be a very fruitful meeting, due especially to the presence of so many participants from Africa. An edited book will result from the conference and the expert meeting.



PURITY, POWER & PRAISE A SYMPOSIUM AT PRINCETON

On 22nd February 2002, a symposium was held at the Center for the Study of Religions at Whig Hall, Princeton University, on 'Purity, Power & Praise: Revisioning Women's Religious Roles in Africa and the African Diaspora'. Two papers were presented and discussed. One was by Anthea Butler (Loyola Mary Mount University & Princeton University). Its title was: 'World Rejection, World Reforming: Church Mothers, Education and the Club Movement'. The other paper was by Deidre Crumbley (North Carolina State University & Princeton University). Its title was: 'Patriarchies, Prophets and Procreation: Exploring Sources of Gender Practices in Three African Churches'. The meeting was co-sponsored by the Program in African Studies, and the Program in African American Studies, and funded by the Ford Foundation.



CONFERENCES AHEAD

Request from the Editors

AASR-members as well as members of other IAHR affiliates, especially those in Africa (NASR, EASR, ASRSA), but also those in Europe and North America, are kindly requested to send in the particulars of future congresses, conferences, symposia, seminars and workshops for notification in this rubric **as early as is possible, preferably more than a year ahead of the gathering**. Calls for papers and other news about scholarly gatherings of interest to AASR-members often reach us too late, for the production, shipment and distribution of the AASR-Newsletter takes several months. By the time AASR-members read the announcements below, most of them either have already taken place, or are to take place that soon that it is too late to register, prepare a paper, find the money to travel, etc.

ISSUES IN THE PRACTICE
OF RELIGION IN NIGERIA
23RD NASR ANNUAL CONFERENCE,
14-18TH OCTOBER 2002
BENUE STATE UNIVERSITY, MAKURDI, NIGERIA

The 23rd Annual Conference of the Nigerian Association for the Study of Religions (NASR) will be held from 14 to 18 October 2002 at Benue State University, Makurdi, Nigeria. The conference theme to be discussed will be: Issues in the Practice of Religion in Nigeria. It is to be divided into the following sub-themes: 1. Religion and Social Integration; 2. Religion and Conflict Resolution; 3. Utilisation of Religion for Unity in Nigeria; 4. Religion, Understanding and Co-operation; 5. Universality of Ethical Values; 6. Manipulation of Religion in Nigeria; 7. Similarities of Religion in Nigeria; 8. Commercialisation of religion in Nigeria. It is expected that abstracts reach the NASR Secretary before 30th August, 2002.

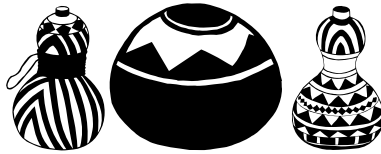
AASR WORKSHOP
THE STUDY OF RELIGIONS IN GHANA
10-11 AUGUST 2002, LEGON, GHANA

Dr. Elom Dovlo, (informal) AASR-Representative for Ghana, will convene a workshop in the University of Ghana, Legon, on 10-11 August 2002 on the occasion of the visit of prof. Jacob K. Olupona, AASR President, to Ghana. The theme of the workshop will be: The Study of Religions in Ghana.

ASRSA ANNUAL CONFERENCE
21-22ND JUNE 2002
DURBAN, SOUTH AFRICA

The Association for the Study of Religion in Southern Africa (ASRSA) will hold its 2002 conference in Durban, South Africa, at the Botanical Gardens on 21st and 22nd June 2002. In January 2002, ASRSA Secretary, Michel Clasquin, invited submissions for papers to be read on the following subjects: 1. Religious education; 2. Religion and war, fundamentalism, human rights; 3. Religion in a diasporic situation. Graduate students were also in-

vited to attend and give shorter papers on their research. Non-members were also welcome to attend. For further information, contact Michel Clasquin at: clasqm@mweb.co.za; or at: clasqm@mweb.co.za/unisa.ac.za; or visit the website: <http://www.geocities.com/clasqm>



Research Network on New Religions
(RENNER)

NEW RELIGIONS & GLOBALIZATION: THEORETICAL & METHODOLOGICAL PERSPECTIVES

Ebeltoft, Denmark, September 23-26, 2002

The Danish Research Network on New Religions (RENNER) will host a conference on 'New Religions and Globalization: Theoretical and Methodological Aspects' at Ebeltoft, Denmark from 23 to 26 September 2002. RENNER invites leading scholars in the history of religions, theology, sociology of religion, psychology of religion, and other disciplines in the humanities and social sciences to contribute their reflections on important aspects of globalization processes with regard to new religions and new religiosity.

Theme of the conference

Globalization is currently a pivotal theme in cultural studies whether approached as a reflection of world economy and power dynamics, new possibilities of communication and cultural exchange in the light of mass media and technology, increased cultural plurality following migration, or as a combination of any of these. The process of globalization and its influences on cultural dynamics raise questions of vital importance for various disciplines in cultural studies. The study of religion is one such discipline that is

trying to deal with the challenge of globalization in its theoretical and methodological reflections.

Religious ideas, practices and ways of organizing and communicating are (and have always been) constantly in the process of finding their place between continuity and change, between being transformed and innovated, and yet claiming to be traditional and original. However swiftly the world seems to be changing, groups and individuals continuously attempt to produce more or less coherent worldviews, organize themselves accordingly and communicate with the world at large. Many new religions are, or claim to be, deeply rooted in a local tradition or cultural environment while others seem to identify themselves as global and transcultural. In fact, the rise and spread of many new religions and new religious movements seems to be closely identified with globalization. No religion, however, is without local roots, and, equally, no religion is separate from global development. Approaching the study of new religions by means of globalization theories and methodologies will hopefully function as a platform for meaningful exchange between scholars.

The conference will consist of 6 sessions introduced by keynote speakers who are specialists in the topic of their session.

= *Session 1: Globalization Theories Evaluated*

Different theories on globalization processes and consequences have produced different tools and approaches. This session will evaluate the different theories and methodologies in terms of their adequacy and productivity in the study of new religions.

= *Session 2: Globalization Organization and Religious Mobility*

How does globalization influence the organization and management of new religions and how can these issues be studied? Globalization has added new perspectives to the study of religious mobility, be it a result of migration or because ideas, practices and traditions 'migrate' out of their original contexts and are transformed and innovated by new practitioners in new cultural contexts. In this session, theories on religious mobility will be explored as well as the interrelatedness of local and global culture, center and diaspora, networking, religious centers without physical location, and changes and innovations in the organization and management of new religions.

= *Session 3: Global Technology and Mass Media*

Some of the issues that characterize globalization and religion, in a number of theoretical perspectives, are the influence of new technology and mass media. This session focuses on the new media and the new modes of communication that seem to influence religions and religious activities.

= *Session 4: Religious Interaction in a Global Context*

In a globalized world, where migration, for instance, leads to the meeting and confrontation of religions, how do religious individuals and groups interact? Multiculturalism is a growing factor in many countries with the result

that new communities and new religions (or old religions in new cultural and geographical settings) challenge the 'old order'. This plural situation affects the interaction of religious groups and individuals, ranging from confrontation to interreligious dialogue and, in some cases, symbiosis. This session will deal with theoretical consequences and models.

= *Session 5: Globalization in Historical Perspective*

While some scholars see globalization as a modern, or even postmodern, cultural phenomenon, others claim that globalization premisses and processes have a long history. What constitutes globalization in a historical perspective and when can a cultural, social, or religious phenomenon be said to be influenced by such premisses and processes? Are there historical periods which give us an analytical advantage in the study of new religions and globalization?

Call for papers

We invite scholarly contributions to the above mentioned topics. Even though papers do not necessarily have to be theoretical treatises, they should address the theoretical issues and methodologies of the topic chosen. Purely descriptive papers will not be accepted. Please send the preliminary title of your paper, an abstract (max. 20 lines), and a brief CV (max. 5 lines) by email to the following address: Refslund@teologi.au.dk The deadline is March 15, 2002. Registration and further information may be found at the RENNER website: <http://www.teo.au.dk/html/renner>

You may also contact: Prof. Armin W. Geertz, Department of the Study of Religion, University of Aarhus, Faculty of Theology, Taasingegade 3, DK-8000 Aarhus C, Denmark; e-mail: geertz@teologi.au.dk

BASR ANNUAL CONFERENCE 2002

RELIGION AND THE STATE

9-11 September 2002

The British Association for the Study of Religions (BASR) will hold its 2002 Annual Conference at the Department of Theology and Religious Studies of the University of Surrey, at Roehampton, London SW15 5SL, UK. Its theme is 'Religion and the State'. It is intended that the theme be interpreted in the broadest possible way and be studied in interdisciplinary and multidisciplinary manners. This may include a focus on areas such as civil religion, education, civil liberties and human rights, civil disobediences, international and local politics, establishment and state involvement with religions in historical and contemporary contexts. The keynote lecture, on *Mul-*

ticalturalism, Muslims and the British State, will be delivered by Prof. Tariq Modood (Bristol University).

Papers and reports of work in progress may be offered till 1 May 2002 to the Organiser of this conference: Marion I. Bowman, Religious Studies Department, The Open University, Walton Hall, Milton Keynes, MK7 6AA, UK; e-mail: M.I.Bowman@open.ac.uk Postgraduates presenting papers or work in progress reports may apply for a student bursary. Six bursaries are available. Details how to apply may be obtained from the Organiser of the conference, to whom applications must be sent before 1 May 2002. The draft programme may be seen on: www.basr.org.uk. The BASR 2003 Conference will be held in Chester from 15 to 17 September.

EASR CONFERENCE, PARIS, 11-14.09.02

MONOTHEISM: DIVERSITY, EXCLUSIVISM OR DIALOGUE?

The European Association for the Study of Religions (EASR) will hold its annual conference in Paris from 11 to 14 September 2002 in association the Société Ernest Renan (the French IAHR-affiliated association of scholars of religions) on 'Monotheism'. For further information, contact Prof. Charles Guittard, Deputy General Secretary of the Société Ernest Renan, 1 rue Monticelli, 75014 Paris, France; e-mail: chaguittard@aol.com.

The 2003 EASR Conference will be held in Bergen, Norway from 8 to 11 May 2003. Its topic will be: *Globalisation and Localisation*. For further information, see: WWW.EASR.DE.



Department of the Study of Religions
Bath Spa University College

AFRICAN AND AFRICAN-DERIVED RELIGIONS CONFERENCE

BATH, UK, 8-11 SEPTEMBER, 2003

Venue

The beautiful city of Bath is a world heritage city, and by common consent one of the loveliest in Britain. The larger campus, at Newton Park, is set in an historic landscape (sculpted by Capability Brown) four miles west of Bath and is leased from the Duchy of Cornwall (Prince Charles). Delegates will be housed in en-suite rooms on the estate. There are regular buses to and from Bath city centre, and there will also be a guided tour of Bath during the conference.

Proposed Panels

The proposed panels are the following: African Religions in the History of Religions; Methodology in the study of African Religions; African Traditional Religion(s); African New Religious Movements; Afro-Latin Religions; Afro-American Religions; African Christianity; African Islam and Islam in Africa; African Religions, Ethics, and Nature; African Religions in Religious Education: Schools, Further & Higher Education; African Religions in the Diaspora; African Religions, Modernism, post-Modernism, and World religions

Proposals for Papers

should be sent to the Conference organiser, Dr Richard Hoskins, by e-mail: r.hoskins@bathspa.ac.uk, or by post to: Dr Richard Hoskins, Senior Lecturer in the Study of Religions, Bath Spa University College, Newton Park, Newton St Loe, Bath, BA2 9BN, UK. It is intended that Papers will be published in a Symposium. It is also hoped that we will secure funding to enable African scholars to attend.

Accommodation

All delegates will be housed in en-suite rooms on the beautiful Duchy of Cornwall estate at the Bath Spa University College Newton Park site. Full board including en-suite room, breakfast, morning coffee, lunch, afternoon tea, and dinner will be in the region of £150.

Getting there

Bath is extremely well served by transport infrastructure. *By air:* Bristol International Airport is 20 minutes from the conference venue. The airport has daily flights to Amsterdam, Paris, and a large number of other airports in Europe. The conference will provide transport to and from the airport. There are regular buses direct and trains (via Reading or London) from London Heathrow Airport. *By train:* Bath is on the main London high speed route to south Wales and the south West, with several trains an hour. The journey takes just 90 minutes from the centre of London by train. *By car:* Bath is situated just south of the M4, and the Bristol M4-M5 hub linking with the whole of the United Kingdom. *By coach:* Bath is served by National Express coaches linking a number of cities, including London and Bristol, as well as London Heathrow airport.

Enquiries

All enquiries regarding the Conference, including Proposals for Papers, are to be directed to Dr Richard Hoskins; e-mail: r.hoskins@bathspa.ac.uk; telephone 0044 (0)1225 875426.



AASR-REGISTER OF MEMBERS 2001 UPDATES

Request from the Editors

AASR-Members have received the AASR-Register of Members 2001 together with the AASR-Newsletter 15/16 (May-November 2001). Many of its entries were incomplete, out of date and/or incorrect. All members are, therefore, kindly but urgently requested to check their own entry carefully and to send in the details, which need to be complemented, updated or corrected, by e-mail: jgplatvoet@wxs.nl. These will be published as updates in the next AASR-Newsletters and stored for new editions of the AASR-Register of Members, electronic and, in 2004, in printed form.

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8. = 1996, 'The Role of the Church in Sex Education', in K. Musimbi & N. Nyambura (eds.) 1996, *Groaning in Faith: African Women in the Household of God*. Nairobi: Acton Publishers.
= 1999, 'The Impact of Aids Epidemic In Africa and the Christian Response', in M.N. Getui & E.A. Obeng (eds.) 1999 *Theology of Reconstruction: Exploratory Essays*. Nairobi: Acton Publishers

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 = 2002, 'African Independent Churches'; 'Aladura'; 'The Celestial Church of Christ'; 'The Brotherhood of the Cross and Star'; 'Ngunzism'; 'Kardecism'; 'Kimbanguism'; 'Zion Christian Church'; 'The Nazareth Baptist Church', in *The Encyclopaedia of New Religious Movements and Alternative Spiritualities* (Lion Publishing, 2002).
 = 2003, 'African New Religious Movements and Nature'; 'Shapeshifting'; (with Faith Warner), 'African Religions and Nature Conservation'; 'Religious Attitudes to Biodiversity in Equatorial Africa'; 'Kimbanguism and Nature', in *The Encyclopedia of Religion and Nature* (2003).

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10. = 1990, *Les usages funéraires et la mission de l'Eglise : Une étude anthropologique et théologique des rites funéraires au Rwanda*. Kampen: Kok (ISBN 90 242 3320 8; PhD thesis, Free University Amsterdam).
 = 1999, 'Religion in Rwanda after the Genocide', in: *Studies in Inter-religious Dialogue* 9, 2: 56-177.
 = 2001, 'Credal Hymns as Summa Theologiae: New Credal Hymns in Rwanda after the 1994 war and genocide', in *Exchange* 30, 3: 256-275.

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10. = 1996, *The Missionary Movement in Christian History*. Maryknoll (N.Y.): Orbis; Edinburgh: T&T Clark.
- = 1996, (with Christopher Fyfe) *African Christianity in the 1990s*, Edinburgh: Centre of African Studies
- = 2001, *The Cross-Cultural Process of Christian History*. Maryknoll (N.Y.): Orbis; Edinburgh: T&T Clark.

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10. = 1996¹, 2000⁷, *Money and Missions: Affluence as a Western Missionary Problem*. Maryknoll (N.Y.): Orbis Books; New Delhi: Intercultural Publications.
- = 2001, 'Contextualizing Theological Education and Mission outside the United States', in Jose Varickasseril & Mathew Karaipuram (eds.) 2001, *Be My Witness: Essays in Honour of Dr. Sebastian Karotempel SBD*. Shillong (India): Vendrame Institute Publications & Don Bosco Centre for Indigenous Cultures, 77-87.
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- = 1999, 'The Dictionary of African Christian Biography: A Proposal for Revising Ecclesiastical Maps', in *Missiology: An International Review* 27, 1: 71-83.

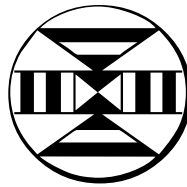
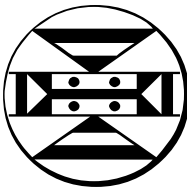
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10. = 1996, *Women of Fire and Spirit: History, Faith and Gender in Roho Religion in Western Kenya*. New York: Oxford University Press.
 = 1998, 'Founders and Foundresses: Revising the History of an African Independent Church', in *Religion* 28: 393-404.
 = 1999, 'Christianity: Independent and Charismatic Churches in Africa', in Anthony Appiah & Henry Louis Gates, Jr. (eds.) 1999, *Africana: The Encyclopedia of the African and African American Experience*

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Jonathan J. Bonk
DACB Project Director

PROJECT LUKE

The twentieth-century growth and character of Christianity in the Southern continents generally and in Africa particularly are without historical precedent. Yet the story of the Church in Africa continues to be told as though it were simply a footnote to the story of European tribes. Information on indigenous evangelists, catechists and Christian leaders most vitally involved cannot be found in standard reference works or textbooks, and the 'Acts of African Apostles' is in danger of being lost to historical memory. The *Dictionary of African Christian Biography (DACB)*, sometimes referred to as 'Project Luke' (cf. Luke 1:1-3; Acts 1:1-2) constitutes a significant first step toward ensuring that this essential record is preserved for future generations. The Overseas Ministries Study Center (OMSC) has committed itself to serve as host and facilitator of the *DACB* and Project Luke.

A DICTIONARY OF AFRICAN CHRISTIAN BIOGRAPHY

An international team of scholars and church leaders is now engaged in the creation of the *DACB*. Broadly inter-confessional, historically descriptive, and exploiting the full range of oral and written records, the *DACB* will cover the whole field of African Christianity from earliest times to the present, over the entire continent. It is being produced electronically in English and translation of the website into French has recently begun with plans for translation into Portuguese, Swahili and Arabic. As a database, the *DACB* constitutes a uniquely dynamic way to maintain, amend, expand, access, and disseminate information vital to an understanding of African Christianity as something more than simply a footnote to the story of European tribes. Being non-proprietary, it is possible for material within it to be freely reproduced anywhere in Africa in printed form. Being electronic, both on the World Wide Web and in an annually updated CD-ROM version, the material will be accessible to readers around the world. The second annual CD-Rom version of the *DACB* website was published in January 2002.

ONGOING DACB WORK

The first four of my trips to Africa as DABC Director took me to Kenya (1999), Ethiopia (2000), Tanzania and Zambia (2001), and Ghana (2002). Nigeria is my contemplated destination in February of 2003. As a direct re-

sult some forty seminaries and universities are now registered as official participating institutions and a steady stream of biographical material is now being received. My trip to Zambia in 2001 led to an exciting development: the creation of a DACB Africa office in Lusaka, Zambia which is now the administrative and promotional center for DACB activities in Kenya, Tanzania, Uganda, Malawi, Zambia, Zimbabwe, Botswana, Namibia, Swaziland, Lesotho and South Africa. The New Haven DACB office, fully equipped since January 2000 and staffed since October 2000, is located at the Overseas Ministries Study Center. It is hoped that four more DACB offices will be established in Africa to facilitate the collection and translation of stories in French, Portuguese, Swahili and Arabic

Stories from across Africa are being actively solicited. The aim is to generate a total of three thousand stories by the year 2011. It is the intention of the editors to make all of these stories available in English, French, Portuguese, Swahili and Arabic.

If you would like further information on DACB, please contact:

Prof. Jonathan J. Bonk, Project Director, or Michèle Sigg, Project Assistant, Overseas Ministries Study Center, 490 Prospect St., New Haven, CT 06511-2196, USA; Phone: +1 (203) 624-6672; Fax: +1 (204) 865-2857; e-mail: DACB@OMSC.org. Or visit the website: www.dacb.org



SCHOLARSHIPS & FELLOWSHIPS

Request from the Editors

AASR-members, and all other scholars of religions, who are aware of scholarships, fellowships and other opportunities for (collaborative) research in the study of religions, which may be of interest to AASR-members, are invited to send them in electronically (jgplatvoet@wxs.nl) for notification in this rubric.

GENDER AND RELIGION RESEARCH CENTRE, DEPARTMENT OF THE STUDY OF RELIGIONS, SOAS, LONDON, UK

The Gender & Religions Research Centre (GRRC) is based in the Department of the Study of Religions at the School of Oriental and African Studies (SOAS) in the University of London. It was established in September 2001 in order to promote the cross-cultural study of gender and religion. It offers a chance for the Department to capitalise on a rapidly growing research area, to take advantage of the unique strengths of SOAS, to develop related postgraduate programmes, and to enhance its international profile. The Director of the Centre is Dr Julia Leslie who has been very active in encouraging greater attention to gender theory across the disciplines represented at SOAS.

Interest in gender research permeates the School and is reflected in staff expertise in virtually all departments. Attention to the area of gender and religion is increasing year by year among research students in the department. It is worth noting that the Centre intends to focus on the study of gender rather than the study of women, and aims to be inclusive of male scholarship in this area.

GRRC Activities

Attention has been paid in the first year to raising the profile of the Centre, and establishing some core activities. A weekly research seminar with contributions from research students, colleagues and invited speakers has been very successful in terms of numbers attending and the quality of the papers presented. An inaugural public lecture by Professor Wendy Doniger, University of Chicago, was held on May 8th [2001] at SOAS. Another important event for the Centre will be a conference in November (5-7th) [2001] on the theme of 'Damaged Bodies: Gendering Identity in Religious Discourse'. In

addition, a popular list-serve (religion-gender@jiscmail.ac.uk) has been set up with members from many universities throughout the world. Plans are currently being developed to run a number of themed workshops on a variety of contemporary topics, which will give rise to a series of edited volumes. Future plans include the establishment of a peer-review journal, the publication of an Occasional Papers Series, and the creation of a library devoted to the study of gender and religions.

If you would like further information on the Centre, please contact Dr Julia Leslie (jl6@soas.ac.uk), or the Centre's Research Assistant, Sîan Hawthorne (gender_religion@hotmail.com). A website for the Centre will soon be accessible from the Department of the Study of Religions site: <http://www.soas.ac.uk/Religions/home.html>

BOOK REVIEWS

Call for Reviews

The AASR-Newsletter Editors would like to develop the AASR-Newsletter into a forum for reviewing publications and research reports on the religions of Africa, in particular those published in Africa itself. They therefore solicit reviews (of about 1000 words) from AASR-members anywhere, but especially in Africa. Four categories of research findings on the religions of Africa – indigenous, Christian, Muslim, Hindu, Buddhist, and other – may be reviewed.

One is **proceedings** of conferences, in which religion in, and the religions of, Africa were discussed, in particular of AASR-, EASR-, ASRSA-, NASR-conferences and symposia in Africa and elsewhere, and those in which many AASR-members participated. Another is **monographs** on any specific religion, or religious subject, in Africa south of the Sahara, in particular those published in Africa. A third is **PhD (and other) theses on religion in, and the religions of, Africa in Departments of Religious Studies, History, Sociology, (Social and Cultural) Anthropology, and Psychology in Africa and elsewhere**. A fourth category is **special issues of journals and edited volumes** devoted to a particular topic in the Study of the Religions of Africa.

Special attention is asked for **PhD theses**. PhD dissertations defended in the universities of continental Europe must be published and are, therefore, often brought to the attention of a wider scholarly audience through reviews. Those defended in universities in Africa, UK, USA, etc., which follow the Anglo-Saxon university tradition, are as a rule not published – except for the few that are reworked for a 'commercial' edition, often several years after their having been defended. They are, therefore, hardly ever brought to the attention of other scholars. As a result, much valuable research remains locked up forever in the libraries of the universities at which the theses were defended, being present there, moreover, usually

through one copy only. This research by young upcoming scholars on the religions of Africa in Anglo-Saxon universities, therefore, never gets the attention it deserves.

To remedy this situation, Heads of Departments are urged to send in lists of theses (Ph.D, MA, BA.Hons) on/in (the) religion(s) in/of Africa, accepted in their departments, for publication in this rubric in the AASR-Newsletter. Likewise, Supervisors of PhD theses, and the Ph.D candidates themselves who have successfully defended their thesis, are requested to send in a 1000-word summary of their Ph.D research. These, and other, reviews may be sent by e-mail to <jlplatvoet@wxs.nl>.

J.G. Platvoet
AASR-Newsletter Editor

ENSLAVING DEFINITIONS A REVIEW

Henk J. van Rinsum, *Slaves of Definition: In Quest of the Unbeliever and the Ignoramus*. Maastricht (The Netherlands): Shaker Publications, 2001, 189 pp., ISBN 90-423-0153-8 (= Ph.D thesis, Utrecht University, May 17, 2001).

The main subject of this PhD dissertation is the critical examination of the history of the study of the indigenous religions of Africa by European scholars, missionary and anthropological. As such, it is a stimulating exercise in 'reflexivity' for methodological purposes. 'Reflexivity' is 'bending back upon oneself', either on the history of one's discipline, or on the contributions an author is making to it himself, or herself, for the purpose of uncovering the mechanisms, which cause it to serve other purposes than scholarship's manifest aim: the production of disinterested knowledge. These mechanisms typically originate in the research contexts, political, colonial and/or post-colonial, religious, institutional, and other, by which both the researcher and his, or her, research are constrained and shaped. As such, these mechanisms operate mostly without the scholar being aware of them, for the 'ulterior motives' of these mechanisms are usually well hidden beneath a scholar's honest quest for objectivity. The reflexivity by which they are uncovered is, therefore, often both a guilt-ridden analysis of a disciplinary tradition in scholarship, demythologising its past 'achievements', and a soul-searching exercise in methodological purism on the part of the 'reflexive' scholar. He, or she, anxiously examines to what ulterior purposes and interests his or her own attempts at dispassionate research are deflected by some of the contextual constraints on one's academic work.

Both the critical examination of the past of the study of the religions of Africa by European scholars, and doubts in respect of the validity of one's

efforts, are apparent in this thesis. Its author served for many years in the administration of Utrecht University as a staff officer for international relations, in particular with universities in Southern Africa. The structure of his thesis is a bit odd, because the author availed himself of the option that articles, published in refereed journals or accepted for publication, may be compiled into a PhD thesis, if they display sufficient coherence in terms of content and disciplinary approach. This dissertation is certainly coherent in terms of disciplinary approach. In terms of subject matter, however, it may seem somewhat disparate, for the author examines two fields, which, at first sight, seem completely unrelated, in the four articles that form the body of this thesis. One is the history of the study of the indigenous religions of Africa; and the other is Van Rinsum's own field of professional work: 'development co-operation' between the universities of 'the North' and universities in Africa.

The history of the study of the indigenous religions of Africa is critically examined in three articles (25-117) with the help of two concepts: Okot p'Bitek's 'slaves of definition', and Edward Said's 'Orientalism'. By 'slaves of definition', p'Bitek referred to scholars of the indigenous religions of Africa, who perceived the indigenous religions of Africa after the Western-Christian, monotheist definition of religion, which is replete with Greek metaphysical thought (96-99). 'Being slaves of their definition', they failed to represent the indigenous religions of Africa as they were in and by themselves (96, 172). These scholars were of four kinds: European missionaries and anthropologists (like Smith and Evans-Pritchard), and African nationalists and theologians (like Kenyatta and Mbiti). They had all in common that they were addicted to finding a 'Supreme God' in African religions after the Christian monotheist paradigm (e.g. 29-32, 34-36), to the extent that they constructed one where none was to be found. They did so by 'Hellenising' these religions, that is by smuggling Greek metaphysical concepts into them.

In addition to enslaving these 'definers' at the cognitive level and distorting their perceptions and representations of the indigenous religions of Africa, the Western Christian definition of religion, however, also served at the political level as an instrument for subjecting and enslaving other peoples, societies, cultures and religions (172-173). It did so by imposing an identity of inferiority upon them. This political function, which is well hidden beneath a scholar's honest search for objective representation, Van Rinsum analyses with the help of Said's concept of 'Orientalism'. Its crux is that the 'Orientalist' study of Islam by European scholars was permeated with a 'style of thought based upon an ontological and epistemological distinction between the Orient and the Occident', by which the latter 'dominated, restructured and maintained authority over' the former (90). Said regards 'Orientalism' as 'part of a colonial discourse that aimed to master the

“Other” through a process of knowing the “Other” (3). The ‘Hellenisation’ of the indigenous religions of Africa, uncovered by p’Bitek, served the same purpose, says Van Rinsum, as did that other ‘colonial science’, ethnography (8-10). All three ‘domesticated’ the ‘Other’ by prescriptively imposing a Western dichotomous epistemological order upon him. That is, the ‘Other’ was ‘enslaved’ by the hegemonic assignment of an inferior identity to him by means of one of several dichotomies depicting the European as superior and African as inferior. Examples are the pairs that assume that the European is ‘civilised’, ‘true believer’, ‘rational’, ‘scientific’, ‘progressive’, ‘modern’, or ‘developed’, and denigrate the African as ‘savage’, ‘unbeliever’, ‘irrational’, ‘lacking science’, ‘backward’, ‘primitive’, ‘tribal’, ‘traditional’, and ‘undeveloped’ (e.g. 173-174).

To substantiate this argument, Van Rinsum devotes first two articles (chapters 2 and 3) to Edwin Smith (1876-1957), pioneer in the study of the indigenous religions of Africa through the classic *The Ila-speaking Peoples of Northern Rhodesia* (1920, which he co-authored with Andrew Dale) and his many other publications. In addition, he was ‘one of the founding fathers of the International Institute of African Languages and Cultures’, ‘a member of the Council of the Royal Anthropological Institute’ since 1927, its President in 1934-1935, and editor of *Africa* from 1945 to 1948. In brief, he was a pivotal figure in both the missionary and colonial study of the indigenous religions of Africa. Smith invented the concept ‘African religion’, which, in its turn, inspired Parrinder to invent ‘African Traditional Religion’, or ATR, which concept gained a hegemonic position in African universities through Mbiti and Bolaji Idowu, serving well both their Christian and Pan-African ideologies (25-26, 171-172). Van Rinsum suggests that both concepts defined the ‘Other’ – i.e., the faithful of the indigenous religions of Africa – as ‘unbeliever’, or at least as an inferior kind of believer – of the *praeparatio evangelica*, or ‘kindergarten’ kind (8-11, 32, 171-172) – relative to (Western) Christianity as – if not the true, then at least – the superior religion. As the Orientalists conceptually subjected Islam, liberal Anglophone Christian missionaries, anthropologists, nationalists, and theologians cognitively enslaved African believers by their theology of fulfilment in the interests of the spread in Africa of Western Christianity and European colonial rule and post-colonial supremacy by imposing this identity of inferiority upon Africans.

Van Rinsum reinforces his Said-ian analysis of the history of the study of ‘ATR’ by devoting his third article (chapter 4, 89-117) to Okot p’Bitek (1931-1982), the pioneer critic of the ATR-paradigm in the study of the indigenous religions of Africa and himself an a-theist (120, n.3). In his *African Religions in Western Scholarship* (1971) and articles, p’Bitek conducted a fierce polemic against the ‘Hellenisation’, i.e. Christianisation, of the indigenous religions of Africa by John S. Mbiti and Evans-Pritchard. To-

gether with Idowu and other African Christian theologians, Mbiti established ATR as a construct serving Western-Christian religious (and Pan-African) interests. Van Rinsum quotes p'Bitek as demanding: 'Wipe the blackboard clean, so that we may draw a true and vivid picture of African deities, rituals and beliefs' (140). It must be wiped clean, he comments, for two reasons. Not only must the distorted descriptions of Africa's indigenous religions be rectified, but their believers must also be freed from the denigrating identities imposed on them for the sake of well-hidden imperialist strategies, religious, cultural, political, economical, and other.

By means of these two foci – on the fountain-head of the ATR-tradition, Edwin Smith, and its major African critic, Okot p'Bitek –, Van Rinsum's thesis breaks new ground in the critical analysis of the history of Western-Christian modes, theological and anthropological, in the study of the indigenous religions of Africa.

In chapter 5 (119-167), Van Rinsum switches to a critical examination, along Said-ian lines, of his own work as a member of staff of Utrecht University. He begins by pointing to the 'double tract of the Christianisation and Academisation of Africa' as the two sides of one coin. The liberal Christian view of ATR as *praeparatio evangelica* is paralleled by the *praeparatio epistemica*, that other, secular gospel of unilinear fulfilment which assumes that the local systems of knowledge of Africa must be superseded by the formal education of Europe. Both are varieties of the 'development' ideology. It says that Africa is forever, and in all fields, in need of catching up with Europe (11, 173). Van Rinsum quotes Mazrui on African universities as the 'cultural seminaries' producing 'the high priests of Western civilization in the continent' (119). The dichotomy 'developed' versus 'not (yet) developed' governed virtually all donor-recipient relations between the universities of the rich nations of the West and those of poor nations of Africa in postcolonial times. It allowed the West to establish its historically contingent concept of 'the university' into a hegemonic institution with universal claims and ambitions by prescriptively imposing the identity of the *ignoramus*, i.e. of academic inferiority, on African (and other) academics (123). More importantly, it also marginalised the local knowledge systems of Africa (128). They were seen as having served at most as a *praeparatio epistemica* to the formal education of the West and its apex, the university (11-13). 'Universities were established [in Africa in late colonial time] as extensions of their European counterparts and served as such as extensions of the [metropolitan] epistemological order, to which other systems of knowledge were expected to comply' (130). In this period, 'an imperial framework of control was imposed' (134) upon the new universities (130-136). After the 1970s, emphasis shifted towards creating 'African universities', but metropolitan control was subtly strengthened by the demand of, e.g., the World Bank, that 'African universities' serve as 'development universities' and

foster the social transformation and economic modernisation of African societies (137-138, 147-152).

This (post)colonial discourse was criticised by a number of African authors, such as Okot p'Bitek, Ali Mazrui, Paul Houtonji and Ngugi wa Thiong'o, as alienating, 'culturally castrating', and creating a dependence syndrome in African academics at both the cognitive and institutional levels. Just as Europe maintained its economic mastery over Africa by extracting raw materials from it and re-importing them into Africa as finished products, so it kept it in academic subjugation by importing data on Africa, processing them into scientific theories in the metropolitan universities, and exporting them back to the universities of Africa to be taught there. These processes of 'extroversion' (of data about Africa) and 'introversion' (of European theories about Africa) were aggravated by the South-to-North brain drain and the systematic marginalisation of African academics in academic publishing.

These authors insist that African academics free themselves from the mental chains of the Western academic discourse. Their colonised minds must be de-colonised by 'thinking back' (138-146). In the past century, Africans successfully resisted European religious supremacy through the AICs (African Independent Churches) and the Pentecostalisation of the mission churches (152-154, 173). Africa should not only 'believe back', say these authors, but also 'think back', as feminist scholars did in metropolitan universities in the face of male domination in scholarship (156-158). African universities should be transformed into AIUs, 'African Independent Universities'. They should become 'Transversities', 'able to accommodate different modalities of knowledge and different epistemologies' (154).

The soul-searching part, on the ethics of his own involvement, as an administrator and academic, in the co-operation between Utrecht University and universities in Southern Africa, is found in the *Post scriptum* to this chapter (159-161) and in the concluding chapter 6 (171- 176). Van Rinsum demands that metropolitan universities desist from using 'development' as a ruse for imposing the Western epistemological discourse on African universities. The AICs developed in isolation from the 'mission churches'. He suggests that there may be a similar need for 'a certain degree of disengagement' between African and Western universities. Whatever intercourse remains, should be qualified by African intellectuals domesticating modernity in their own ways, intensifying their links with universities outside the West, and 'counter-penetrating' the Western universities, e.g. by targeting Black Americans (159).

These are courageous suggestions, but Van Rinsum is aware that they are unrealistic. He notes 'the intriguing paradox', that the fundamental criticism of Western intellectual domination of Africa by p'Bitek, Mazrui and others is 'couched in the Western conceptual framework that they internal-

ised during their intellectual formation in the West, and directed at a Western audience' (160; also 105-112, 172). In addition, these critics were usually holding posts in Western universities, were part of the brain drain, and had access to academic publishing. So, on the one hand, Western academic discourse was generating its own African critics. But on the other hand, their 'decolonising-the-mind' movement 'seemed nothing less than a reinforcement of the Western discourse' (145). In addition, Van Rinsum fears that universities in Africa may yet be further marginalised in the near future by the market-approach to higher education some Western universities have recently been developing. They are rapidly building satellite campuses in Africa for the purpose of aggressively commoditising knowledge through a system of overseas validated courses (160-161).

Van Rinsum concludes by admitting that he 'was sometimes confused by the paradoxes [he] came across' in his analyses of Europe's religious and intellectual domination of Africa. He also confesses that he undertook this study not in order 'to find definitive answers, but rather to raise valid and relevant questions', that these questions 'flow endlessly' (171), and that he is 'not able to offer definitive answers' (173). Particularly his analysis of the relationships of Western universities with African universities 'bears the mark of the writer's paradoxes'. On the one hand, he regards rationality a (secular) blessing for modern people. On the other hand, however, he has come to view academic 'development co-operation [...] more and more in terms of a secular mission bringing the "gospel" of the "developed" to the "underdeveloped", thereby severely downplaying the importance of the locality of the "underdeveloped"' (173).

So, the heart of this book is the polemical Said-ian analysis of the current European power to define Africa by means of numerous denigrating dichotomies, and thereby to continue Europe's control over Africa. p'Bitek's analysis of Western and African scholars as 'slaves of their definitions', by which they distort the indigenous religions of Africa, is valid in itself at the cognitive level, but is shown to serve primarily as yet another mechanism, at the political level, to control Africa through dichotomous definition.

One criticism, therefore, which may be levelled against this stimulating book is that its main title should have been 'Enslaving by Definition', or 'Enslaving Definitions', instead of 'Slaves of Definition'. Another may be directed at its subtitle, 'In Quest of the Unbeliever and the Ignoramus'. As a polemical strategy, Said-ian analysis needs to postulate that Europeans subjected Africans by means of dichotomous definitions of an absolute kind, in this case by defining Africans as 'unbelievers' and 'ignoramus' and Europeans as 'true believers' and as 'enlightened by rational thought and science'. So, Van Rinsum is at pains to argue that Smith, 'given his own framework of reference, could only have concluded [...] that "other" meant *un*-believing and *un*-knowing', and must, therefore, have regarded the Ba-Ila as igno-

rant savages and unbelievers at the outset of his missionary career (9). Only gradually, through a process of 'dialogical dynamics' (9) and by living among them, would Smith have come to regard them as having a religion and as believers, be it of the kindergarten kind (173). However, the biographical data about Smith (27-29) which Van Rinsum supplies, as well as Smith's definition of 'religion' as 'a sense of dependence upon supersensible powers who are able and willing to help' (31), strongly suggest otherwise. Smith did not study theology. He already espoused a liberal, inclusive theology of religions before his arrival among the Ba-Ila. Consequently, he never regarded them as ignorant savages and unbelievers.

Van Rinsum's unsubstantiated argument seems to me to prove that he himself too became a 'slave of his definition' at this point. It also goes to reinforce the point, forcefully made by Okot p'Bitek, that all theories, European and other, necessarily are very selective in their analysis and explanation of the complex African data. This in particular true of the dichotomous theory of Said espoused by Van Rinsum. Though it sheds light on particular aspects of them, it must ignore the rest, and thereby distorts them to a greater or smaller degree. This criticism should not, however, detract from the merits of this book as an eye-opener, which needs to be read and discussed critically by scholars of the religions of Africa.

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BRIEF APPRECIATION

Wijsen, F.J.S., & R. Tanner 2002, *I am just a Sukuma': Globalization and Identity Reconstruction in Northwest Tanzania*. Amsterdam, etc.: Editions Rodopi, ISBN 90-420-1588-8.

I find the book to be very well researched through first hand collected data as well as through reading and critical analysis of secondary sources related to the Sukuma and their way or ways of living. The works consulted and used as references alone are both numerically and qualitatively impressive. ... This effort of the authors could not but bring with it new and important contributions to the ethnographic understanding and appreciation of the Sukuma people in particular, and contemporary ethnography in general. Consequently, you need not necessarily be interested in the Sukuma as a specific people to be able to benefit from reading the present study.

AFRICA & ITS RELIGIONS IN FICTION

A new rubric

The Editors wish to introduce a new feature into the AASR-Newsletter: reviews of novels, and other kinds of fictional writing, in which Africa, its history, and its religions take the centre of the stage. We are grateful to Carl Sundberg for opening it by reviewing for us the exciting novel of Barbara Kingsolver, an American author who is not afraid to confront the USA with its crimes and arrogance.

A request

We would like to solicit reviews of recent novels in English or French, or other major languages, in which Africa, its history and its religions are fictionalised. We would be especially happy if recent novels by African authors, published in Africa itself, were reviewed. We call on AASR-members in Africa to send in reviews of them for publication in the AASR-Newsletter.

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THE POISONWOOD BIBLE A REVIEW

Barbara Kingsolver, *The Poisonwood Bible; A Novel*. New York: Harper-Collins, 1998 (hard cover); New York: HarperPerennial, 1999, paperback, ISBN 0-06-09-3053-5, 546 pp.; USA: \$14; Canada: \$ 20.95

Introduction

I still remember the happiness I felt when one day in the 1990s, while working in Brazzaville, I found André Gide's *A Voyage au Congo* in a local bookstore and began to read it. A few months earlier I had participated in a long trip in a motor-powered *pirogue* – a canoe made out of a giant tree trunk - along parts of the river system Gide writes about. So, I recognized the riverside villages and had an inner view and understanding of what he told in his book.

Once again I have become the captive to an extremely well written novel about life in the Congo region. The *Poisonwood Bible* by Barbara Kingsolver is the fascinating story of a Baptist missionary who, with his family of wife and four daughters, ventures to re-establish a mission in the small village of Kilanga on the Kwilu river some 300 km east of Leopoldville. Though a fictive story, Kingsolver has established the *Poisonwood*

Bible on her own childhood memories of the Congo and underpinned it with necessary research. In her bibliography, one finds scholarly works from various disciplines, such as Janheinz Jahn's *Muntu*, Alan P. Merriam's *Congo: Background of Conflict*, and *Lumumba: The Last Fifty Days* by G. Heinz and H. Donnay. These works give stability to the book's background story. K.E. Laman's *Dictionnaire Kikongo – Francais*, still used by most linguists working on Kongo languages, and the King James Bible supply the novel with the necessary expressions in the mouths of men like Tata Kuvudundu, the local *nganga* or traditional priest, and the Baptist missionary, Reverend Nathan Price.

The Structure and the Story

Like the Bible, the novel is divided into various "Books" which carry titles derived from the Bible. It begins, as maybe it should, with Genesis but thereafter the titles and their order are rather decided by the evolution of the story. Each 'book' is subdivided into sections, each of which is told by one of the female members of the Price family: mother Orleanna; Rachel, the eldest daughter; the twins Adah and Leah, and little Ruth May. No section is told by the father, Nathan.

These women all have a personality of their own, and their different approaches to the life in Kilanga village give various insight into the community as well as into what happens in the family and in its relations to the people around it.

Mother Orleanna is 'a child of the depression'. Living in a small town in southern USA, she met her future husband, the Baptist preacher Nathan Price, as a seventeen year old girl, when she heard him preach at a tent meeting. He was 'a handsome young red-haired preacher who fell on my unclaimed soul like a dog on a bone. He was more sure of himself than I'd thought it possible for a young man to be... Our courtship crept up on me, mainly because I didn't recognize that's what it was.' Orleanna and Nathan married and spent their honeymoon picking cotton for the war effort. Eventually Nathan was drafted into the war, but he came back, wounded, after three months. All through the book, Orleanna's story is that of a woman wed to a husband who puts himself at the centre as God's tool chosen to save mankind. At a very critical point, however, she breaks loose at last and follows her own will.

Rachel is the blonde beauty queen of the family, fifteen years old when she arrived in Kilanga. She was the only one who had thought of bringing a mirror and soon found that she was the only person to own a mirror in all of Kilanga. Rachel tells her story as an American teen-age girl who would rather have a Seven-Up with her friends back home than trying to cope with life in Congo. Her story is about 'getting out of there' and eventually she does flee with the dubious Mr Axelrooth who flies manioc

and diamonds in his single motor airplane, but also plays an important role as a mercenary in the plot to replace the newly elected president Lumumba with Mobutu.

Leah and Adah, though twins, are entirely different persons. In the beginning, Leah tries to be the perfect daughter of her father. She follows him, trying to please him, when they establish their "American style" garden, which is then washed away by the severe rains. But soon she realises her father's stubbornness and unwillingness to adapt his message to the context. She understands Kikongo faster than he. Realizing time and again that he does not say what he thinks he says, Leah establishes herself as a tomboy, learns to hunt, and causes interesting conflicts at various levels of the community.

Kingsolver shows her capacity as an author in a very special way in Adah's story. Adah was born with a brain damage. She claims that Leah already took her force away in their mother's womb. However, with her infirm body, Adah develops her brain. She limps when walking, dragging one leg behind her, and doesn't speak much, but she reads, thinks, analyses and writes. Adah is fond of palindromes and she invents *snmyhymns*: hymns that can be sung backwards. When singing 'Amazing Grace', she once says: "Oh, we were a regular tower of Babel here at the First Baptist Church of Kilanga, so no one noticed that I mouthed

*Evil, all ... its sin...is still ... alive!
Do go ...Tata...to God!
Sugar don't... No, drag us
drawn onward,
A, he rose ...ye eyesore, ha!"*

Through the mouth of Adah, Kingsolver presents various insights into the Congo languages. She indicates the different meanings of words spelled alike but pronounced differently. Only Adah understands that her father speaks of the 'God of small potatoes' rather than of the 'Dearly beloved'. She evaluates the effects of these mispronunciations on the village people and she understands very well why Jesus gets only 11 of 56 votes, when Tata Ndu, the local chief, proposes that they 'democratically vote for or against Jesus.'

Finale

Barbara Kingsolver's *The Poisonwood Bible* is a fascinating political thriller dealing with all events and aspects that related to the fragile independence of Belgian Congo in 1960 and its elections. The Western reader arrives in central Africa with the Baptist missionary family Price in 1959 and takes part with them in their multilevel cultural conflicts as they experience

the several religious, cultural, political and language barriers. With my own experience as a missionary pastor and my wife's for 6 years, and my own research and fieldwork at Doctorate level, I am amazed at the numerous fine details Kingsolver has described. I marvel at the intriguing story she has given by her description, in novel form, of this decisive period in Congo history. Kingsolver makes us understand that such common words as 'colonialism, democracy, election and vote' as well as 'ancestor, spirit, baptism or prayer' may have entirely different meanings to people living in the Kilanga village than to the American Baptist preacher, or to the rest of us Westerners for that matter. The retrospectives, through the eyes of the children, as they grow up, and mother Orleana add to the fascinating story. When you close the book, you do it with a feeling of great satisfaction that Barbara Kingsolver with *The Poisonwood Bible* invited you to share the life of this fictive family during such interesting circumstances.

I sincerely recommend *The Poisonwood Bible* to any person interested in the modern history and life of the Congolese people. I am proud to put Kingsolver's book beside other great novels such as Adam Hochschild's *King Leopold's Ghost*, or Joseph Conrad's *Heart of Darkness*.



RECENT PUBLICATIONS

Purpose

The purpose of this rubric is twofold: to bring any recent publications by AASR-members to the attention of the AASR membership body, and to gather in for it recent publications on the religions of Africa and on their study. **AASR-members are, therefore, requested to send in the (full) bibliographic particulars of their publications after 1999** to: jgplatvoet@wxs.nl. In addition, the Editors are eager to include any recent publications on the religions of Africa and their study which have so far not been included in this rubric. This respects especially books and articles on African religions in periodicals published in Africa itself. The term 'African religions' should be taken as referring to any religion practiced by believers who live in Africa. It refers not only the indigenous religions of Africa, and to Islam and Christianity in Africa, but also to Judaism, Hinduism, Buddhism, Baha'i, etc. in Africa.

- Adamo, D.T., 2001, *Explorations in African Biblical Studies*. Eugene (Oregon): WIPF & Stock Publishers, 172 pp., ISBN 1-57910-682-X, pbk, US\$ 18
- Adamo, D.T., 2001, *Reading and Interpreting the Bible in African Independent Churches*. Eugene (Oregon): WIPF & Stock Publishers, 124 pp., ISBN 1-57910-700-1, pbk, US\$ 15,50
- Adamo, D.T., 2001, *African American Heritage*. Eugene (Oregon): WIPF & Stock Publishers, 110 pp., US\$ 15.
- Adamo, D.T., 2001, *Africa and the Africans in the Old Testament*. Eugene (Oregon): WIPF & Stock Publishers, 220 pp., ISBN 1-57910-658-7, pbk, US\$ 20.
- Adogame, A., 1999, 'Religion and Economic Development in Nigeria', in *The Nigerian Journal of Economic History* 2: 22-45.
- Adogame, A., 1999, 'Afrika II: Zentral- and Südafrika', in Christoph Aufarth (Hg.) 1999, *Mezler Lexikon Religion*. Tübingen: Mezler, 27-31.
- Adogame, A., 2000, 'The Quest for Space in the Global Spiritual Market: African Religions in Europe', in *International Review of Mission* 89, no. 254: 400-409.
- Adogame, A., 2000, 'Celestial Church of Christ (CCC)', in *Studies in World Christianity: The Edinburgh Review of Theology and Religion* 6: 59-77.
- Adogame, A., & W. Weisz 2000, 'The Interplay of Religion and Law in Germany', in *Religio* 8, 1: 41-64.
- Alana, O.E., 1999, 'Demons in the First Century Christian Era and the Yoruba Society of Today', in *Journal of Oriental and African Studies* 10: 63-72.

- Amoah, E., 1998, *African Spirituality and Religious Innovation*. Leeds: British Association for the Study of Religions (= BASR Occasional Papers, 19).
- Anonymous (ed.) 2001, *Witchcraft, Violence, and the Law*. Special issue of *African Legal Studies* vol. 2 (2001).
- Barrett, D.B., G.T. Kurian, & T.M. Johnson 2001, *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*. Oxford: Oxford University Press.
- Berner, U., 2000, 'Reflections on the Concept of "New Religious Movement"', in Geertz & McCutcheon 2000: 267-276.
- Bornstein, E., 2002, 'Developing Faith: Theologies of Economic Development in Zimbabwe', in *Journal of Religion in Africa* 32, 1: 4-31.
- Brand, S., 2000, *Mediating Means and Fate: A Socio-Political Analysis of Fertility and Demographic Change in Bamako, Mali*. Leiden: Brill (= African Social Studies Series, 1), xviii + 340 pp., ISBN 90-04-12033-5, EUR 47, US\$ 55.
- Buggenhagen, B.A., 2001, 'Prophets and Profits: Gendered and Generational Visions of Wealth and Value in Senegalese *Murid* Households', in *Journal of Religion in Africa* 31, 4: 373-301.
- Carter, J., 2001, 'The Comfort of Fieldwork', in *Method & Theory in the Study of Religion* 13, 1: 28-33
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