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AASR EXECUTIVE
2010-2015

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Continued on inside rear cover, p. 71
Elias Bongmba

FROM THE PRESIDENT

We are less than a month away from our conference in Cape Town during which we will focus on religion, environment, and ecology. Our Co-Chairs, Professor Abdulkader Tayob and Professor Madipoane Masenya and their colleagues at the University of Cape Town and the University of South Africa have worked very hard to make sure we have a great conference. Members and non-members of our association continue to register and I hope that all participants will complete their registrations soon. We have an exciting program that includes a keynote address from Professor Bron Taylor who comes to us from the generous support of the Society for the Study of Religion and Nature. Professor Ernst Conradie of the University of the Western Cape and Professor Victor Molobi of UNISA will deliver plenary addresses. Dr. Jan Platvoet will present for our consideration and adoption constitutional amendments that will enable our association function well in light of changes that are taking place globally.

As we prepare for this intellectual engagement, I note with great concern that several young girls are still held captive by Boko Haram, the radical Islamist group that is operating in Nigeria. In addition, bombings, kidnappings, and random shootings continue in Nigeria on a daily basis. Thousands of people have been killed since Boko Haram declared its opposition to western education. Boko Haram has grown from an insurgency to a movement whose threat and use of violence and lethal force is now felt in many parts of the Federation. Scholars have debated the merits of calling it an Islamist group because some have argued that the movement is mainly against western education and life style. Others have argued that Mohammed Yusuf, who took over the leadership of the organization from Mallam Lawal, was a Salafist and for that reason, the movement has religious groundings and can be considered a radical Islamic group. Its current leader, Abubakar Shekau, has carried their campaign to a brutal level as the group continues to carry out systematic bombings and use of brutal violence to terrorize innocent civilians. While the arguments that most of the followers are from economically and politically disenfranchised youths is correct, the sad reality is that both Christians and Muslims in Nigeria now live under the tyranny of an ideology that is being used to kill wantonly. The abduction of the school girls in April of 2014, galvanized global condemnation and appeals for the Movement to release the girls. The campaign which was joined by US First Lady Michelle Obama reflected the frustrations of Nigerian families.

The Presidents of Benin, Chad, Cameroon, Niger, and Nigeria met in Paris and agreed to coordinate their efforts to fight Boko Haram. Other countries, including the United States, Great Britain, France, and Israel, have provided logistical and tactical support. The challenges posed by a movement which continues to get a lethal supply of weapons and bomb making materials to assemble such deadly bombs are real and must be taken serious. It is our hope that the authorities in Nigeria will make the struggle to end the violence that threatens peace and security in Nigeria...
their top priority and proceed in a path of dialogue that will highlight the human cat-
astrophe which this state of insecurity has caused. We urge the International commu-
nity to work together to establish a framework in which the Nigerian State and its
neighbors can end the violence in a manner that respects the rule of law, human
rights, justice, and freedom of religion for all.

**From the Treasurer**

Dear AASR Members,

Please find below our incomes and expenditures for 2013. As the report shows, our
financial position was still weak at the end of 2013. Our main income source re-
 mains the annual dues. I want to thank all those who have continued to support our
Association by paying their annual dues or making a donation.

I would like to appeal to those who have not paid their dues for 2013 and 2014 to
do so before we meet in Cape Town at the end of July. Payment can be made
through PayPal on our website ([http://www.a-asr.org/](http://www.a-asr.org/)) or directly into our bank ac-
count using these details:

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

If for any reason you are not able to make an electronic transfer, bring the money
with you to the conference or send it through a trusted delegate. At the meeting in
Cape Town I will present a full list of payers and donors for 2013 and 2014. Country
and Regional Representatives should please send me an updated list of members.
The list should clearly identify members who have paid their fees for 2013 and
2014.

Thank you once again for your continued support and I wish you an enjoyable sum-
mer.

Yours sincerely,

Abel Ugba, AASR Treasurer
AASR Financial Report for 2013

There was £398.74 in our bank account as at December 2012

**RECEIPTS in 2013**

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**Expenditures:**

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<tbody>
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</tr>
<tr>
<td>From PayPal Account</td>
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</tr>
<tr>
<td>Total Expenditures</td>
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**CATEGORIES OF RECEIPTS:**

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<td>(Source of this lump sum deposit to be confirmed)</td>
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<tr>
<td>Total</td>
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</tr>
</tbody>
</table>

**NOTE**

There are transactions charges on PayPal account. The net receipts through this account can only be confirmed after the payment of these charges.
Why Should the AASR Constitution Be Revised?

The need for a revision
The AASR Constitution puts a legal stamp on what the AASR is and how it conducts its affairs. The current AASR constitution no longer does that. Since its adoption in 1995, at the 17th IAHR International Congress at Mexico City, AASR and AASR practices have steadily moved away from the parameters set by the current AASR Constitution (cf. below or http://www.a-asr.org/constitution/).

An example is article 3 of the current AASR Constitution. It stipulates who may apply for AASR membership. It fails to mention two crucial elements that have become part of AASR’s current identity and practice. One is that we have extended the disciplinary scope of the AASR in the past decade from the academic study of the religions of Africa, to the academic study of the religions of Africa and its diaspora. The study of the religions of Africans who migrated from Africa, whether through voluntary migration in the past decades, or through slave trade in past centuries, has become an ever more prominent part of the research that AASR members undertake since a number of years. ‘And its diaspora’ should therefore be added in several places in the AASR constitution.

That goes also for another, even more crucial clause in article 3, that on the lapse of membership. We have now decided that failure to pay annual membership dues must result in de-registration. The current AASR Constitution, however, has in article 3.d.3: ‘The failure to pay membership fees for more than three consecutive years will constitute such a ground [for deregistration]’. Moreover, even after non-payment for three consecutive years, de-registration was never enforced. In my 2010 draft revision proposal in AASR Bulletin 32 (May 2010): 6-9, I tightened this a little bit by proposing that article 3.c.3 will stipulate: ‘The failure to pay membership fees for more than two consecutive years constitutes such a ground [for deregistration]’. But at the AASR General Meeting at Egerton we at long last decided to enforce strictly the absolutely normal rule that AASR membership is conditioned by the payment of annual dues, and that no one is to be exempted from its payment. In the revision which I now propose, I have therefore entered in article 3.b. that applicants for AASR membership are admitted only after they have paid the annual AASR membership fee that has been set by the AASR General Meeting for their ‘region’; and I have moved the former clause 3.d.3. forward to 3.c.1. It stipulates that ‘membership is terminated by failure to pay annual dues’.

Another crucial new clause has been added to article 5. It stipulates that prospective participants in AASR conferences will be registered only after they joined AASR by paying the annual membership fee for that year as it has been set for their
region by the AASR General Meeting. AASR thereby follows the standard practice of most academic organisations in our field, notably that of AAR and SBL.

The stipulation in article 3. b., however, that applicants must normally be supported by an AASR member, has never been enforced, because the Membership Form ensures that no applicant is admitted who does not have the necessary qualifications. This clause has therefore been dropped.

The other revisions proposed

These are only two of the several other revisions I propose in this draft. Some are minor. I replaced the quaint colonial ‘overseas’ by ‘elsewhere’ (i.e. outside Africa). I added ‘quinquennial’ to the IAHR congresses at which a new AASR Executive is elected to indicate the five year terms of office. I entered several editorial changes into article 7 on the nomination and election process in order to update it to the electronic age and to clarify the role of the Nominating Committee, not only in respect of the nominations of new officers on behalf of the outgoing AASR Executive, but also in the actual election during the General Meeting at the IAHR quinquennial congresses, if some or all of the nominations made by the Nominations Committee on behalf of the Executive are contested by counter-nominations, as should ideally be the case.

But I propose a major, perhaps revolutionary revision in article 6 by splitting art. 6.a into 6.a and 6.c. Thereby I propose that the Nominating Committee be charged only with proposing nominations for the AASR (inner) Executive: President, Vice President, Secretary General, and Treasurer. I consider these four as the Officers who, as a collective, moderate the AASR, though with internal functional differentiations. Theirs are the AASR offices also that may be contested, i.e. for which one may ‘run’, and for which counter-nominations may, or better: should be proposed by the AASR membership according to article 7.a. And I propose that the term limitations of former 6.c be moved to 6.b and apply only to this ‘inner’ Executive.

In order to reduce the unwieldy AASR Executive we have had so far, I removed to article 6.c. all AASR Officers that I consider to have functional roles in the running of AASR: the Webmaster(s), the Editor(s) of the AASR Bulletin and AASR e-Journal, the Publications Officer, and the (Regional and National) Representatives. Though supportive, these officers too are absolutely essential to an effective AASR. I propose that they are not to be selected and nominated by the Nominations Committee but that they are selected and appointed, formally or informally, to their offices by the President.

This reform will greatly reduce and strengthen the AASR (inner) Executive, for the practice of the past years proves that a relatively small executive will more readily keep in constant communication and vigorous deliberation on how to move AASR forward. However, I urge that all of you look closely and critically at the division I have made between articles 6.a (the inner Executive) and 6.c. (the functional Officers). I add two important remarks.

One is that I have maintained the escape clause in article 6.a.: ‘Other Officers may be added [to the AASR (inner) Executive] as deemed necessary’.

http://www.a-asr.org/
The other is: I wonder whether we need to add a new body to the AASR structure, into which we may fuse the AASR moderating Officers of article 6.a. and the AASR functional officers of article 6.c., e.g. an AASR International Council, replacing the former unwieldy AASR Executive. If we do, we will have to add article 6.d. We may take the IAHR-IC (International Committee) as a model for gradually developing the place and function of the AASR-IC within AASR practice. As it will be quite an important intermediate body, but also quite a mixed body, I have for now refrained from suggesting in precise detail what its duties and prerogatives might be. I have merely stipulated in art. 5.d that it meets once every two years at AASR conferences; in art. 5.e that the AASR Secretary General takes the minutes of this meeting and publishes them in AASR Bulletin; and in article 8 that changes to the AASR constitution can be made only at the recommendation of the AASR Executive and AASR-IC.

To article 1 I have added the disciplinary scope of the AASR: the religions of Africa and its Diaspora (at the suggestion of Frans Wijsen). I have also added that AASR is a regional member society of the IAHR; and that the AASR Constitution is modeled therefore on the IAHR constitution. As the IAHR has expanded article 1 of its constitution in 2010 at Toronto with the clause that IAHR is not ‘a forum for confessional and apologetical or similar concerns’, I have followed suit by adding to article 1 that AASR is ‘a secular association for the academic study of religions’. AASR thereby asserts that it is not a forum for Christian or other theological concerns. AASR does not privilege any of the religions it studies.

Procedure for adoption
I suggest the following procedure for getting this revision discussed and adopted:

= round 1, January 2014: the AASR inner executive reads it closely and sends me its comments in the next fortnight;

= round 2, February 2014: I enter their suggestions into the next draft and send it to a wider body of AASR members: the AASR functional officers; the regional and national representatives, and a number of senior AASR members with the request that they send in their amendments and critical discussion of the changes proposed also within a month;

= round 3, March to June 2014: their comments are integrated into the third draft. This draft is sent to all AASR members by the e-mail distribution list and published in AASR Bulletin 40 (May 2014). All AASR members are hereby informed now that this draft is to be put before the General Assembly during the AASR conference at Cape Town for discussion and decision. They are urgently requested to send in their amendments or criticisms before 1st July 2014 to me at: jgplatvoet@hetnet.nl Amendments sent in before 1st July will be put before the AASR General Assembly at Cape Town for discussion for adoption or rejection.
= round 4: the AASR Constitution 2014 is put before the AASR General Assembly for discussion and adoption during the 6th AASR Conference in Africa, at Cape Town, 30 July-3 August 2014.

Non-response in rounds 1 to 3 will be regarded as approval of the changes proposed.

By this procedure there will, hopefully, be no need anymore to discuss the revised constitution in great detail during that General Meeting at Cape Town. If that is the case, the members present, who are deemed to represent the total body of AASR members in accordance with article 7 of the current constitution (7.f. of the proposed Constitution), may be requested by show of hands to approve it at the recommendation of the AASR-Executive, as stipulated in art. 8 of the current Constitution.

THE CURRENT
AASR CONSTITUTION
[adopted in 1995]

1. NAME
The name of the association shall be the African Association for the Study of Religions (AASR). The Association acts in association with the International Association for the History of Religions (IAHR) and is based upon the statutes of the body (which may be subject to modification under article 8 of those statutes).

2. PURPOSE
The purpose of the Association will be:
= to promote the academic study of religions in Africa and
= the study of the religions of Africa more generally through the international collaboration of all scholars whose research has a bearing on the subject.

The Association aims to stimulate the academic study of religions in Africa in the following ways:
a) by providing a forum for multilateral communications between scholars of African religions;
b) by facilitating the exchange of resources and information;
c) by encouraging the development of linkages and research contacts between scholars and institutions in Africa, as well as between scholars in Africa and those overseas;
d) by developing publishing opportunities particularly for scholars based in Africa;
e) by establishing a travel fund to enable African scholars to attend academic conferences both in Africa and overseas;
by organising conferences in Africa on topics relevant to scholars of African religions and panels on the religions of Africa in conferences held outside Africa;
by establishing a newsletter as the major medium of communication between scholars of African religions around the world;
by creating a directory of scholars in the field of African religions.

The primary function of the Association in the early stages will be the AASR-Newsletter.

3. MEMBERSHIP

a) Any scholar with suitable academic qualifications in the study of African religions, or in the study of other religions who is appointed to an academic institutions in Africa, is invited to apply for membership with the Association. Membership is open to scholars of religion working in the fields of African traditional or indigenous religions, Islam, Christianity, new religious movements, as well as other religions occurring on the continent, such as Hinduism and Judaism. Scholars may reside in Africa or other parts of the world.

b) Applications should show evidence of the required qualifications and be normally supported by at least one member of the Association. This should be directed to the AASR General Secretary who may consult about them with the AASR President before sending the letter of admission.

c) Since the AASR operates primarily at a regional (African) level, it includes and seeks to enhance the work of sub-regional and national associations, such as the Association for the Study of Religions in Southern Africa and the Nigerian Association for the Study of Religion. Members are normally expected to belong to the associations in their respective countries or regions (where such associations exist).

d) Membership is terminated by
   1) death
   2) notice of termination of membership to the AASR General Secretary by an AASR member
   3) a decision of the AASR Executive on grounds, made explicit in writing, that the member has acted in gross ways against the aims or interests of the AASR or has failed to comply with statutory obligations. The failure to pay membership fees for more than three consecutive years will constitute such a ground.

4. DUES

a) Members are required to pay an annual membership fee. Its amount will be fixed at the general meetings of the AASR. There are reduced rates for students and the non-salaried. The proceeds will be used to cover the costs of the Newsletter and to support the travel and publication funds for African scholars.

b) Scholars resident in Africa may apply for exemption from membership dues if their salary level would prohibit their participation in the Association.
5. MEETINGS
a) General meetings will be held during the IAHR International Congress AND/OR at AASR conferences whenever these bring together a sufficient number of AASR members.
b) The AASR will endeavour to organise a major regional conference in Africa at least once every five years. Such a regional conference may be organised in conjunction with a national or sub-regional IAHR affiliate in Africa.
c) The Executive Committee shall endeavour to meet at least once every two years. A quorum shall be formed when no less than a third of the members of the Executive committee are present.
d) The Executive Committee shall publish an account of its policies and its administration of the AASR funds in the AASR Newsletter well in advance of the AASR General Meeting at the occasion of the IAHR Congress.
e) The Executive Committee shall also appoint an ad hoc committee of two AASR members that are not members of the AASR Executive for auditing AASR finances in order that they may report their findings and recommendations to the General Meeting.

6. OFFICERS
a) The officers of the Association who form the Executive Committee shall be:
   = President
   = Vice-President
   = General Secretary
   = Treasurer
   = Chairperson of the Publications Committee
   = Regional Representatives (West Africa, East and Central Africa, Southern Africa, North and South America, Europe)
   = Regional representatives may also hold additional office on the Executive Committee.
   = Other officers may be added as deemed necessary.
b) The officers shall be elected for a five-year term. They shall be eligible for one more term.
c) Elections shall be held at the General Meetings of the Association.
d) Both the Executive and members may propose candidates for office. Each candidate for a particular office must be supported in writing by at least three AASR members. The list of candidates must be made public in an AASR Newsletter before the elections are due.
e) The Secretary shall draw up minutes of the General Meetings and of the meetings of the Executive.

7. PROTOCOL GOVERNMENT ELECTIONS
a) Elections shall be held at the IAHR Congress. The AASR members then present shall be held to represent the total body of the AASR members. However, members who cannot travel to the congress may exercise their voting right
either in writing by sending in their votes in sealed envelopes to the AASR election committee (These envelopes would be opened and counted only after the members present have cast their votes.) Or they may delegate, in writing, their votes to AASR members that attend. These members would then cast, in addition to their own vote, as many extra votes as they have been authorised.
b) Nominations would be handled by a nominating committee appointed by the Executive Committee. Nominations would be sent by AASR members either directly to the President or to the Regional representatives who would then pass them to the Nominating Committee. The Nominating Committee would publicise the names of the candidates prior to the general meeting.

8. CONSTITUTION CHANGES
Changes can only be made by a two-thirds vote of the members present at the General Meeting of the Association.

FOURTH DRAFT, DD. 17/05.2014

AASR Constitution 2014 (REVISED)

1. NAME AND SCOPE
The name of the association is the African Association for the Study of Religions (AASR). The AASR is an association for the study of the religions of Africa and its Diaspora. AASR is a regional member society of the International Association for the History of Religions (IAHR). The AASR Constitution is modelled after the Constitution of IAHR (which may be subject to modification under article 8 of the IAHR Constitution). Like the IAHR, AASR is a secular association for the academic study of religions.

2. PURPOSE
The purpose of the African Association for the Study of Religions is
• to promote the academic study of religions in Africa, and
• the study of the religions of Africa and its Diaspora worldwide through the international collaboration of all scholars in Africa and elsewhere whose research has a bearing on the subject.

The AASR aims to stimulate the academic study of religions in Africa
1. by providing a forum for multilateral communications between scholars of the religions of Africa and its Diaspora;
2. by facilitating the exchange of resources and information between them;

1 The most recent revisions of the text are in red.
3. by encouraging the development of linkages and research contacts between scholars and institutions in Africa, as well as between scholars in Africa and those elsewhere;
4. by developing publishing opportunities particularly for scholars based in Africa;
5. by assisting African scholars to attend academic conferences both in Africa and elsewhere;
6. by organising conferences in Africa on the religions of Africa and its Diaspora, and panels on the religions of Africa and its Diaspora in conferences outside Africa;
7. by maintaining a bulletin, a website and an e-journal as major media of communication between AASR members and other scholars of the religions of Africa and its Diaspora around the world;
8. by creating and maintaining an AASR Register of Members;
9. by co-operating with, and enhancing the work of, other African IAHR affiliates, such as the Association for the Study of Religions in Southern Africa (ASRSA), the Nigerian Association for the Study of Religion (NASR), etc. AASR members are encouraged to join the IAHR-affiliated associations in their respective countries or regions where such associations exist.

3. MEMBERSHIP

a. Any scholar with suitable qualifications in the study of the religions of Africa and its Diaspora, or in the study of other religions when appointed to an academic institution in Africa, may apply for membership with the AASR. Membership is open to scholars of religions working in the fields of African indigenous religions, Islam in Africa and the African Diaspora, Christianity in Africa and its Diaspora, new religious movements, and other religions practised on the continent, such as Hinduism and Judaism, as well as in the religions of the African Diaspora.

b. Applicants will be admitted after they have completed the AASR Membership Form at: [http://www.a-asr.org/how-to-join-aasr/](http://www.a-asr.org/how-to-join-aasr/) and have paid the annual membership fee that has been set for their region at [http://www.a-asr.org/membership/](http://www.a-asr.org/membership/). Their application should show evidence of the required qualifications.

c. Membership is terminated by

1. failure to pay membership fees. Following the Treasurer’s invitation to all members in January to pay the membership fee, the Treasurer will in April send out a reminder to those who have not yet paid. Those who still have not paid by July 1st will receive a second and last reminder informing them that they will be deregistered on 1st August, if they have not paid by then.
2. a notice of termination of membership sent by an AASR member to the AASR General Secretary, AASR Representative, regional or national, and/or AASR Officer maintaining the AASR Register of Members
3. death
4. a decision of the AASR Executive on grounds, made explicit in an electronic or written message, that the member has acted in gross ways against the aims or interests of the AASR or has failed to comply with statutory obligations.

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

5. MEETINGS
a. General meetings will be held during the IAHR quinquennial International Congresses and at AASR conferences in Africa and elsewhere whenever these bring together a sufficient number of AASR members.
b. The AASR will organise at least two major regional conferences in Africa or the African Diaspora every five years. In Africa, these conferences should preferably be organised together with the other IAHR affiliates in Africa. Prospective participants in these conferences will be registered as participants only after they have joined AASR by paying the membership dues for that year.
c. The Executive Committee shall meet at least once every two years. A quorum shall be formed when no less than a third of the members of the Executive Committee is present.
d. The AASR International Council meets at least once every two years. A quorum shall exist when at least a quarter of the members of the AASR-IC attends.
e. The General Secretary shall draw up minutes of the General Meetings, the meetings of the Executive, and of the AASR-IC.
f. The AASR Treasurer shall publish an annual survey of AASR finances in each May issue of the AASR Bulletin.
g. The Executive Committee shall publish an account of its policies, and its administration of the AASR funds, in the AASR Bulletin well in advance of the AASR General Meeting during the IAHR quinquennial International Congress.

6. OFFICERS
a. The officers of the Association who form the Executive Committee shall be:
   • President
   • Vice-President
   • General Secretary
   • Treasurer
   • Other officers may be added as deemed necessary
b. These Officers shall be elected for a five-year term. They shall be eligible for one more term in the same office. They shall serve as a rule no more than three consecutive terms in different offices.
c. The President selects and appoints other Officers, such as
   • Webmaster(s)
   • Editor(s) of the AASR Bulletin
   • Editor(s) and Reviews’ Editors of the AASR e-Journal
   • Publications Officer(s)
   • Representatives, regional and national

d. The AASR Officers, elected and appointed, together constitute the AASR International Council (AASR-IC).

7. PROTOCOL GOVERNING ELECTIONS
a. Both the AASR Executive and AASR members may propose candidates for office.

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

c. AASR members may nominate counter-candidates for particular offices until one month before the elections. Counter-nominations must be send electronically to the AASR General Secretary. Each counter-nomination must be supported by electronic mail by at least three AASR members. They must also have ascertained that their nominee is willing to serve in the office for which they nominate her or him.

d. The list of candidates proposed by the Nominations Committee must be made public in AASR Bulletin and on the AASR website at least three months before the elections are due. Counter-candidates must also be listed on the AASR website and be communicated to the AASR membership by other means of electronic communication at least one month before the elections are due.

e. The elections shall be held during the AASR General Meetings at the quinquennial IAHR Congresses. They shall be supervised by the members of the Nominations Committee present.

f. The AASR members then present shall be deemed to represent the total body of the AASR members. However, members who cannot travel to the congress may exercise their voting right either electronically by sending in their votes in an attachment to the chairperson of the AASR Nominations Committee. (These attachments will be opened and counted only after the members present have cast their votes). Or they may delegate, in writing, their votes to AASR members who attend. After their authorization(s) have been verified by the chairperson of the Nominations Committee, these members cast, in addition to their own vote, as many extra votes as they have been authorised to cast.

8. CONSTITUTION CHANGES
Changes can be made to this Constitution only by the AASR General Meeting at the recommendation of the AASR Executive and AASR-International Council.
AN URGENT REQUEST

AASR is taking a great step forward. The maiden issue of *AASR e-Journal* will be published soon. *AASR e-Journal* is an open access electronic journal to be published through the AASR website, most likely at [http://www.a-asr.org/AASRe-Journal](http://www.a-asr.org/AASRe-Journal). It will publish peer reviewed articles in the wide field of the study of the religions of Africa and its Diaspora. Afe Adogame and Kwabena Asamoah-Gyadu will serve as its editors.

*AASR e-Journal* will also review books in this field and in adjacent fields that are of interest to the AASR membership. Its book reviews team consists of Janice McLean-Farrel (City Seminary, New York), Lovemore Togarasei (University of Botswana), Abel Ugba (University of East London), and myself (till 1.08.2015).

This team needs to develop a list of publishers who publish in the primary fields of interest of AASR members: the religions of Africa and its Diaspora; and in adjacent fields, such as Religious Studies, Sociology of Religion, the general study of religions, its methodology; the comparative and/or global study of indigenous religions, Christianity, Islam, Pentecostalism, ritual, spirit possession, etc., just to mention a few.

We need this list of publishing firms in order that we contact them and inform them about *AASR e-Journal* and the high quality reviews it intends to publish; and to request that they donate copies of their new publications for reviews in *AASR e-Journal*.

We therefore kindly but urgently request that all AASR members who have published a book or an edited volume with a publishing firm in Africa, Europe, North America or anywhere else, send us their publisher’s, or publishers’, contact details - name(s), address(es), and internet link(s), etc. We would especially be most happy if they would add the names and e-mail address(es) of their contact person(s), or book editor(s), at those firms.

Please send them to Janice McLean-Farrel at: jmggg@hotmail.com <mailto:jmggg@hotmail.com>; or janice@cityseminaryny.org <mailto:mjanice@cityseminaryny.org>.
Guideline for Reviewers

The review of a book is preceded by its full bibliographic details:
Author’s full name, *Main title: Subtitle*. Place of publication: publisher, year of publication, number of pages, ISBN number (hbk [hardback]) or (pbk [paperback]), price, (= series, volume number)
Likewise for an edited volume: Editor’s full name (ed.), *Main title: Subtitle, etc.*

The review itself should preferably be ordered with the help of four key words: context, content, appreciation, and recommendation

*Context*
Context briefly states the wider disciplinary, thematic, regional, analytical or theoretical setting to which the book reviewed makes a contribution. (50 to at most 100 words)

*Content*
Content constitutes the body of a review. The reviewer presents a fair and balanced summary of the book in a manner that shows that she/he has read and examined book closely. Its main argument, or other contribution to a particular field of scholarship, is detailed, as well as how the author has developed and structured it, and how the book is structured. (400 to at most 800 words)

*Appreciation*
The reviewer presents a fair, but critical appreciation of the contribution the book has made to this particular field of scholarship, meeting out praise where and when praise is due, and criticisms, minor or major, when the reviewer has solid grounds for a different analysis or view. If despite some criticisms, the overall appreciation is positive, this should be indicated. (50 to at most 150 words)

*Recommendation*
The reviewer briefly indicates the scholarly readership that may benefit from reading the book. (20 to at most 50 words)

*Total size of a review*
Between 600 and 1200 words

*Review time*
Six to at most nine months. A reminder will be send after six months.
Some publishers have already begun to send us copies of their new publications for review in AASR e-Journal (and sometimes a second copy for a review in AASR Bulletin). The AASR e-Journal reviews editorial team may either approach specific AASR members, whom it thinks especially competent to write an excellent review of a newly published book, with a request to write the review, or, if no such a reviewer is available, offer them for review to the AASR membership by publishing the books available for review in AASR Bulletin, and AASR e-Journal. If need be, it may also seek reviewers through an e-mail message to all AASR members sent electronically through the AASR membership e-mail distribution list.

At this moment, the following books are available for review:

2 copies, one for a review in AASR Bulletin, the other for a review in AASR e-Journal. Applications for a review to be sent to: Abel Ugba [a.ugba@uel.ac.uk]

1 copy, for a review in AASR e-Journal; application to: Janice Mclean-Farrel, [janice@cityseminaryny.org]

1 copy, for a review in AASR e-Journal; application to: Janice Mclean-Farrel, [janice@cityseminaryny.org]

1 copy, for a review in AASR e-Journal; application to: Janice Mclean-Farrel, [janice@cityseminaryny.org]
Rev. Fr. Joseph Kenny, O.P.
*12.01.1936-†28.01.2013

Rev. Fr. Prof. Joseph Peter Kenny (aka AveJoe or Alhaji) lived and worked all his life in Nigeria and Ghana, specifically at the Dominican House of Formation at Ibadan. He was an emeritus professor of the Department of Religious Studies, Faculty of Arts, University of Ibadan, which he served for 22 years, rising from Lecturer 1 in 1976 to full Professor in 1994, and Head of the Department from 1995 till his retirement in 1998.²

Fr Kenny was born on January 12, 1936. He made his First Profession in the Dominican Order in 1957 and was ordained to the priesthood in 1963. He started his studies at the Aquinas Institute, River Forest, USA, where he studied Philosophy and Theology. He also studied at Aquinas Institute Dubuque, Pontifical Institute of Arabic Studies, Rome, University of Tunis and University of Edinburgh. He was a foremost expert in Islamic and Arabic Studies. He was assigned to Nigeria in November 1964. He spent his entire life in Nigeria and was always proud to say he was a citizen of both the USA and Nigeria. With his expertise, he taught in various institutions in Nigeria and other parts of Africa. He was one of the founding fathers of the Dominican Institute, the Center of Institutional Studies of the Nigerian Dominican Province and taught there all his life. Even in his retirement and to the point of his death, he laboured earnestly for the realization of the Dominican University Project of the Nigerian Dominican Province.

As an expert in Islam, he served in various capacities on various commissions for Inter-Religious Dialogue for the Catholic Bishops Conference of Nigeria and the Association of Episcopal Conference of West Africa. He was also closely associated with the Department of Arabic and Islamic Studies, University of Ibadan, Ibadan. He had a reading and speaking knowledge of English, Latin, Greek, Hebrew, Italian, French, German, Spanish, Hausa, Arabic, Yoruba, Dutch, and Portuguese. While he was alive, he studied, wrote and taught St Thomas extensively and became famous for his contributions to research on St. Thomas Aquinas and the Church Fathers by cultivating an online collection of English translations of Thomas and the Fathers. He has written several books and over 200 articles on various areas of theology and philosophy, Thomism, metaphysics, liturgical music, Islam, inter-religious dialogue and various other social issues.  

He died on the Feast of St Thomas Aquinas after a protracted illness. Till his death, he was an epitome of assiduous studies to all and an example of radical poverty. He was a lover of Liturgical Music especially Gregorian chants. To complement this interest, was his excellence on the piano. He will also be remembered for his hobby of bee-keeping. The honey from his bees served as a great source of income for the Dominican community at Samonda, Ibadan.

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**CALL FOR PAPERS**

An International, Interdisciplinary Conference  
(Celebrating the 40th Anniversary of UNISA’s Research Institute for Theology and Religion)

**ACCOUNTABLE LEADERSHIP & SUSTAINABILITY IN AFRICA:**  
**RELIGION, DEMOCRACY & CIVIL SOCIETY**

University of South Africa, Pretoria  
April 21-24, 2015

This International Conference brings together scholars/researchers, practitioners of diverse religious traditions and spiritualities, FBOs/NGOs and policy makers to interrogate the interconnectedness between religion, democracy and civil society; its impact on accountable leadership and sustainability in Africa. Public commentators

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3 For access to his publications, visit [http://www.dhspriory.org/kenny](http://www.dhspriory.org/kenny)
often criticize political entrepreneurs and African states of their failure to develop an ethic of public probity and accountability, partly exemplified by corruption. The enigmas of public transparency and probity can hardly be limited to public governance. We can also explore how religious institutions in Africa interrogate, critique, practice or fail to eschew transparency, accountability and probity in the quest for economic, social-political transformation and sustainability. Religious entrepreneurs grapple with similar issues of accountable leadership, good governance, probity, and integrity as a reflection of their wider societies. Ecclesiastical, Islamic, or Indigenous religious polities are situated within wider pluralistic (secular) polities in Africa and are thus mutually reinforcing each other.

The significance of leadership and corporate governance (religious/secular) lies in its contribution to prosperity, peaceful coexistence, moral regeneration and accountability. Accountability requires appropriate rules and regulations, doctrines, codes of conduct, values and behaviour to make for viable transformation and sustainability. For instance, a historical perspective on leadership dynamics can be helpful in the present crisis in leadership in church and secular contexts. The churches and missionary societies played a crucial role in the shaping of South African religious cultures, as much in the colonial period as during the years of the formation of the Union and the Apartheid era.

The conference provides a platform in which scholars/researchers, practitioners and policy makers will explore, through historical and contemporary perspectives, how authority structures, institutionalized myths, beliefs, and rituals of authority differently mobilize and influence members’ behaviour and attitudes towards financial probity and organizational policies. How do various hierarchical/decentralized religious polities (i.e. structures of church government) in Africa deal with issues of probity (moral regeneration), equity and sustainable development? What values do African religions and spiritualities evince that represent a boon or bane for improving corporate governance and ensuring improved ethics and probity in African systems of governance? How should religious polity structures respond, critique and identify with national/international policies that are aimed at a disciplined management and equitable distribution of public resources, and the establishment of a viable culture of financial probity? What various models condition religious polities and leadership in Africa, and how have these been influenced by modern political movements, such as Western democracy, as well as by modern economics and technology? Are liberal or conservative forms of religiosity compatible with Western democracy? How and to what extent should religious insights be present in the public sphere of the secular polity and vice versa? How does prayer ritual action impact on religious and national polities to maximize probity at personal and institutional levels?

The conference will highlight and explore how and to what extent African religious traditions and spiritualities may cohere on the critical issues, such as that of probity, equity and accountability, which confront the African continent, but also the African religious diaspora, their ‘faiths’ in relation to the wider, global community. Interrelated issues on religion, spirituality, democracy, leadership, social capital, public engagement, poverty, corruption and transparency will be discussed. The con-
ference is intended to build synergies and forge dialogue on how religious/spiritual communities in Africa and the African diaspora can combat poverty and foster probity, accountable leadership and financial sustainability.

The conference programme shall focus on the following and related sub-themes:

- Corruption and Financial Sustainability
- Religious Polity
- Leadership and intimate spaces
- Women, Gender and Leadership
- Youth and Leadership
- Democracy, NGOs and FBOs
- Participatory Democracy
- Religion and Politics
- Religion and Development
- Ecological Sustainability
- Religion, Constitutionalism and Secularism
- Leadership, Violent Conflict, Peace and Reconciliation
- Religion, Health and Sustainable Development
- Religion, Media and Leadership

Paper/presentation proposals based or related to one or more of the above themes are invited from the interested public: scholars, religious/spiritual communities and organizations, policy makers, and FBOs/NGOs. Interested panelists are invited to submit a paper/abstract proposal (max. 200 words), stating institutional affiliation, on or before 30 September 2014.

Abstract proposals and all correspondences regarding the conference should be sent electronically (email) to the conference secretariat: mbentlw1@unisa.ac.za.

Successful applicants will be informed by 15 October, 2014. Papers presented will be considered for a book/journal publication through a peer review process. Drafts of paper are expected to be submitted by 20 February 2015. A final full draft of the revised paper will be expected by 30 June 2015. Following the acceptance of abstracts, presenters will be given specific guidelines for writing their draft papers.

Conference registration details will follow on the conference website: www.unisa.ac.za/ritr

Hosting institutions:

- Research Institute for Theology and Religion (RITR), University of South Africa;
- Faculty of Theology, University of Pretoria;
- School of Divinity, University of Edinburgh, UK;
- Thabo Mbeki Leadership Institute, University of South Africa
CONFERENCE REPORT

Muhammed Haron with Ms. Malebogo Kgalemang
(University of Botswana)

THE THIRD ‘VOICE OF THE VOICELESS’
COLLOQUIUM, SEPTEMBER 2013

University of Botswana, 23-25 September 2013

Introduction
Three institutions partnered to organize the Third Colloquium – the first was held at the University of South Africa (www.unisa.ac.za), the second at Berkeley College, New York City (www.berkeleycollege.edu) continued to explore the general ‘Voice of the Voiceless’ theme. The three that forged this partnership were UNISA’s Faculty of Theology (FT-UNISA), The Institute for Diasporan & African Culture (TIDAC www.tidac.org) and University of Botswana’s Department of Theology and Religious Studies (TRS-UB www.ub.bw). However, prior to this tripartate agreement, UNISA and TIDAC had already reached a bilateral agreement. According to the five-year reviewable Memorandum of Understanding signed between the two institutions, the partnership’s purpose was, among others, “to offer a shared and coordinated program of activities in general, initially leading to four conferences under the
(agreed) project for .... five years (circa 2011-2015), where TIDAC with its networks structure all activities for all conferences in North America and Africa.”

Now subsequent to this agreement and more-or-less during the same period (i.e. during September 2011), UNISA representatives had been in contact with UB’s Professor James Amanze; the latter was asked to act as the contact person in order to liaise between UB and the Rice University (www.rice.edu). Soon after this UB extended an invitation to UNISA representatives, namely Professor M. Madise and Mr. I. Daniel Mothoagae, to a meeting (on 23 March 2012) in Gaborone where a bilateral agreement between TRS-UB and FT-UNISA was eventually reached. Consequently, this led to TRS-UB joining the tripartate venture and TRS-UB members under Professor Amanze’s leadership took up the challenge of organizing the Gaborone colloquium that was held at UB from the 23rd to the 25th of September 2013. For this gathering, the three partners chose ‘Bringing Religion back into the Public Space’ as the main theme. In response to the Call for Papers pertaining to this theme, a coterie of scholars forwarded their abstracts (and in some cases papers) that in one way or the other addressed this specific theme as well as the general theme (that was mentioned earlier).

Since a sizeable number of abstracts were forwarded to Professor James Amanze and Ms. Malebogo Kgalemang (TRS-UB staff members) - the main organizers of this colloquium, they and their team had to work and sift through the list of abstracts and placing each of them in their specific categories/groups. So for the three days the scholarly presentations were slotted into various sessions and since there were too many papers, the organizers had to create two parallel sessions for the three days. Apart from conveniently structuring the colloquium into two parallel sessions they also appropriately created a plenary session on each of the three days. Before commenting on the latter and reflecting upon selected presentations, it is perhaps necessary to quickly mention the organizational structure that was generally followed.

On the first day Professor Amanze acted as the Master of Ceremonies (MC) and he introduced the TRS-UB’s Head, namely Professor Joseph Gaie who is a philosopher by training. Besides welcoming the presenters and audience who came from different parts of the African continent and elsewhere, Professor Gaie provided some insightful comments on the theme. He, for example, critically reflected upon the significance of bringing Theology and Religion into the public domain. He was followed by Professor Modise, UB’s Dean of the Faculty of Science who underscored the challenges such as the moral problems that communities encounter in the contemporary period, and the important role that both Theology and Religion play in dealing with, among others, human sexuality and development.

Plenary Sessions
After these preliminaries, the MC requested Mr. Daniel Mothoagae (UNISA) to introduce the first plenary presenter, namely Professor Kofi Asare Opoku (African University College of Communications). Asare Opoku, who hails from Ghana, was asked to address the topic ‘Religion, Theology and the African Renaissance’. This plenary speaker wisely reconstructed the topic and presented his ideas on ‘African
Spirituality and the Future of Africa.’ Being an experienced scholar, Professor Opo-
ku opted to reflect critically upon those ideas or issues that have generally been ig-
ored by scholars in the West. For this gathering Opoku discoursed about how the
African proverb plays a critical role in connecting us spiritually. He argued that the
African proverbs have a distinctive position continentally in that they have been
transmitted orally and we - as Africa’s present generation - have inherited these from
our ancestors.

Unfortunately as a result of the presence and influence of Christianity and Islam,
this orally transmitted tradition - that captured the essence of the general African tra-
dition - has been overshadowed and marginalized; the outcome has witnessed intoler-
ance and dogmatism becoming the continent’s hallmark. So in order to respond to
these developments and overcome them, there is a need to re-appropriate these Afri-
can proverbs and appreciate their wisdom-filled contents. Opoku underlined the fact
that African wisdom is cogently expressed in these proverbs. One example that
comes to mind: ‘wisdom is not in one person only’. In Opoku’s view the heritage of
African spirituality was passed down over generations and it has become the
foundations of African identity even though attempts have been made to erase or
supplant it. He made reference to Akan and Yoruba proverbs and stated categorical-
ly that African spirituality is ‘sine qua none of African Identity’ or worded differen-
tly: ‘the essence of being human’. The wise Opoku undoubtedly stimulated an inter-
esting debate and discussion that followed after his very enriching somewhat off-
the-cuff presentation.

On the same day – in the afternoon - Professor Itumeleng Mosala (formerly of
the University of Cape Town (where he used to teach Black theology and other
courses) was supposed to present his thoughts on an important topic, namely ‘The
Question of the Land and its Theological Implications.’ Regrettably Mosala did not
make it and in its place the organizers innovatively decided to choose certain indi-
viduals – academics, non-academics and practitioners of various religious traditions
- to form part of a panel and address the main theme for this colloquium. This ar-
rangement worked out well in that each panelist made a brief presentation prior to
permitting the audience to interact with the ideas that they have regarding theology/-
religion in the public space.

And on the second day the audience tuned in to the presentation of Professor
Musa Dube (UB) who was introduced by Dr. Joy Bostic. Dube is among those
scholars who have researched and reflected much upon the (Southern African)
Christian tradition. Dube spoke about ‘Reading into the Colonial Archive: Mahokoa
Becwaana (MB) Attestations’. Herein she traced the blurred boundaries of religion
and the public space by analyzing the letters literate Batswana sent to the editor of
Mahoko a Becwaana, a newspaper published by the London Missionary Society
from Kuruman, 1883-1896. And on the final day Dr. Joy Bostic (Case Western Re-
serve University), who was introduced by Professor Fidelis Nkomazana (UB),
shared thoughts on the process of ‘Justice-Making and the Beloved Community: Re-
ligious Scholarship and Public Role of Theology in giving Voice to the Voiceless’.
She specifically discussed the public role of theologians in religious studies that as-
sist in giving ‘voice’ to those who are unrepresented such as religious activists and
others. In her conclusion, Bostic left us with question for future dialogue and discussions: How might the use of spatial theories assist us in developing a collaborative, comparative approach to the understanding of these religious traditions in all of their diversity and render these traditions public and visible? And lastly, how might this public rendering as a collaborative, comparative study (which would include the documentation, analysis, and dissemination of the same) of African and African-derived religions counter histories of cultural debasement that continue to intrude in the lives of people of African descent living in a post-colonial world?

Parallel Sessions

Each of these plenary presentations set the tone for each of the parallel sessions that took place over the three days. Like other gatherings such as this, the organizers encountered the problem of individuals who were forced to pull out because of familial or other academic developments; as a consequence this led to the cancellation of presentations or in some instances the reorganization of some of the sessions.

Be that as it may, let us generally comment on selected papers that were presented over the three days. As already mentioned there were quite a number of papers that were presented and these were slotted into various sessions and for this report it is well nigh impossible to make reference to each and every paper. It will therefore select a few and where necessary make mention of others just to give glimpses into their contents that were discussed in some the sessions.

One of the first two parallel sessions that was organized immediately after the first plenary presentation, Professor Anderson Chebanne (UB) tackled the issue of whether ‘Religion: (is an) Agent of Cultural Alienation and Alienation’; he did this by asking fundamental questions such as were: ‘Batswana without religion?’ and ‘are the state and its associated institutions contributing towards the entrenchment of a theocracy in Botswana?’ He was followed by Dr. Sana Mmolai (UB) who questioned whether ‘African Traditional Healing: (is) A Public Threat or Shame?’ Their papers were then followed by Mr. Kuela Kiema’s (Bakomoso Educational Trust) fascinating discussion regarding ‘Sanalizing Christianity in D’Kar: (that narrated) The Story of how Christianity and San ritual dance ‘save’ one’s soul.’ In the late afternoon some listened to the presentations of Dr. Nisbert Taringa (University of Zimbabwe) who addressed the issue of ‘African Ethics & Family Life: (which is) an Exploration into how African Traditional Socio-Religious Ethics can contribute to the rebuilding of family life in Zimbabwe’. Since Dr. Taringa could not make it for the colloquium the paper was read by a fellow Zimbabwean who was a post-graduate candidate in TRS. With ‘Taringa’ Dr. Zinaida Dementyeva (UNISA) informed the audience about the ‘Specific functions of the Russian Orthodox Church abroad’; here her focus was on the Midrand-based Parish (est.2003) dedicated to St. Sergius of Radonezh.

The other parallel session had Prof. Fidelis Nkomazana of the Department of Theology and Religious Studies present a paper on “The Role of Religion in the 21st Century Botswana”. Nkomazana argued for the moral and ethical influence of religion. In fact, his contention was that religions will continue to influence public thinking and religion; as such religion has never left the public space but has been
part and parcel of civic life and discourse. We conclude this session with one of the pioneer’s paper, Daniel Mothoagae’s paper “Ngwana O Salleng, o Shwela Tharing”. Mothoagae interrogated the concept of equality and justice as necessity to addressing the socio-economic, socio-political issue, especially with theology and religion becoming important concepts to this dialogue.

On Tuesday one session focused on ‘sexuality’ but particularly homosexuality. Professor Lovemore Togarasei (UB) kicked started the morning session by reflecting on ‘The Use of the Bible in Homosexual Debate’, whilst Professor Joseph Gaie responded to this theme by posing ‘Relevant Moral Questions’. Mr. Clemence Makaure (Zimbabwean Open University) looked at ‘Attitudes towards Homosexual Practices among the Karanga People: A Religious Perspective’; whilst the latter tried to search whether the practice is in embedded in Karanga culture, the former proposed innovative Catholic approaches such as a person oriented ethic to sexuality. The session on sexuality continued in the afternoon session. It began with Dr. Chris Jones (Stellenbosch University) who traced the place of the homosexual in the church by paying particular attention to two forms: the theological exclusive camp and the theological inclusion one. What do we then say to such things? He concluded by suggesting that we return to the original fundamental Reformed principle where faith is the only condition for complete, unqualified, inclusive membership of the community of believers. The next panelist was Dr. Paul Leshota (National University of Lesotho) who touched upon “Heterosexism, Homosexuality: Is Africa-/World heading for a battle of the sexes?” Leshota basically stated that homosexual bodies are caught up in the ‘discourses of power and knowledge that are inherent within the social body’. Rev. Dumi Mmualefe concluded the session on Sexuality by reflecting upon the tension that exists between the Christian church, and the Botswana state’s resistance and its denial in discussing the being of the non-heterosexual.

Apart from the specific thematic sessions, the paper by Dr. Eva Shaw-Taylor (TIDAC) concentrated on ‘The Impact of Charismatic Churches in Africa’ with special reference to Ghana in particular and West Africa in general, and the text of Dr. Erna Oliver (UNISA) argued that ‘Theology (despite its critics’ objections is): Still a Queen of Sciences in the Post-Modern Era (South Africa)’. Rosina Gabaitse (UB) presented her paper titled, “Marginalised but not Oppressed: (in which she interrogated) Pentecostal Hermeneutics and the exclusion of Women”.

Whilst Rev. Dr. Willem Oliver interrogated the creation of “the white Jesus” by tracing its historical genealogy to the days of the early church (i.e. the first four centuries of the Common Era), Rev. Dr. Obed Kealotswe’s main concern was “Bringing Theology to the Main Domain: (by breaking the divide between) Theology and Politics.” Kealotswe’s argument was that theology never left the public space but that it was marginalized and as a result did not succeed in influencing the policies of the secular African states and their respective governments. Phillip Segadika (UB), an archaeologist, took the audience on a tour of religious heritage sites in Botswana. Through a documented picture narration, Segadika dealt with what he called the process of “heritagization” of Botswana’s sacred landscapes. Malebogo Kgalemang (UB) closed the final session by evaluating “Religion in the Postcolony: Contentions
and Contestations.” She essentially argued that religion, specifically Christianity, as a category - compared to earlier periods - is currently dominating the public space; and she thus raised the question whether scholars of religions should not begin to re-think religion afresh particularly in the light of the emergence of religious groups such as Neo-Pentecostalism (and [we may add] the Tabligh Jam’at) in the global South.

Towards a conclusion
The Third Colloquium was generally successful and may be described as a well-attended forum that generated a great deal of discussion. This may be attributed to the plenary presenters who initiated the debates with their exciting and informative ideas; here Professor Opoku’s notion of African spirituality immediately comes to mind. Most of the papers fitted in well with the overall theme [i.e. ‘Voice of the Voiceless’] and the sub-theme [i.e. Bringing Theology and Religion back into the Public Domain] and the outcome was that they led to some lively debates in each of the sessions.

Even though it was indeed good to have witnessed a sizeable contingent of scholars from South Africa, Zimbabwe and Nigeria, one would have liked to have seen more East and (other) West African scholars at this gathering; they would indeed have had revealing narratives to tell from their specific regions and they would definitely have added their voices to the overall theme. The conference concluded with parallel sessions followed by a vote thanks given by Prof. Gaié.

That aside, in future it would be extremely useful to have had draft papers circulated so that everyone in attendance could have had the opportunity to peruse them beforehand. This would have permitted the participants to have engaged in a more informed and perhaps sustained manner with each of the presenters. If this should be the case for the forthcoming colloquia then one is certain that the discussions might be more robust and vigorous. Whilst everyone will have to wait and see whether this idea might be taken up, one has to commend one of the tripartite organizers under Mr. Mothoagae’s leadership for proactively asking the presenters to finalize their papers for a special (forthcoming) Scriptura: International Journal of Bible, Religion and Theology in Southern Africa issue, a University of Stellenbosch based peer-reviewed and accredited journal (www.sun.ac.za), in which many of these papers will appear.

While we wait for this issue to appear let us congratulate the organizers for having hosted a fairly smoothly organized and managed colloquium; this therefore says much for managerial skills of both Professor Amanze and Ms. Kgalemang – along with their team - for having taken up this challenge and for having handled the process quite well despite small organizational hic-cups that cropped up on occasions before and during this academic event.
NEW AASR MEMBERS

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7. Religious Studies; Gender
8. Masculinities in Africa; Pastoral Care
9. -
10. -

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6. MA Anthropology (2000, University of Bayreuth); PhD Anthropology (2008, University of Bayreuth)
7. African Religions, 9 years
8. Religion in Africa; rituals; sacred space; religious power & art

[Almajiri is a term used to describe children in northern Nigeria who are sent to live with teachers of the Qur’an in order to receive religious instruction. Unable to cater for their needs, the teachers send the children to the streets to beg and do menial jobs. Drug use and other forms of high risk behaviour have not yet been studied among these children. A cross-sectional survey was conducted on 340 Almajiris in northeast Nigeria, using an adapted version of the WHO Student Drug Use Questionnaire. The Almajiris were all males, with ages ranging from 5 to 16 years (mean = 11.2 years, SD = 3 years) who had left their parents between the ages of 3 and 12 years (mean = 6.6 years, SD = 2.1 years). The prevalence of drug use was 66.2% and the most frequently used drugs were stimulants (49.7%), volatile solvents (21.5%), cigarettes (19.1%) and cannabis (18.5%). This study provides the first evidence of a high prevalence of drug use among the Almajiris.]


[In Ghana today, many people who suffer from a variety of human ills wander from one pastor to another in search of a spiritual cure. Because of the way cultural beliefs about the spiritual world have interwoven with their Christian faith, many Ghanaians live in bondage to their fears of evil spiritual powers, seeing Jesus as a superior power to use against these malevolent spiritual forces. In For Freedom or Bondage? Esther Acolatse argues that Christian pastoral practices in many African churches include too much influence from African traditional religions. She examines Ghana Independent Charismatic churches as a case study, offering theological and psychological analysis of current pastoral care practices through the lenses of Barth and Jung. Facilitating a three-strand conversation between African traditional religion, Barthian theology, and Jungian analytical psychology, Acolatse interrogates problematic cultural narratives and offers a more nuanced approach to pastoral care.]


[When scholarship presents the histories, belief systems, and ritual patterns of specific religious groups, it often privileges victorious and elite fractions of those communities to the detriment and neglect of alternative, dissonant, and resurgent voices. The contributions in this volume, which include case studies on various religious and academic contexts, illustrate the importance of listening to those alternative voices for the study of religion. At the same time, they are meant to honor Professor Ulrich Berner, on the occasion of his 65th
birthday, and the inspiration his plurality approach gives for studying religion and religions. As the book shows, this approach brings to light numerous religious beliefs and practices that were neglected by previous scholarship, and it exposes the discourses, conflicts, and power relations in each particular context. It forces scholars to study religion as an ever-contested and dynamic process rather than a static institution, as it is normally conceptualized by dominant religious elites. The chapters in this book deal with the contested category 'religion'; the plurality of voices in religious, cultural, and ethnic encounters; alternative voices within specific religious traditions; and plurality in the study of religion itself. They demonstrate that listening to alternative voices is not only interesting but methodologically essential for a better understanding of religion.


[The paper focuses on a survey of choral music performances and traces how choral music performances have lived with Ghanaians from the traditional epoch until the present era. The paper also delineates and reports the groups that have patronized this musical genre and the platform on which they have showcased their performances. Through interviews and participant observation, the paper seeks to identify how choral music performances were, and have been, for choral music practitioners in particular, and musicians in general to help in the development of choral art music in Ghana. It is also to realize how the choral musical genre has impacted on the social lives of Ghanaians.]


[This article examines the transnational significance and impact of the Church of the Embassy of the Blessed Kingdom of God for all nations (Embassy of God), a Nigerian-led Pentecostal church based in Kyiv, Ukraine. It shows that the church’s uniqueness lies both in its huge following and in the fact that the majority of its members are white Eastern Europeans. In this sense, it represents a “negative instance” of current trends within African-led migrant churches, where membership is predominantly African. The church’s popularity is explained in terms of its Pentecostal spirituality, which satisfies the spiritual hunger fostered by socialism in Eastern Europe and challenges the staid religiosity of older denominations such as the Eastern Orthodox Church. Its deliberate pursuit of a transnational agenda is evident in the extensive foreign engagements of its leader, Sunday Adelaja, its international media ministry, the growing network of pastors attached to its ministry and its global missionary vision.]

Pentecostalism is the fastest growing stream of Christianity in the world. The real evidence for the significance of Pentecostalism lies in the actual churches they have built and the numbers they attract. In Africa, Pentecostalism has virtually become the representative face of Christianity with even historic mission denominations ‘pentecostalising’ their otherwise formal liturgical structures to survive. This work interprets key theological and missiological themes in African Pentecostalism by using material from the live experiences of the movement itself. An important source of primary material for instance is the popular books written by the leadership of contemporary Pentecostal churches and their media programs. An example of this is that on account of its motivational hermeneutics the Eagle, rather than the Dove, has become the preferred symbol of the Holy Spirit in this nascent dynamic movement. The interpretation of themes from contemporary African Pentecostalism in this book reveals much about how as a contemporary movement, it is reshaping African Christian spirituality in the 21st century.


[African Initiatives in Christianity (AICs) are the fastest-growing expression of Christianity on the African continent today. In this article, A. F. Walls’ famous ‘indigenising’ and ‘pilgrim’ principles are applied to the practice of baptism in Zionist churches. Its research question asks if the indigenising principle has taken over completely to the loss of the pilgrim principle, or if the two stand in a complementary and dialectical relationship. After presenting G. Oosthuizen’s descriptions of these churches’ rituals of baptism, the author then investigates to what extent baptisms in these churches both take into account the members’ African cultural conditioning and, on the other hand, also work to critique and transform elements in their cultures. How should one evaluate the attempt of the Zionists to contextualise their Christianity with regards to baptism? The article concludes by saying that many elements of their baptisms stand in a complementary and dialectic relationship, embodying both the indigenizing and pilgrim principles.]


[Researchers into the history of missions who have studied Norwegian missionaries in Zululand from the 1850’s onward claim that, in contrast to the racism of their contemporaries, there is no trace of racism to be found among the missionaries. By a case study on the description of the Africans by Olav Guttorm Myklebust, a missionary in South Africa who later became a well-known missiologist and a founding member of the International Association for Mission Studies, this article draws attention to some problems entailed in this position and nuances the issue. Although Myklebust intends to give a friendly and balanced portrait of the Africans, he largely ends up reproducing and confirming traditional stereotypes. Examples include the understanding that Africans are governed by emotions, that they have little aptitude for logical and rational thinking, and that they are like children. These stereotypes formed part of a colonial ideology that legitimated the idea that the Africans were mentally, socially, and culturally inferior to the Europeans. Should Myklebust’s description of the Africans be called racist? He clearly breaks with biological and essentialist theories of race. If however, we take our starting point in broader and more recent definitions of racism, which emphasize the function of a discourse, of processes, and of behavioral patterns with regard to establishing and maintaining asymmetrical relationships of power, the conclusion is that his representation of the Africans contains elements that should be classified as racist.]


This mixed-methods study explored the racism-related experiences of 50 mid-life African-heritage women living in Nova Scotia, Canada, along with their use of spirituality as a coping strategy for dealing with racism-related stress. Four standardised instruments, along with qualitative in-depth interviews, were used to examine women’s experiences of racism, depression, stress, and spirituality. Spirituality provided a key coping mechanism for racism-related stress, providing church community, spiritual community, faith, guidance, a personal relationship with God, and a source of meaning-making. For some women, spiritual belief provided a means of cognitive reinterpretation, allowing them to make sense of racism and other life challenges, recasting these as tests and trials which they were capable of surmounting with God’s blessing and protection. Implications for mental health practitioners include working with spiritual and religious venues to help lessen stigma against mental health problems.


The present study focused on organisational religious activity (ORA), non-organisational religious activity (NORA), and intrinsic religiosity as potential moderators of the relationship between traumatic exposure and posttraumatic stress disorder (PTSD) symptoms in a sample of 59 East African refugees living in the United States. Results demonstrated a moderating effect for ORA (ΔR² = .054, p = .009) and NORA (ΔR² = .047, p = .013) on symptoms of PTSD. High ORA was associated with reduced PTSD symptoms for participants reporting relatively low traumatic exposure. However, results indicated that neither ORA nor NORA buffered against the development of PTSD symptoms as traumatic exposure increased.


Biri, Kudzai, & Lovemore Togarasei 2013, “…but the One who Prophesies, Builds the Church”: Nation Building and Transformation Discourse as True Prophecy: The Case of Zimbabwean Pentecostal Women’, in Chitando, Gunda & Kügler 2013: 79-94

This chapter celebrates the achievements of Pentecostal women in Zimbabwe in the discourse of nation building and transformation during the crisis years of the late 1990s to about 2013. During this period, Pentecostal women rose and gained space and visibility through their interdenominational fellowships. The chapter highlights the role that the women have played in addressing challenges brought by the crisis. Using the New Testament, and especially the Pauline, understanding of prophecy, the chapter then argues that Pentecostal women’s discourses of nation building and transformation were indeed prophetic. It compares and contrasts women’s ‘prophecies’ with the prophetic acts of some men whose practices put the office of the prophet into disrepute.


The Ethiopian Orthodox Tawehedo Church is the only pre-colonial church of sub-Saharan Africa. It is formed from several cultural influences – Semitic, with influences from Juda-
ism; Patristic, with a Christian tradition mediated mainly through Egypt and Syria; and indigenous African culture. Among its achievements is its traditional method of theological teaching, with origins in the early medieval period and a syllabus formulated in the seventeenth century. Teaching methods are oral and carried out in churches around the country. Its disciplines include gene, which is an oral, improvised allegorical theological poetry.]

[Efforts to view prophecy from an African perspective, basically, are efforts that seek to contextualize the Bible. There has been a long standing debate reviewing the movement in biblical interpretation dubbed ‘the New Hermeneutic’. Our thesis in this chapter is that while the concerns are genuine, scholars who venture in these endeavours have not always contextualized the Bible in ways that restrain biblical interpretation from falling back into the methodological pitfalls of eisegesis whose major heuristic crime was the failure to do enough justice to the text. In this chapter we revisit the history of the interpretation of prophecy in Ancient Israel in a bid to make our own proposal on the method and hermeneutics that are appropriate to interpret the prophetic books in an African context but still do justice to the message that was intended by the authors of the texts to the audiences of their time. We propose a fresh look at hermeneutics as a generic term that distinguishes it from exegesis and incorporates principles of cultural relativism and social scientific criticism. We very briefly apply the social sci- tific conceptual metaphor of social capital as a demonstration of the application of our hermeneutics to understand the prophet Isaiah and selected con-temporary prophets in Zimbabwe.]

[In this article, we examine the meaning of depression to a sample of 60 African-American men and women with varying levels of health and functional status. We presented the word depression in our interview questionnaire but did not pre-define the word, nor did anyone in the sample ask us to define it. A key finding of this article is that the way in which persons construct an experience of depression, their expression of it, and their perception of an appropriate resolution emerges from their belief system. Our data offered a window into the internal world of elders, particularly the cultural and religious beliefs and traditions that shaped their processes of defining, interpreting, and resolving depression. For this group, resolving depression meshed with the spiritual adaptive strategies, such as reliance on God, community, self, and others, that they used throughout life to deal with negative circumstances.]


[In contemporary African cultures women are going beyond domestic areas and getting involved in public affairs. They are acting in the social sphere. They are taking an active part in campaigns during the election process. Although in contemporary Africa these new ways of participating in public affairs are still closely associated with the religious domain, women are a major factor of social change in today’s Africa.]
esis of non-institutional or unofficial religions that have limited visibility in the public sphere. And yet, such religions also seem to be changing as they intersect with forms of new and mass media. This article interrogates the applicability of mediatisation theory to Haitian Vodou (a non-institutional religion). It does so by exploring the intersection of Vodou with media practices and representations (focusing on televusional and cinematic representations), examining the public visibility of the religion and exploring what media representations (both popular and documentary) can mean for religious practitioners. Such an analysis questions the technological determinism, ethnocentrism and myths of secular modernity that threaten to underpin mediatisation theory.


[There have been persistent allegations that the South African political authorities misused RE during the years that Christian National Education (CNE) philosophy held sway, in order to achieve political ends. In this article, an attempt is made to locate and evaluate evidence that will demonstrate whether or not the authorities had, in addition to the stated religious aims, supplementary non-religious and non-educational ends in view through the teaching of RE in the province of Natal over the period 1948–1994. An examination of legislation appeared to confirm that there was a measure of political interference from national government in the formulation of policy in respect of the teaching of RE. However, an analysis of syllabuses, study guides, school textbooks and teaching practice suggested that the Natal Education Department exhibited little enthusiasm for the practical implementation of CNE-orientated legislation. There was virtually no unambiguous evidence that the Department misused the teaching of RE in order to achieve inappropriate, political or other outcomes. In any event, the apathy or hostility of many teachers towards RE frequently prevented it from being taught effectively.]


Browning, Melissa, 2011, 'Acting out Abstinence, Acting out Gender: Adolescent Moral Agency and Abstinence education', in *Theology and Sexuality* 16, 2: 141-159


[African Pentecostal churches are becoming increasingly important in Britain where they are growing at a time when mainstream Christianity is in decline. Originally functioning as social and religious support networks for African migrants, their growth has been stimulated by a conscious missionary agenda. Recently, there has been a shift towards a more holistic understanding of mission in some African churches, which includes social ministry and political action. The focus of this article is the Redeemed Christian Church of God (RCCG), a transnational Nigerian Pentecostal denomination with close to 400 congregations in Britain. It suggests that the RCCG’s social orientation has been influenced by its internal theology, its Pentecostal experience and its external social context. It explores the way it has articulated and implemented its social vision in a multicultural and fragmented society.]

This article examines Pentecostal responses to street children and youth in the city of Lagos, Nigeria. It begins by exploring the concept of the family in the West African context. It then considers the causes of the street children phenomenon and the experience of living on the ‘street’. Thirdly, it looks at the way street children are portrayed and how this influences institutional responses, including Pentecostal initiatives in Lagos. Finally, it examines the influence of theological orientation, organizational culture, and conceptions of the family on Pentecostal responses to street children in Lagos. It suggests that Pentecostal beliefs, values and experiences are a rich source of spiritual capital capable of energizing altruistic behavior towards others. Furthermore, Pentecostal churches, in their capacity as surrogate extended families, and their combination of strong leadership and a highly active laity, are especially effectiveness in mobilizing members to engage in social welfare initiatives.

This article presents a model of mental well being based in Afro-Surinamese knowledge, experience, and cultural history. The model is the result of a two-year-long ethnographic research project in Paramaribo, Suriname. Suriname is a former Dutch colony in South America, which is known for its harmonious, multi-cultural, and multi-ethnic society. The mental wellbeing model entitled *Opo Yeye* – which translates as “Raising the Spirit” – reflects an extended sense of self which is traversed and governed by forces seen and unseen. Mental wellbeing is achieved through striving for harmony between all these forces that contribute to the self. The article provides an in-depth exploration of the concept of the self and highlights the historical origins, yet its contemporary value.

This article presents the “export” of the Brazilian Universal Church of the Kingdom of God (IURD) to countries in virtually all the continents. The case of countries where the IURD is strong is analysed, as well as examples of countries where it was not successful. The basic mise of this article is that the IURD works with contextualization in the countries where it enters into. For many reasons, there is no master key able to open the doors of success for this church in all countries. Nevertheless, in spite of some failures, it may be considered a successful enterprise in the process of making Neo-pentecostalism a global force in the beginning of 21st century.

The place of religion in higher education has been and remains a complex issue internationally. This article aims to outline the nature and development of Religious Studies at the University of Zambia in Lusaka (UNZA) as an instance of how religion entered higher education in an African setting. In doing so, it will also provide perspectives on the method that has been adopted in the study of religion and religious education and will highlight elements of the role which these disciplines strive to play at UNZA.

The recent scandal involving Bishop Eddie Long of New Birth Missionary Baptist Church has led millions of individuals to evaluate the guilt or innocence of Bishop Long as well the significance of the black mega-church. This study examined the possible effects of a
well-publicised scandal involving a black mega-church pastor on the mental health of African Americans within and outside of the church. To address this paucity in the research, over 3000 comments made by anonymous contributors on CNN’s public website were analysed using a grounded theory methodology. The following five themes were identified: (1) Keep an Open Mind: “Most People Thrive on Negativity”; (2) Hypocrisy as Part of Religion: “They aren’t real Christians”; (3) Greed as Part of Religion: “Just in it for the money”; (4) Religion and/or Christianity as Problematic: “Christians scare the Jesus out of me”; and (5) Religious Leaders Actions are separate from Individuals’ Personal Faith and their Relationship with God: “You don’t put your faith in a man”. Narratives are offered to support and illustrate each of these themes, and the implications for the mental health of African Americans is discussed.


[This essay investigates the re-emergence and proliferation of prophetic or charismatic movements in contemporary Zimbabwe. One wonders what has kindled this revival: Is it a fulfillment of the end of time as prophesied in Scripture? Has the Christian church in Africa got a new commission? Is it a sign of apostasy of the last days? Is it just an indication of self-fulfilling agendas of those involved? The paper discusses arguments on both sides of the divide.]
prosperity theology. The chapter captures the celebration of prosperity theology in gospel music, as well as its contestation in the same. It also describes attitudes towards prosperity theology by artists in other musical genres. Overall, the chapter contends that the sharp divisions that have emerged towards prophets and prosperity theology are in turn played out in Zimbabwean music.


[BiAS 12 examines the phenomenon of prophets and prophecy in contemporary Zimbabwe. By applying insights from biblical studies and other approaches, the volume sheds light on how this contentious phenomenon has been discussed in the Zimbabwean context. The different chapters highlight the role of the Bible, gender, media, literature and other perspectives have influenced attitudes towards prophets and prophecy in Zimbabwe. While the phenomenon has been principally associated with the new wave of Pentecostalism, it remains critical to appreciate pre-existing attitudes towards prophets from African Initiated Churches (AICs), as well as traditional healers in African Indigenous Religions (AIRs). Contributors to this volume have explored the complexities that characterize prophets and prophecy.]


[This article concerns the South African Constitution, The South African Charter of Religious Rights and Freedoms, and religions in South Africa. Of the many religions in South Africa two are chosen, namely Christianity and African Traditional Religion, to explain the constitutional position of religions in South Africa and the challenges they face. The Constitution guarantees freedom of religion for all religions and religious persons in South Africa. What these rights and freedoms are is the subject of the South African Charter for Religious Rights and Freedoms. What the current position of religions with regard to the South African Constitution and the South African Charter of Religious Rights and Freedoms are is the question the article answers.]


[Indigenous societies around the world have been historically disparaged by European explorers, colonial officials and Christian missionaries. Nowhere was this more evident than in early descriptions of indigenous religions as savage, primitive, superstitious and feti-
Liberal intellectuals, both indigenous and colonial, reacted to this by claiming that, before indigenous peoples ever encountered Europeans, they all believed in a Supreme Being. ‘The Invention of God in Indigenous Societies’ argues that, by alleging that God can be located at the core of pre-Christian cultures, this claim effectively invents a tradition which only makes sense theologically if God has never left himself without a witness. Examining a range of indigenous religions from North America, Africa and Australasia – the Shona of Zimbabwe, the ‘Rainbow Spirit Theology’ in Australia, the Yupiit of Alaska, and the Maori of New Zealand – the book argues that the interests of indigenous societies are best served by carefully describing their religious beliefs and practices using historical and phenomenological methods – just as would be done in the study of any world religion.


[On May 14, 1992, during the funeral of twenty-year old Robert Odom, a group of young men entered Morningstar Baptist Church in Boston and violently attacked a young man in the congregation (Winship and Berrien 1999; Berrien and Winship 2002). Following the incident black churches in Boston were faced with the harrowing reality that the violence among black youth had reached tragic proportions. In response to this and other violent incidents local clergy formed the Boston Ten Point Coalition, an organization geared towards mitigating what they believed to be the spiritual and social causes of inner-city crime.]


Diallo, El Hadji Samba Amadou, 2011, 'Exploring a Sufi Tradition of Islamic Teaching: Educational and Cultural Values among the Sy Tijāniyya of Tivaouane (Senegal)', in Social Compass 58, 1 (March 2011): 27-41

[The author examines the philosophy and practice of Muslim education in the tradition of the Sy family of Tivaouane (Senegal). The focus is on formal educational institutions such as the dahira, or Sufi circles of worship, and the daara, Kur’anic school, which play a major role in the system of education pioneered by the Sy branch of the Tijāniyya. He also examines a third institution, khalifa, or spiritual authority, which continues to play a central role in the Muslim brotherhoods as transmitter of the teachings of the Shaykh. The author shows how these three institutions work together and constantly reshape Sy Tijāniyya (Syyen si in Wolof), how changes in Senegalese society influence and transform the branch, and how the continuous development of neo-Sufi organizations increases the importance of Tijāniyya in a globalized world.]


[Pentecostalism is among the fastest growing social movements in the 21st century. This volume discusses global aspects of Pentecostal churches in northern Cameroon, by describing how the local congregations interact with civil society, traditional religion, and Islam. Extensive fieldwork and descriptions of the complex historical context within which the churches emerge, makes the author draw attention to Pentecostal leaders as social entrepreneurs inspired both by local traditions and by a global flow of images and ideas. This]
indicates that Pentecostalism can be interpreted both as a social and as a religious move-
ment which manages to encounter mainline churches and Islam with flexibility and spiritual-
authority.]

Droz, Yvan, & Hervé Maupeu 2013, 'Christianismes et démocratisation au Kenya', in Social
Compass 60, 1 (March 2013): 79-96
[The involvement of Christianity in Kenyan politics cannot be understood without consider-
ing the role it has played in the coproduction of the colonial and postcolonial state. Churches participate in the construction of both ethnic and socio-economic identity. This can only weaken their status as ‘moral referees’ in Kenyan politics. The emergence of new religious movements and unidentified politico-religious objects alters the way religion plays the political game. In addition, the neotraditional politico-religious movements – a synthesis of the influences of Christianity and of supposedly ‘traditional’ religions – induce the milicialization of political life with its corteges of popular violence and abuse. The ‘liturgical’ call to a reinvented tradition reveals a new set of ethnic identities. As can be seen, Christianity and democratization in Kenya continue their dangerous tango, in which they are creating new steps.]

Echtler, Magnus, 2014, ‘Rituale und Kognition: Zum Nutzen des kognitiven Erklärungsmodells von Harvey Whitehouse für die Religionswissenschaft’, in Zeitschrift für Religions-
wissenschaft 22, 1: 66-97

Eisenlohr, Patrick, 2014, 'Religion publique et médiation religieuse chez les musulmans mauri-
ciens', in Social Compass 61, 1 (March 2014): 48-56
[The uses of sound reproduction among Mauritian Muslims illustrate the links between public religion and religious mediation. These two dimensions of religion rely on material objects and media technologies, coalescing in what are frequently the same media prac-
tices. In this essay I investigate the ambiguous relationships between these two mediated forms of religion, tracing their mutually supporting and conflictual relationships. Their articulations also provide insights into questions of religious authority and authenticity that are prominent in a diasporic location such as Mauritius, as well as into the constitution of the boundary between religion and non-religion through media practices]


[The Ethiopian Kale Heywet Church (KHC) is an outgrowth of the Evangelical SIM missionaries. It has the largest following of Evangelical Christians in Ethiopia, comprising over 7 million members. For most of its history, the Church has kept the doctrinal identity of its forebears and remained closed to the influences of Pentecostalism. Today, the picture has changed. Most churches under its umbrella – both in the rural and urban areas – have become vibrantly Charismatic. This paper explains this change by locating the primary impulse of the spread of the Charismatic movement in the KHC at a Christian fellowship called Hebret Amba (HA), which was established by students from Haile Selassie I University. Contributing to the spread of the Charismatic movement in KHC are the youthful and progressive nature of HA’s leadership (and its congregation), and the unique role that
pastor Gosaye played in bringing his Pentecostal experiences from his Full Gospel Believers’ Church (FGBC, or Mulu Wongel) background to the Church.


*[Genuinely Ghanaian is the history of the Methodist Church Ghana, from the time of its autonomy, 1961, to the year 2000. Ghanaian have accepted Methodism on their own terms and have reworked it to fit their needs. Central elements in the contextualization of this church include Ghanaian identity, Akan culture, and Methodist missionary theology. The book updates The Roots of Ghana Methodism by F. L. Bartels.]*


*[This paper analyses the potential in terms of alternative channels for civic identity, political action and resource control offered in contemporary authoritarian Ethiopia by the constellation of groups and denominations vernacularly labelled as Pente. The analysis aims to describe the moral conflict inherent in the call to Pentecostals to actively engage in public affairs, as well as the plurality of itineraries, imaginaries and practices promoted within the Pente movement in order to solve this moral conflict. These solutions entail elements of both transgression and acquiescence towards the current political regime. The intention is to describe the growing Pente presence in Ethiopian public spaces, stressing how it follows different and alternative strategies, while lacking a coherent political project.]*


*[Daniel Fountain raises the possibility that Afro-Christianity played a less significant role within the antebellum slave community than most scholars currently assert. Bolstering his argument with a quantitative survey of religious behavior and slave narratives, Fountain presents a new timeline for the African American conversion experience. Both the survey and the narratives reveal that fewer than 40 percent of individuals who gave a datable conversion experience had become Christians prior to acquiring freedom. Fountain pairs the survey results with an in-depth examination of the obstacles within the slaves’ religious landscape that made conversion more difficult if not altogether unlikely, including infrequent access to religious instruction, the inconsistent Christian message offered to slaves, and the slaves’ evolving religious identity. Furthermore, he provides other possible explanations for beliefs that on the surface resembled Christianity but in fact adhered to traditional African religions.]*


*[This article surveys African and Asian women’s images of Jesus as proposed in academic discourse in the last twenty-five years. Some of the images discussed are explicitly feminine (e.g. Jesus as mother), although many of these images are proposed by both Western and non-Western women. African and Asian women also use non-feminine images of Jesus (e.g. Jesus as liberator, Jesus as life-giver). Many of these images were developed by both male and female non-Western theologians and have become part of the global aca-
The practice and discipline of development was founded on the belief that religion was not important to development processes. As societies developed and modernised, it was assumed that they would also undergo a process of secularisation. However, the prominence of religion in many countries and its effects on people’s social, political and economic activities calls this assumption into question. Pentecostal Christianity has spread rapidly throughout Africa since the 1980s and has been a major force for change. This book explains why and shows how Pentecostalism articulates with local level development processes. As well as exploring the internal model of ‘development’ which drives Pentecostal organisations, contributors compare Pentecostal churches and secular NGOs as different types of contemporary development agents and discern the different ways in which they bring about change. At the heart of this book, then, is an exploration of processes of individual and social transformation, and their relevance to understandings of the successes and failures of development.


Pentecostal Christianity originated as an urban movement in America, and as it spread to Africa it was initially taken up most enthusiastically in towns and capital cities. In Ethiopia the Pentecostal movement largely started in towns, but is increasingly being taken up by rural communities. This paper will explore why rural Ethiopian communities are attracted to Pentecostalism, and how it impacts on their social, cultural and economic practices. In particular, I consider the developmental consequences of Pentecostalism, and how Pentecostal beliefs and practices encourage or block processes of change that are generally termed “development”. As part of this I will explore the theory of development – of what constitutes “good change” – that is implicit in Pentecostal philosophy and that is generally known as “transformational development”. I will show how this notion of change is significantly different to notions of change prevalent in the secular development world in that they emphasize transformations of subjectivity and social relations first, then leading to economic transformation, rather than focusing solely on the economic, as is apparent in the work of many secular development NGOs.


Taking the London-based brass band of a transnational Congolese church (the Kimbanguist church) as a case study, this article explores how the sonic, visible and embodied experience of religion in the public space is linked to the politics and poetics of diasporic belongings. These public performances enable Kimbanguists to claim a place and a space in the city while ‘emplotting’ a particular vision of self and others in the pluralised environment of the diaspora. After discussing the literature on urban religious parades and processions, the article addresses the wider implications of the sacralisation of space and public performance of faith in terms of urban but also post-colonial centre/periphery dialectics. Finally, it reflects on the construction of diasporic and ethnic identities as well as the re-interpretation of Kimbanguist religiosity among second-generation Congolese youth in the British context.
[The diversity of African Pentecostalism, its early colonial and missionary history and its current characteristics are described and analysed. Reference is made to methods of training and forms of leadership, and suggestions are made about the reasons for its growth and persistence.]

[The main objective of the study was to find out which courts women access in view of their unfavourable experiences of traditional institutions on property inheritance. The other reason for the study was to discover whether indigenous courts really play a significant role in the settlement of cases among the Anlo and Asante to ease congestion of disputes in the formal courts. The study used a strategic sampling procedure and a qualitative approach. Women in Anloga and Kumasi were interviewed. Records of both indigenous and the formal courts proceedings on property related cases were also studied. The field data were supplemented by secondary data and observation. All were triangulated. The findings are that contrary to expectation, the inequality in property relations engendered by the family laws and socio-cultural practices did not affect women’s access to the formal and indigenous courts in the studied communities. Women’s reluctance to assert rights is, in fact, mainly because they often are confronted by significant social pressure from their families and communities not to seek formal legal recourse; and instead to resolve the cases outside the court, domestically.]

[The article analyses property relations among the Anlo and the Asante of Ghana. Due to discriminatory effects of the socio-cultural practices on women, government intervened with PNDC Law 111 in 1985. The approach of the study is mainly qualitative. The finding shows that, despite government’s legislative intervention, women’s rights and position in the studied societies have experienced little positive change in terms of inheritance from men. Although it may be possible to explain women’s inability to use PNDC Law 111 to claim their property rights on the basis of lack of: education, knowledge of law, rights-consciousness, financial resources, among others, the fact remains that women’s reluctance to assert rights, lies to a large extent, outside these variables. Women often are confronted by significant social pressure not to seek formal legal recourse and instead, resolve the cases domestically.]

[The article analyses the religions of Jesus, the Christ, and of the Ziope Ewe (a variant of African Traditional Religion) in Ghana. Worship, including ritual utterances, a primary source in the study of religious experience, and the informal expression of religion of both Jesus and the Ziope Ewe, have been analysed. The idea is not to say that the traditional religion is the same as or equal to the religion of Jesus. Rather, it is to find out if the gospel values (indicators of Christ’s presence), ingredients for salvation, can be found in the traditional religion. The findings of the research are that both religions are not only theocentric but also practical. People of both religions concretely manifest God’s goodness and love in
the service to humans. The research has realized that religion of the Ziope Ewe also contains the gospel values that are requisite for salvation of its adherents.


[The paper analyses societal perception of some major illnesses such as leprosy, cancer, tuberculosis and HIV/AIDS and the influence of the perception on people’s relationship with victims of such illnesses. The study is important because it may contribute to correction of the perception thereby making people relate well with ill persons. The research finding shows that people’s perception of an illness is influenced by benign beliefs and speculations. The perception stigmatizes certain illnesses as evil. The finding further shows that people’s perception of the illnesses and resultant relationships with the ill is wrong and must be changed.]


Gibson, Roger Carl, Alain Jiménez Morgado, Alberto Cutie Brosyle, Elena Hamilton Mesa & Concepción Hechavarria Sánchez 2011, 'Afro-centric Religious Consultations as Treatment for Psychotic Disorders among Day Hospital Patients in Santiago de Cuba', in Mental Health, Religion & Culture 14, 7: 691-701

[We investigated the utilisation of Afro-centric religious treatments for psychotic disorders among a sample of Cuban day hospital patients. Most (55%) had used such treatments and this practice was more common among older persons, although unassociated with any particular religious background or racial heritage. Persons who preferred Afro-centric religious practices to medical ones were more likely to be of African descent or to have received an Afro-centric religious ritual bath as treatment. A case is made for destigmatising Afro-centric religious treatments and for exploring treatment approaches that combine both medical and religious practices in order to achieve more holistic care.]


[The author focuses on a Christian broadcaster in Parakou, northern Benin, and analyses its main production structures, its programming, and the actors and their motives involved. It demonstrates how religious media, themselves an assemblage of institutions, actors, significations and infrastructures, participate in constituting the religious domain. Religious culture in Parakou and, more generally, in Benin is not dictated by religious authorities alone: it is made by pastors, lay presenters and their listeners – especially when they participate in interactive radio shows, or join a listeners’ club. Both producers and listeners find new avenues to live their faith. Radio producers and their listeners occupy new spaces to live their faith and gain new media experiences to valorise their skills and knowledge, as well as to experience themselves as part of a larger religious community.]


[As part of a broader observational study, 25 members of a Barbados Spiritual Baptist congregation and its Patriarch, along with 13 nonmembers of the church, took part in formal semi-structured interviews, in addition to informal conversations with many others. The purpose was to elicit detailed qualitative impressions of their experiences related to the evolving use of sacred garments within the rituals of the church. Over the 55 years of its development, the church experienced three phases marked by the gathering of spiritual and material strength of the members and their Leader. Members reported experiences of enhanced subjective well-being arising from their wearing of specific religious vestments they received as intended for them by the Holy Spirit with the Leader as mediator. The
findings are in keeping with a body of scholarly literature and may guide further quantitative research about the place of sacred garments in the beliefs and practices of this Caribbean faith group.


Different names are used to refer to various religious functionaries across the World Religions. In Zimbabwean Christianity, there is a group of Christian officials who are currently popularly known as “men of God”. This article argues that this title is one of the many influences of the Bible on contemporary Christianity, since its use is dependent on its biblical usage, especially regarding the extra-ordinary and miraculous events surrounding Elijah and Elisha. The title is used eighty times in the Christian Bible and seventy-nine of these are in the Old Testament. In our analysis of both its Old Testament and contemporary usage, the title is used to acknowledge the qualitative difference between all human beings and the few men (and women) who are specially chosen to be God’s representatives. These specially chosen functionaries are more than simply human, and do more than simple human beings do. “Man of God” is understood as a continuation of biblical traditions.


In October 2013, the editors of this special issue conducted an interview with Rosalind Hackett, one of the pioneering scholars in the field of media and religion. The interview took place via email and consisted of five questions that address the discussion in this special issue of *Social Compass* and attempt to look into the future of religion and technology studies. As African societies and their media production and reception are transforming at a high pace, the interview offers a unique opportunity to get acquainted with what, according to one of the pioneers in this exciting field, are the weaknesses, challenges and future themes in the study of religious mediation and mediatization.


The end of Ethiopia’s socialist military dictatorship in 1991 was of much consequence for the country’s churches and confessional landscape as a whole, signified perhaps most of all by the replacement of the Orthodox patriarch, the sizeable growth of the Protestant churches, and the proliferation of Pentecostal/Charismatic movements. However, when tracing the historical roots of these developments, it is evident that the events of 1991 did not mark a turning point of singular importance for Ethiopia’s churches, but are part of a
larger transformation at the end of the 20th century as Ethiopia transitioned from a traditional monarchy with an established Orthodox state church to a federal republic upholding religious freedom, by way of an atheist socialist dictatorship. The country’s churches were not able to influence these political turns nearly as much as they were impacted by them, and thus continuously were confronted with the precarious task of political reorientation. Tracing these processes by way of example in the Ethiopian Orthodox Church, the Lutheran Mekane Yesus Church and the Pentecostal Full Gospel Believers’ Church, three different strategies for navigating the political currents of contemporary Ethiopia are highlighted in order to elucidate the dynamics of church politics in the recent turn to liberal democracy.


[The growth and spread of Pentecostal and Charismatic Christianity is one of the more salient features of Ethiopia’s recent religious history. However, this process has hardly been addressed by academic studies in the past. Based on original field work and archival research, this book presents the first detailed history of Ethiopian Pentecostalism, from the first Pentecostal mission efforts and the beginnings of an indigenous movement in Imperial Ethiopia to the political constraints of the Derg time and the spread of the movement into the mainline Protestant churches. Moreover, the study seeks to explore how the fictional, political and ideological aspects of its historical sources may be positively employed in order to analyze the genesis and proliferation of religious identities. In dialog with post-structuralist theories of historiography, The author thereby develops a basic approach to religious history which centrally accommodates the discursive nature of historical knowledge.]


[This article explores Pentecostal embodiment practices and concepts with regard to Holy Spirit baptism and demon possession. The studied material is connected to a specific and highly controversial debate in Ethiopian Pentecostalism, which revolves around the possibility of demon possession in born-again and Spirit-filled Christians. This debate runs through much of Ethiopian Pentecostal history and ultimately is concerned with whether or how Christians can host conflicting spiritual forces, in light of the strong dualism between God and evil in Pentecostal cosmology. The article shows that the embodiment of spirits and/or the Holy Spirit is related to theological concepts of the self, because these concepts define what may or may not be discerned in certain bodily manifestations. Moreover, the article contends that this debate thrives on a certain ambiguity in spirit embodiment, which invites the discernment of spiritual experts and thereby becomes a resource of power.]
[This article surveys the intersection and reciprocal influences between EPRDF policies and religious communities over the last 20 years, and discusses how Muslims and Christians (Orthodox and Protestant) have negotiated their roles in relation to politics and public life. These developments have led to the emergence of divergent and competing narratives, reconfiguring self-understanding, political aspirations and views of the religious other. The EPRDF ideology of “revolutionary democracy” has enabled religion to surface as a force for social mobilization and as a point of reference for attempting to define nationhood in Ethiopia.]

[Historians of Pentecostalism are often faced with a number of problems specific to the movement, most importantly its fragmented diversity and its providential outlook. The sources they encounter therefore contain many conflicting claims to the past and miraculous assertions, which are difficult to integrate into an academic history. Creating a factual historical account from these sources, however, not only proves to be difficult or impossible in many cases, it also fails to really analyze their narrative abundance. Newer theories of history, inspired by post-colonial and post-structuralist thought, may help to bridge this dilemma, since they argue for a linguistic approach to history, which in turn makes the analysis of historiography a central point of departure for the historian. By drawing out four of these theoretical contributions and applying them to a specific example from Ethiopian Pentecostalism, the article seeks to show a way forward in the writing of Pentecostal history.]

[This article revisits the issue of historiography in Pentecostal studies, seeking to connect this debate to recent theories of history coming from postcolonial and poststructuralist thought. I argue that the historian of Pentecostalism should seek not only to reconstruct past events, but, more than that, to offer a historical analysis of Pentecostal historiography. By drawing on four related theoretical insights into history and applying them to a concrete example from Ethiopian Pentecostalism, I aim to contribute to the epistemological reflection of Pentecostal historiography.]


[In 1991 the Ethiopian Peoples’ Revolutionary Democratic Front (EPRDF) introduced policies aimed at recognizing the country’s long-standing religious diversity, providing a public arena for religious groups, and maintaining a sharp division between religion and the state. This further eroded the traditionally dominant position of the Ethiopian Orthodox Church, strengthened Protestant Christian and Muslim communities, and created a more
flux and competitive configuration among the religious communities. Seeking to maintain its political power, the EPRDF has at the same time made efforts to monitor and control the different religious communities. Therefore, the last 20 years have been marked by uneven developments, in which the government’s accommodating attitudes have been interlaced with efforts to curtail the influence of the religious communities. This article surveys the intersection and reciprocal influences between EPRDF policies and religious communities over the last 20 years, and discusses how Muslims and Christians (Orthodox and Protestant) have negotiated their roles in relation to politics and public life. These developments have led to the emergence of divergent and competing narratives, reconfiguring self-understanding, political aspirations and views of the religious other. The EPRDF ideology of “revolutionary democracy” has, in this sense, enabled religion to surface as a force for social mobilization and as a point of reference for attempting to define nationhood in Ethiopia.]


[Based on ethnographic fieldwork, the author examines the characteristic behavioral problems that are diagnosed as the work of the controversial spirit entity named Pomba Gira. Described in myth and song as the spirit of a woman beholden to no man: a prostitute, courtesan, demonic enchantress, or wife of seven husbands, Pomba Gira represents the antinomy of respectable Brazilian womanhood. Practitioners of Afro-Brazilian religions believe that this entity can influence and even take over the bodies of the unwary or unprotected, provoking debauchery, sexual exhibitionism, and other immoral or self-destructive activities of various sorts – above all, behavior that transgresses conventional norms of gender and sexual expression. Such problems may be resolved through a protracted training process, in which the afflicted learns how to recognize, appease, and eventually control Pomba Gira, initiating a relationship that may include regularly receiving that spirit in possession trance rituals.]


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

Hickman, Enith E., Carol R. Glass, Diane B. Arnkoff & Roger D. Fallot 2013, 'Religious Coping, Stigma, and Psychological Functioning among HIV-positive African American Women', in Mental Health, Religion & Culture 16, 8: 832-851
[The present study examined the role of religious coping in psychological distress and adjustment both cross-sectionally and longitudinally among 141 HIV-positive African American women. Cross-sectional analyses showed that negative religious coping was associated with poorer mental health and functioning, and greater perceptions of stigma and discrimination. Longitudinal analyses revealed that greater negative religious coping at baseline significantly predicted greater changes in mental health in a negative direction 12 months later. Positive religious coping was not associated with any measures of psychological well-being, nor did it predict any mental health outcomes at 12 months. However, participants who experienced high levels of HIV-related stigma and reported high levels of positive religious coping were less depressed than those who reported lower levels of positive religious coping. These results suggest that for this population, negative religious coping was a more salient determinant of psychological distress than positive religious coping was of psychological health.]


[This article is an attempt to understand the role of Catholic Social Teaching on the emerging Hutu ideology of the 1950s. The goal of this analysis is not to blame or exonerate. It is an attempt to identify the key factor that made the genocide both thinkable and possible. The Catholic Church was not alone in its embrace of scientific taxonomy of human beings that emerged during the 18th and 19th centuries.]


Janson, Marloes, 2012, ”We don’t Despair, since we know that Islam is the Truth”’: New Expressions of Religiosity in Young Adherents of the Tabligh Jama’at in the Gambia’, in Muriel Gomez & Marie Nathalie Leblanc (red.) 2012, L’Afrique des Générations. Entre tensions et négociations. Paris: Karthala, 579-615


[This monograph deals with the sweeping emergence of the *Tablighi Jama’at* - a transnational Islamic missionary movement that has its origins in the reformist tradition that emerged in India in the mid-nineteenth century, and in the Gambia in the past decade. It explores how a movement that originated in South Asia could appeal to the local Muslim population - youth and women in particular - in a West African setting. By recording the biographical narratives of five Gambian Tablighis, the book provides an understanding of the ambiguities and contradictions young people are confronted with in their (re)negotiation of Muslim identity. Together these narratives form a picture of how Gambian youth go about their lives within the framework of neoliberal reforms and renegotiated parameters informed by the Tablighi model of how to be a 'true' Muslim, which is interpreted as a believer who is able to reconcile his or her faith with a modern lifestyle.]


[In this paper, we discuss traditional Somali concepts of mental ill health. Qualitative interviews were conducted with some 20 Swedish Somali interviewees about factors causing mental ill health, traditional classification, strategies to deal with mental ill health, and attitudes to the mental health care services in Sweden. Social mobilisation and religious healings are cornerstones of traditional Somali measures to deal with mental suffering. Traditional Somali views of mental ill health stand in stark contrast to classification of mental ill health in the western biomedical model. These views deserve attention since they may have an impact on health-seeking behaviour among Somali immigrants in western countries. Yet a too strong focus on cultural aspects may over-shadow the fact that much mental suffering among Somali migrants must be understood within social, economic, and political contexts.]


[This essay analyses prophetic religious discourses of the famous maroon leader and black prophet-messiah François Makandal of Saint-Domingue-Haiti who led a devastating slave revolt in 1757 in the so-called prerevolutionary period resulting in 6,000 deaths. We shall reread imaginatively and creatively François Makandal’s program of systematic violence against white oppressors in the French colony of Saint-Domingue through Frantz Fanon’s postcolonial theory of decolonization and revolutionary humanism. The goal here is to underscore simultaneously the pivotal role of prophetic religion and the radical theory of 'ca-
thartic’ violence in the cause of black freedom and independence from the colonial system.

[The theme of gender in religion has not been dealt with homogenously given the many research areas that feed into the discipline of religious studies. This paper reviews the different uses of “gender” over the last 20 years. It notes that, though there is no single definition of the word, “gender” as a term has had a very great impact on the way women have formulated their demand for equality of treatment and renegotiated or even raised new claims as regards their integrity and identity.]


[This article is an attempt to survey the field of African immigrant Christianity so as to put the specifically Pentecostal factor in proper perspective. It points to where scholars have been, are and should be going, and who are the chief conversation partners. It examines the various discourses, arguing that reverse flow is broader than a description of Africans doing mission in the northern globe; it is better grasped from a global missiological perspective. African immigrant Christianity is beyond the religious performances of suffering communities in Europe; the discourses on modernity and globalization are useful but harbour internal contradictions; and the profiles of mega churches are not adequate representations. We are confronted with complex matters about religious experiences and expressions catalyzed by the complex patterns of African migration and the changing character of the destinations. The question to be raised is: what is the Pentecostal dimension?]


Kelly, Margaret, & Catherine Higgs 2012, ’The Cabra Dominican Sisters and the ‘‘Open Schools’’ Movement in Apartheid South Africa’, in International Studies in Catholic Education 4, 1: 4-15
[In January 1976, the Cabra Dominican Sisters in South Africa and the Association of Women Religious (AWR), with the support of the Southern African Catholic Bishops’ Conference (SACBC), opened their schools to students of all races in direct contravention of apartheid law. This radical action was informed by their dedication to the Dominican motto ‘veritas’ (truth) and by the desire ‘to give practical Christian witness to social justice’ in a revolutionary situation. In opening their schools, the Cabra Dominicans joined the broad liberation movement that helped to crack the façade of the apartheid state and ultimately led to its dismantling.]


[This article describes transnational Nigerian-initiated Pentecostal churches based on multi-sited fieldwork. Religion is often described as deterritorialized, due to processes of globalization. In this article, the author argues that territories, localities and places are in fact very important to transnational Nigerian Pentecostalism, and that African Pentecostal churches in general constitute territories and places as well as add new dynamics to cities. Attention to spatial practices of Pentecostals as well as the ways in which these interact with the spatial practices of other social actors can bring into view the ways in which Pentecostalism is, or tries to be, a social force on the local level, transnationally and globally.]

Knizek, Birthe Loa, Eugene Kinyanda, Charity Sylvia Akotia & Heidi Hjelmeland 2013, ‘Between Hippocrates and God: Ugandan Mental Health Professional’s Views on Suicide’, in Mental Health, Religion & Culture 16, 8: 767-780

[A negative attitude towards suicide is generally assumed to be predominant in low-income countries. In order to understand the negative attitude in general it is necessary to look at how religion and morality influence the attitudes. Our aim in this qualitative interview study was to investigate what attitudes professional mental health workers in Uganda bear towards suicide and suicidal persons. The professionals argue for their attitude by employing religious, communal and medical ethics arguments, which draw both in a negative and positive direction. The professionals are in general unambiguously negative towards suicide and positive towards suicidal people who are mentally ill. In cases other than mental illness non-accepting attitudes surface. This is discussed against previous research showing that effective treatment of suicidal people is to be based on a trusting and accepting relationship.]


[The article focuses on the beatitude of the poor in the social and religious context of historical Jesus. The original version of this makarism has to be seen as a religious statement which is not meant as a program of social reform. Yet it has political and socio-ethical implications as it connects the poor with God and his kingdom. Those who are searching God have to go to the poor. A possible function of the beatitude of the poor in the struggle against poverty can be seen in the spiritual empowerment it gives to the poor themselves: poverty is against God’s will; it is no divine punishment and does not separate from God. The poor are people with a future; they will be liberated from suffering. Poverty has no place in God’s Kingdom but will be eradicated.]


[Biblical Studies is an academic discipline that involves a rigorous scientific study of the Bible. Its many methodological approaches help to promote a constant and systematic evolution of new knowledge. Research into the bible over the past few centuries has been categorized into three broad areas. First, there are those who locate the meaning of the text in the world behind the text; second, those who locate the meaning of the text in the world within the text; and third, those that locate the meaning of the given text in the world in front of the text. The readers approach the text from their varied backgrounds and perspectives, bringing their own points of view and concerns to bear on understanding of the text, so that appropriate meanings are achieved against the backdrop of a standard Western interpretation. The third category has created space for African Biblical Studies, with one of its offshoot being Mother-tongue Biblical Hermeneutics]

[The Pauline imagery of salvation as adoption explains what happens when one expresses faith in Jesus: one becomes an adopted child of God with rights of inheritance. This paper contends that the la pomi rite among the Krobo of Ghana has semblance with the concept of adoption used by Paul in his letters. According to the letters when a person believes in Jesus Christ, he or she becomes an adopted child of God and shares the same inheritance rights as Jesus, just as a Krobo father performs la pomi rite for a child hitherto outside his family making that child his own with full inheritance rights. This analogy for the Christian’s adoption as a child of God gives a better understanding of the Pauline teaching to Krobo Christians. The value of this paper is that it explains Paul’s imagery of salvation as adoption using a Krobo Religio-Cultural practice. It serves as a model for African theologians and biblical scholars. They may find certain practices in their own cultures and use them to explain the Christian faith wherever they find themselves.]


[In an effort to understand the ambivalent character of social security in religious networks, five layers of social security are distinguished: ideological notions, institutional provision, social relationships between recipients and providers, social security practices, and social and economic consequences. The chapters are grouped around the themes of the response of religious networks to new risks; the ambivalence of 'religious gifting' [donations?]; and transnational networking. The following chapters deal particularly with Africa: When AIDS becomes part of the (Christian) family: dynamics between kinship and religious networks in Uganda (by Catrine Christiansen); Questioning social security in the study of religion in Africa: the ambiguous meaning of the gift in African Pentecostalism and Islam (by Mirjam de Bruijn & Rijk van Dijk); and ‘Church shopping’ in Malawi: acquiring multiple resources in urban Christian networks (by Barbara Rohegger).


[Born into a Xhosa royal family around 1792 in South Africa, Jan Tzatzoe was destined to live in an era of profound change—one that witnessed the arrival and entrenchment of European colonialism. As a missionary, chief, and cultural intermediary on the eastern Cape frontier and in Cape Town and a traveler in Great Britain, Tzatzoe helped foster the merging of African and European worlds into a new South African reality. Yet, by the 1860s, despite his determined resistance, he was an oppressed subject of harsh British colonial rule.]


[In this chapter we interrogate the rising phenomenon of Pentecostal prophecy or what we call white collar prophecy as opposed to garmented prophecy or spirit-type church prophecy as described by Daneel. We begin this chapter by analysing the current circumstances in Zimbabwe which have given rise to Pentecostal or white collar prophecy which include poverty, disease and spirit possession among others. We also demonstrate how Pentecostal or white collar prophets tackle issues to do with health and well-being, wealth and prosperity, as well as spiritual growth and salvation. In discussing these pertinent issues in contemporary Zimbabwe, we draw our insights from Psychology and Ethics.]

This chapter unpacks the interface between prophets and politics in Zimbabwe. Prior to the 21st century, garment prophets were largely predominant in the country. The Johane Marange and Madzibaba Wimbo are cases in point. The current wave, which started around 2007, has seen the coming in on board of Pentecostal young male prophets such as Emmanuel Makandiwa, Uebert Angel, and Wutabwashe. International prophetic figures such as TB Joshua and Pastor Chris are also influencing Zimbabwean politics. Some of their prophecies have since sent shivers into the spines of politicians who are reacting mostly with anger. Unfortunately, such negative reactions are not in tandem with the unprecedented increase in the participation of politicians at various church gatherings. In turn, prophets such as Makandiwa have participated at national gatherings such as the anti-sanctions campaign, leaving many questions regarding the relationship between politics and prophets in Zimbabwe. The study employs a longitudinal research design to examine the changing relationship between prophets and politics since 2000. However, to provide a foundation for the understanding of the current developments, the study provides a short survey of what has been happening in Zimbabwe before colonialism as well as during the colonial period. Documentary search was used to gather data from published documents such as newspapers, church documents, journal articles, books and internet sources.


This study examines women’s notable rise to influential leadership within the Pentecostal movement in Zimbabwe. While the older Pentecostal churches of the 1970s and 1980s were male dominated, the 1990s ushered in the phenomenon of women leaders within the Pentecostal movement in Zimbabwe. This study interrogates their status within the Pentecostal movement. On the hand, it contends that these women must be accepted as leaders in their own right. However, on the other hand, the study argues that their position as wives of Pentecostal leaders needs to be approached critically. It has tended to generate a moderate position on feminist issues within the Pentecostal movement. The study concludes that women Pentecostal leaders in contemporary Zimbabwe tend to bargain with patriarchy. They are unwilling to challenge patriarchy and promote a biblical hermeneutics that is subservient. It suggests that gender within the Pentecostal movement in contemporary Zimbabwe requires a liberating biblical hermeneutics.


Mapuranga, Tapiwa Praise, 2013, 'What's in a Name?: Names and Titles in Pentecostal Ministries in Zimbabwe', in Chitando, Gunda & Kügler 2013: 171-186

The period beginning the late 1990s up until now, (2013) has seen the marked growth of Pentecostalism in Zimbabwe. This expansion of Pentecostalism has led to a notable increase in the appearance of churches with new names and titles for their leaders. A number of related questions may be asked. What is the significance of these names? Do these names of ministries in Pentecostalism signify some as more important or more spiritual than the others? The thrust of this chapter is to clarify the significance of these names in the wake of the phenomenal expansion of prophetism in contemporary Zimbabwe. The chapter also links the emergence of titles of honour and power in the discussion of nomenclature in the wake of the increased visibility of Pentecostalism in the country.

Mapuranga, Tapiwa Praise, Ezra Chitando & Masiwa Ragies Gunda 2013, 'Studying the United Family International Church in Zimbabwe: The Case for Applying Multiple Approach-


[The argument in this paper is that in spite of the acknowledgement of plurality, many countries in sub-Saharan Africa seem reluctant to introduce multi-faith approaches preferring to maintain Christian confessionalism in religious education. Even in those countries where new approaches are being tried, there is some unwillingness to make wholesale changes throughout the school system. In some instances this state of affairs is precipitated not by educational policy but by the socio-religious situation, which mirrors Christian ideals. This is better illustrated in the Malawian context where largely due in part to the historical Christian influence and for the fact Christianity is the major religion in the country, multi-faith religious education introduced in schools was opposed. As a compromise to a difficult situation, government resolved to offer both multi-faith religious education and the historical Bible knowledge on the school curriculum. Results of a school survey seem to indicate that Bible knowledge as opposed to multi-faith religious education is still a favoured syllabus in schools, possible reasons of which are suggested. The conclusion is that efforts should be made to interest those still wary about multi-faith religious education considering the benefits it can bring in a world today where heterogeneity rather than homogeneity is the acceptable reality.]


[This study makes a comparative analysis of the portrayal of Prophet Emmanuel Makandiwa by two national newspapers in 2012: The Herald and News Day. Recently, in the social circles, there have been endless debates on the authenticity and exuberance of upcoming contemporary prophets, with Makandiwa at the centre of these discussions. The aim of this study is thus to establish the concerned newspaper’s affiliation on the matter and how its views could potentially influence the public perceptions of Makandiwa and his ministry. To achieve this objective, this research focuses on selected articles that report on Makandiwa, his deeds, his followers and his ministry activities. Critical Discourse Analysis (CDA) by Fairclough (1995) provides both a theoretical guide and a methodological thrust for analyzing the language used to discuss Makandiwa. Using CDA as a theory entails that the linguistic features such as vocabulary, grammar, cohesion, wording and text structure, are presumed to mirror the ideology of the author and the social institutions that produce them.]


[Pentecostals and Charismatics in Zambia continue to contribute greatly on matters that are at the heart of Zambia’s Socio-economic problems. More importantly, their engagement with HIV/AIDS and related issues in the last decade has been profound. The scale of their engagement varies based on the capacity of individual churches. Whether on a congregational or national level, they are actively developing means by which they can help sufferers and their families have a sense of hope. What is clear is that from an initial detached attitude towards civic engagement, privileging evangelism in the preparation of the imminent return of Christ, there is now a balanced message that is accompanied by an engagement
with physical problems that the Zambian population continue to face, in this case HIV/AIDS, among other things]


[Over a decade the media have been reporting about the miracles through the hands of some pastors beyond the Zimbabwean borders like Pastor Chris, Jimmy Swaggart, Prophet T.B. Joshua and others. Of late, however, locally bred pastors are now performing the same wonders people used to see on TV. This has seen people rushing to the City Sports Centre, for example, to listen to Prophet Makandiwa or attend Uebert Angel’s deliverance sermons. Very few people, however, know that in the small town of Gweru there are also miraculous performances being done by Prophet Khuleya of the Impact for Christ Ministries. This chapter explores details about this man hidden as it were from the outside world. I first look at the ministry carried out by the Impact for Christ Ministries in Gweru, paying particular attention to the ministry of Prophet Khuleya. Then I examine the broader ministry of deliverance and healing against the background of African traditional religion, for it is my assumption that there is an interplay between the miracles being done during these days and *chibhoyi* or *chivanhu*, ‘traditional spiritualism’.


[This article argues that religion is too pervasive in Ghana to be considered a ‘private matter’, meant for families and respective faith communities. The paper makes the submission that religion is a double-edged sword. If religion is taught from only one religious perspective with the view to proselytize without exposing students to other religious views, students can become myopic which can be an easy recipe for fanaticism. Based on these assumptions, the paper argues that state-funded Catholic and other confessional basic schools (where the future leadership of the nation is nurtured and bred and where there are other pupils from other confessions) must be engaged in the teaching of religion with the objective to promote religious understanding and tolerance. The paper presents a theoretical framework that will respond to the demands of a secularised state while at the same time respecting divergent religious traditions in a pluralistic society like Ghana.]


[The article explores the historical origins and motivations behind the birth of AICs in Africa in order to unveil the cultural factors behind the upsurge of AICs in Africa, the general characteristics of the churches and their manifestations in various regions of the continent. The article also makes an attempt to relate the AICs to the practice of healing in the Bible and church tradition over the years. It concludes with enduring challenges associated with any effort for concrete evaluation of the practice of healing in AICs. The practice of healing in Africa today presents both theological and pastoral challenges.]

Ollagnon, Matthieu, 2011, 'La ville africaine d’après la production de langue française: Conditions économiques, migration urbaine et protestation religieuse’, in *Social Compass* 51, 1 (March 2011) 61-68

[African city was often a privileged mediation between colonizers and natives, either in the register of domination or in the variety of social transactions, and is now the place of massive migrations. In this fermentation, between reconstitution of new social ties and per-
sistence of old solidarities, the emphasis is put on the issue of Christian minority groups, messianic, as agents of social protest. The Chicago school, understanding the city as a continuous process of social organization and disorganization geographically marked, appears as the most suitable matrix to investigate historical specificity and new stakes of African cities. In this perspective, C. Collantes Diez establishes a link between a review of the French production and a thought fed by participant observation.


[In a study that challenges familiar Western modes of thought, Jacob K. Olupona focuses on one of the most important religious centers in Africa and in the world: the Yorùbá city of Ilé-Ifè in southwest Nigeria. The spread of Yorùbá traditions in the African diaspora has come to define the cultural identity of millions of black and white people in Brazil, Cuba, Puerto Rico, Trinidad, and the United States. Seen through the eyes of a native, this first comprehensive study of the spiritual and cultural center of the Yorùbá religion tells how the city went from great prominence to near obliteration and then rose again as a contemporary city of gods. Throughout, Olupona corroborates the indispensable linkages between religion, cosmology, migration, and kinship as espoused in the power of royal lineages, hegemonic state structure, gender, and the Yorùbá sense of place, offering the fullest portrait to date of this sacred African city.]


[The Nigerian educational system has been bedeviled with myriads of problems, ranging from crowded schools, to lack of educational resources and lack of funding. Owing to this state of affairs, voluntary organizations have once again become actively involved in the educational system of Nigeria. However, only a few can really be said to be providing a creditable alternative to government’s delivery of education. This article sets out to examine the role of the Catholic schools in Nigeria, by focusing on the numerous challenges facing them, such as inadequacy of trained teachers, high cost of schooling in private institutions, and competition from other private schools, among others, and it offers some suggestions and focus for future research.]


[Of the religious formations to have crystallised during the transatlantic slave trade, Espiritismo continues to be among the most popular. While most previous studies of its Cuban and Puerto Rican-style ceremonies have approached them as either a type of health care or field of cultural resistance, this article analyses Spiritist services as theatres of conversion for those not already interpellated by Kardecist discourse and persuaded of mediums’ authority. Drawing on research among African-American practitioners of Lucumí, often called Santería, it argues that Spiritist ceremonies have instructed participants in the reality of superhuman entities; the normative conditions of access to them; and the benefits of proper intercourse with the divine in both Yorùbá- and Kongo-inspired initiatory traditions. In contrast to scholarship that treats ritual as drama, this article distinguishes Spiritist liturgies from plays in crucial respects and asserts that they more closely resemble modern operating theatres and theatres of war. It aims thereby to furnish scholars from a range of disciplines with an ethnographically informed perspective on the potential of ritual to con-
figure sensori-motor dispositions and affective states and thus to transform religious subjectivity.]


[The Baay Faal Sufi path requires from the faithful a “total and flawless” commitment to God, the saint’s shrine and the community. The deep involvement requested is based on three main dimensions that could a priori make the mystic path difficult to observe or to be introduced to: the centrality of the believer’s experience, the heart imperative and the control of the secret and the hidden. How can a researcher ethnographize a mystical religious experience? How far can the meaning and the impact of the implication and the participation in rites be understood? While trying to answer these questions, the author notably demonstrates that corporal implication in daily and ceremonial rites can strengthen the “integration” and the legitimacy of the anthropologist working in the field, although it may be insufficient to fully reach the meaning the believer gives it. It can therefore facilitate exchanges and dialogue with community members, consequently making the “exit from” the path more problematic than the “entry onto” it.]


[For about 20 years, the neopentecostal churches have been waging war against the Afro-Brazilian cults, whose gods—the orixás—are openly demonized. In Brazil, this confrontation is analysed by numerous specialists in terms of proselytizing in a religious market. Distancing herself from this perspective, the author chooses to interpret the “war against the Devil” through the symbolic acts of its converts, whose aim is to liberate themselves from the yoke of ancestral law. Indeed, the crente discourse reinforces ever more strongly the idea that the Afro-Brazilian cults not only embody the religion of slaves’ descendants but also, and above all, reproduce the subordinated and alienated attitude that was typical of them during the colonial era. From their perspective, the only way to break out of this intergenerational “captivity” is to “liberate” themselves by substituting for ancestral traditions—turned towards the past—a spirit of individual conquest—turned towards the future.]


[In Kinshasa, films originating in Nigeria have become very popular. The author shows that the triad of migration, religion and media liberalization is dialectically related to the emergence of a new social and moral imaginary that, in its turn, has facilitated the reception of « Nollywood » films in Kinshasa. These films have become an intrinsic part of Kinshasa’s charismatic Christianity, partly because of local forms of power and authority and, in particular, because of the new position of authority charismatic leaders have acquired. In fact, most of the latter obtained their position because of their familiarity with and proxi-
mity to Nigerian Pentecostal-Charismatic Christianity. The author thus demonstrates how migration and the Christian renewal have transformed the Kinois mediascape in different and unprecedented ways.]

Regan, Jemma L., Sarmishtha Bhattacharyya, Peter Keven & Tanvir Rana 2013, 'A Systematic Review of Religion and Dementia Care Pathways in Black and Minority Ethnic Populations', in Mental Health, Religion & Culture 16, 1: 1-15

[Objective: To investigate how religion influences care pathways for black and minority ethnic individuals with dementia. We conducted a systematic search of the literature to explore how religion affects later presentation to care services, absence of care-seeking and dissatisfaction with care. Exclusion and Inclusion criteria were applied to the research literature. Qualitative and quantitative papers were included. Included studies were assessed independently by four authors according to quality criteria. Two US studies adhered to the final screening stage. Findings from these papers postulated that religion influences care in two polarised ways: (1) Religion hinders access to the traditional health care pathway. (2) Religion assists in positive coping. Collaboration between religious institutions and health care providers is required to improve care referral, provide information dissemination and relieve care-giver burden. UK research in this area is necessary.]


[In this paper some general insight is given into HIV and AIDS; the origin and nature of HIV and its impact on developing countries. The article also discusses religious communities’ earlier approaches to HIV and AIDS which initially created the condition for stigma and discrimination, and cites many benchmarks of how later positive interventions of the pandemic by religious communities stalled the free spread. Theremaining half of the paper is used to stress the powerful influence that religion has in the fight against stigma and discrimination. It is estimated that seventy percent of the world's people identify themselves with one religion or the other. Communities of faith play a significant role in influencing people's behavior and attitudes, and in providing care and support for victims of AIDS.]


[This paper argues that the challenge of child up bringing among Muslim and Christian parents is far more complex than mere religious numbers or application of scriptures as the influences of modernity and non-religious factors appear to outweigh religious nurture. It is recommended that Christian and Muslim parents go beyond the literal application of
their scriptures as panacea for child training. This paper is limited to a study of Ghanaian Christian and Muslim parents and cannot be representative of the entire African continent.]


Shoko, Tabona, & Agness Chiwara 2013, 'The Prophetic Figure in Zimbabwean Religions: A Comparative Analysis of Prophet Makandiwa of the United Family International Church (UFIC) and the N’anga in African Traditional Religion’, in Chitando, Gunda & Kügler 2013: 217-230

[Pentecostalism in Zimbabwe has given birth to various ministries led by different Christian individuals. Pastor Emmanuel Makandiwa is one such individual who started the United Family International (UFIC). Close scrutiny of Makandiwa’s praxis shows that the church is characterized by features that resemble those of the n’anga found in the Shona traditional religions. This chapter investigates whether Makandiwa is a Prophet or a n’anga. A comparative analysis of Makandiwa and the n’anga is done through features such as belief in the world of spirits, the call narratives, prophetic predictions, the concept of spiritual fathers, cultism, and miracles. An analysis of African Traditional Religion as a dynamic religion is also undertaken to come up with a position as to whether Makandiwa is a Prophet or a n’anga.]


[This article aims to explore how space and time are involved in Angolan migrants’ conversion narratives in two different Pentecostal migrant churches in Rotterdam, The Netherlands. A comparison between two strategies of pastoral care and the decisive role they play in the church adherents’ way of dealing with their past is analyzed through a theoretical framework of memory and trauma, memory and conversion and implicit social knowledge.]


[The former British Labour Government acknowledged that religious practices play an important role in the development of children’s identities [DCFS. (2009). Your Child, Your Schools, Our Future: Building a 21st Century Schools System. London: HMSO; DfES (2007); Curriculum review: Diversity and citizenship. London: HMSO]. However, little is known about the ways in which these identities develop in faith settings. This article aims to address language planning in faith lessons of ethnic churches and to reflect on how their language planning dynamics create (or not) opportunities for the children to develop their cultural, linguistic and religious identities. With this purpose, the article reports on part of two investigations of religious settings in the development of children’s literacy and identity. The specific language ideologies of these migrant churches are explored mainly through an examination of the qualitative semi-structured interviews with their faith leaders, and comparisons are made to Pentecostal and Catholic leaders of Brazilian migrant groups; newcomers to the UK and with numbers on the rise. It is argued that, although a group’s theological orientation is linked to the language ideologies of faith leaders, linguistic and cultural identities play an important role in the (unplanned) language planning of ethnic churches.]

[Taking as its starting point classic accounts of native education and culture contact, this article reviews key trends and orientations that have shaped the anthropological study of education and religion in Africa. It identifies three frames that capture the development of research chronologically from the 1930s onward: (a) a functionalist focus on Christian-influenced adaptive education; (b) applied and sociohistorical emphases on education as, respectively, an engine for driving secular change and a medium through which to shape new ritualized practices and religious beliefs; and (c) a more recent concentration on youth education as a key site for analyzing politicized religious identity and youths’ radicalization. I argue that this trajectory of research foregrounds two phenomena that anthropology also underanalyzes: first, the close association of religious missions with the development of today’s highly secularized yet religiously inflected regional and global institutions that support educational programming in Africa; and second, a marginalization of the study of Islam in Africa, which reflects a Christianized cultural legacy in anthropological studies of religion and education.]


[In Niger, Izala is a well established Islamic reform movement that is known for its strategic use of small media. The author investigates how these media are produced and circulated during the Wa’in kasa, a three-day international preaching rally, and how they play an active role in popularizing Izala’s discourses and practices and in shaping a moral community. The author illustrates that the mobility of these small media has instigated a media dynamic that has transformed the mediascape in Niger and produced new actors and new religious discourses. These ‘Sunna media’ have played an important role in the spread of the reformist movement, and in the establishment of new forms of authority. In the case of the Izala movement, they have also generated a specific religiosity]


[This chapter explores what AICs prophets retrieve and use from one of the key African traditional religio-cultural fundamentals: religious healing. The chapter argues that prophets and their movements are reactive movements that intend to protect the past in African traditional religions, particularly the beliefs and practices in religious healing. This makes the old more powerful than the new in the paradigm that the prophets use in their healing rituals. AICs prophets are Shona traditional religious fundamentalists championing what is perceived to be one of the fundamentals of Shona faith, namely (i) that the causes of illness are the behaviour of the individual, other human beings and evil supernatural powers and (ii) that the role of the diviner-healer is to locate the source of the misfortune and to identify the failure which needs to be rectified. The paper contends that AICs prophets can therefore be regarded as ATR fundamentalists who have rescued Shona traditional religious healing paradigm from oblivion.]


[This book is a critical comparative study of African (Shona) and Christian attitudes to nature. The purpose of initiating this discussion is to review the existing attitudes to nature in these two religions. This has important implications in an attempt to formulate a public
environmental ethic in which traditional Shona and Christian adherents participate. This is crucial in the light of the growing ongoing inequity and ecological imbalance in Zimbabwe. The problem addressed in this book is threefold. First, there is an outline of the context of the problem focusing primarily on the environmental crisis in Zimbabwe. Second there is a discussion of what the book is proposing as a factor influencing the genesis of the problem. Last, there is a proposed way forward in terms of how the book seeks to go about remediing the problem. It is when stating the latter that the guiding questions are raised. The book refers to these questions as comparative questions because of the way forward proposed.


[Ismā’il Rājī al Fārūqī (1921–1986) played a considerable role in the academic study of Islam as it was developing in North America in the 1960s and 1970s. This paper is a critical examination of how he employed the categories of religion and religious studies in his scholarly, dialogical, and Islamist work. The paper follows his ideas of religious traditions, their truth claims, and ethical engagement in the world. For Al Fārūqī, these constituted the main foundations of all religions, and provided a distinctive approach to the study of religions. Al Fārūqī was critical of the then prevailing approaches, asserting that they were either too subjective or too reductionist. He offered an approach to the study of religions based on a Kantian approach to values. Al Fārūqī’s method and theory, however, could not escape the bias and prejudice that he tried to avoid. Following his arguments, I show that his reflections on religion and its systematic study in academia charted an approach to religions, but also provided a language for a particular Islamic theology that delegitimized other approaches, particularly experiential ones, in modern Islam.]


[This study, conducted during the summer of 2008 in Kumasi, Ghana analysed the role of religious and moral education (RME) in ameliorating the witchcraft discourse in three Ghanaian junior secondary schools. Although the syllabus acknowledges the pernicious effects of witchcraft allegations, it adopts a ‘Thou shalt not’ approach that fails to adequately grapple with the challenge. Through the use of semi-structured interviews, classroom observations and a questionnaire, pupils’ attitudes towards witchcraft were analysed. The study reveals deep-seated beliefs to the effect that women – particularly elderly females – engage in witchcraft for devious purposes. Employing the theoretical framework of Foucault’s knowledge–power symbiotic nexus, I explore the misogynous nature of the witchcraft discourse as evidenced through these responses. It is argued that RME can benefit from attending more closely to the subtle ways in which the ‘dense web’ of knowledge–power is internalised and perpetuated by pupils.]

Thompson, Katrina Daly, 2014, 'Swahili Talk about Supernatural Sodomy: Intertextuality, the Obligation to Tell, and the Transgression of Norms in Coastal Tanzania’, in *Critical Discourse Studies* 11, 1: 71-94

[Since the 1960s, Swahili-speakers on the coast of Tanzania have talked about attacks by Popobawa, a supernatural creature said to sodomize his victims. This article examines both narratives and metadiscourse about Popobawa. I examine two salient features of this contemporary legend: intertextuality and a narrative frame that obligates Popobawa victims to spread the legend. People use Popobawa discourse for both conservative and transgressive purposes, not only reflecting and spreading moral panics about deviant sexualities and the violation of gender norms but also creating opportunities for Swahili-speakers to violate those very norms.]


[Pentecostalism is depicted as a religious movement at once “pre-modern”, “modern” and “post-modern”. In the case of central Africa, where colonisation has produced a “cultural clash” involving not only material factors (the relationship with goods and money), but also racial, corporeal, spiritual and intellectual factors, the “pre-modern” hypothesis of Pentecostalism, related to this “cultural clash” leaves the door open for the renewal of ethnocentric and colonial culturist ideologies. For African “pre-modernity”, “modernity” or “post-modernity” are the products of ideologies peculiar to Europe’s history and its colonial and post-colonial expansion. The author aims to show that all features of Pentecostalism related to the “cultural clash” in central Africa derive from capitalism, from its mystification and its fetishism.]


[Whilst the political past of South Africa contributed towards a Reformed church divided along racial lines, a struggle continues for a genuinely unified Reformed church today. This article delves into the intricacies pertaining to the already achieved unity between the ‘Coloured’ and ‘Black’ Reformed congregations in the Uniting Reformed Church in Southern Africa. This article argues that although it is fundamental that the church of Christ must be united, it is equally imperative that the Uniting Reformed Church in Southern Africa (URCSA) assesses whether it has already achieved tangible unity.]

Tsopmbeng, François Étienne, 2011, ‘Christianisation et économie: Le travail à la mission des déhoniers dans l’Ouest Cameroun‘, in *Social Compass* 58, 1 (March 2011): 12-26

[The Christianization of the uplands of West Cameroon was interwoven with its economic evolution. The Dehonian missionaries allocated certain economic activities to Bamileke farmers in order to provide for particular needs of the mission. Disputes over these activities opposed the missionaries to their Christian workers. Compromises were regulated. Through this regulation, the missionaries tried to take almost complete control of the workers: in addition to salaries, they granted them benefits in kind. They helped the workers to fit into the new life-style resulting from colonization. In this way they differed from the French colonial administration, which, in its compromises and regulations, gave more overt priority to return on capital investment than to the indigenous people’s working conditions.]


[In *Between Camps*, Paul Gilroy (2000: 120) states that the idea of diaspora constitutes alternative ways of articulating an identity that does not essentialise “blood and soil”. Similarly, he argues that the networks resulting from diasporic formations make possible “new understandings of self, sameness, and solidarity” (Gilroy 2000: 111). African-led Pentecostal groups are examples of diasporic networks that have resulted from the increased presence of sub-Saharan Africans in the ‘new’ Ireland. In this article I argue that Pentecostalism offers them a new/additional basis for constructing understandings of self, sameness, solidarity and difference. This new basis de-emphasises race, nationality and immigrant status. It also however sets them apart from the dominant culture or society in many ways and makes their ‘integration’ into and fuller participation in the Irish society problematic.]


[The history of the North German Mission Society (established 1836 in Hamburg) and its activity on the West African coast (from 1847 onwards among the Ewe, in what is now Ghana and Togo where it was and still is known as the ‘Bremen Mission’) mirrors neatly the various phases of the idea of ‘mission’: its composite motivation (Enlightenment, humanism and Pietism); the rejection of a narrow denominationalism (though the management of the mission was from 1850 onwards in the hands of the society’s Bremen branch which belonged to the Reformed tradition); the entanglement of mission and overseas trade; the ambivalent attitude towards imperialism; the shaping of the missionary process as a profoundly educational one; the growing independence of the African church when the German missionaries were imprisoned (World War I) and prevented from returning to their posts (one of the consequences of the Treaty of Versailles); the mission’s eventual loss of usefulness to the African church after 1945, its attempt at re-inventing itself as an agency for development and inter-church aid; and, finally, the Pentecostal rebellion of African Christians (church schisms) against the new theological orthodoxy of inculturation and Africanisation. The focus of the present article is on only one of the facets of this complex narrative: the remarkable attempt of the Bremen Mission actively to transform Africans, through a highly distinctive process of educational intervention, into African Christians.
The design of this intervention was drafted by Franz Michael Zahn, the mission’s Director from 1862 to 1900.


[Missiology has mainly been the interest of white expatriate missionaries. In the context of the growing focus of Christianity on the global South, this article looks into African feminist theology. Using theologians of the “Circle of the Concerned Women Theologians in Africa,” this article analyses some central contributions made by members of this Circle in the field of missiology. The most interesting feminist contribution to missiological anthropology is the search for a new cultural identity by modern African Christians. This search for identity includes a critical and positive view of African traditional practices. This contextualization process includes both the continuation and reconstruction of some of the practices which the Circle theologians have identified as not being oppressive. The African missiologists need in-depth anthropological and theological analyses to understand the variety of cultures in their societies and to contextualize the Gospel.]


[PhD thesis, Bamberg University, 16.05.2012. This exercise in context-based interpretation of the Bible depicts the relationship between domestic servants/workers and their masters/employers in Zimbabwe as a replica of the slave-master relationship in the biblical era. It challenges and disconfirms mainstream ideas about the interpretation of slavery and manumission laws of the Old Testament and in New testament texts on slavery. It confronts Zimbabwe's ugly socio-economic, religious and political domains unapologetically as responsible for the state of the underclasses.]


[Since around 2009, Zimbabwe has witnessed an unprecedented surge of Christian preachers who call themselves prophets/esses. Characteristically, these so-called prophets/esses claim to work miracles; especially miracles that ‘contradict’ nature. This has earned them multitudes of both admirers and critics. Interestingly, while admirers and followers quote the Bible to endorse them as true prophets, critics and sceptics also cite the same Bible to characterise them as false prophets. The purpose of this article is to prove that by appealing to the Bible, both camps are wrong. The Bible does not have watertight criteria to distinguish true from false prophets. In other words, there is no distinction between a true and a false prophet in the Bible because fundamentally they are both called prophets! The article claims that the Bible is the source of confusion and not the solution to the debate regarding the distinction between true and false in the contemporary world.]


[First published in 1976. People of the Eland was the first major step away from the outsiders view upon San rock art that had dominated studies of rock art for nearly a
century. The book provides an account of the rock art of the Drakensberg Range and historical information on the mountain San themselves. It aims to gain an insiders view of the rock art using San understandings of the world. While following this approach, it quickly became clear to Patricia Vinnicombe that the art was very far from simple depictions of daily life as had once seemed likely, but instead reflected the most deeply held San beliefs and symbols. This approach and this understanding has now become the standard for all those working with San rock art.


[This volume investigates whether migrant churches in Europe from the once colonised areas of Africa and Asia were founded deliberately for reverse mission, or whether they are diaspora churches gathering simply into churches people that migrated massively in the past decades. It does that by interviewing 24 pastors in depth and 80 briefly for the sake of comparison.]


[Nowadays education in the madrassahs (Muslim schools) is constantly being placed under the spotlight, such as being considered as seedbeds for terrorism. This article takes a critical look at some South African madrassahs with the aim to find out what these educational institutions do and whether or not the possibility for radicalisation and extremism exists. It concludes with an argument for democratic citizenship education to be taught in the madrassahs.]


[This book examines the charismatic Christian reformation presently underway in Botswana’s time of AIDS and the moral crisis that divides the church between the elders and the young, apostolic faith healers. Richard Werbner focuses on Eloyi, an Apostolic faith-healing church in Botswana’s capital. Werbner shows how charismatic “prophets”—holy hustlers—diagnose, hustle, and shock patients during violent and destructive exorcisms. He also shows how these healers enter into prayer and meditation and take on their patients’ pain and how their ecstatic devotions create an aesthetic in which beauty beckons God. Werbner challenges theoretical assumptions about mimesis and empathy, the power of the word, and personhood. With its accompanying DVD, thenvolume integrates textual
and filmed ethnography and provides a fresh perspective on ritual performance and the cinematic.

[This paper seeks to investigate a single reading of a /Xam text that is based on specific assumptions about /Xam religion and spirituality. In the course of the investigation, particular views about Bushman religion are described and discussed. Several questions are also raised about universal categories such as religion and spirituality and their application to a range of culturally and socially situated practices.]


[This article provides a brief analysis and evaluation of the work done by the Dept. of Dogmatics and Christian Ethics at the University of Pretoria during its history of 70 years. The respective periods of tenure of the successive members of staff were extensive enough to serve as a basis for distinguishing between various phases in the development of the Department. In each of the phases, a significant and distinctive contribution was made to the academic enterprise of the Faculty of Theology, as well as to the work of the Dutch Reformed Church.]

[Cultural themes focusing on race-related issues and religiosity were identified via content analysis in the delusions and hallucinations of a sample of 118 African American psychiatric patients. The purpose of the study was to determine whether cultural themes in psychotic symptoms influence the diagnosis from different sources (i.e., chart, SCID, and best estimate) of schizophrenia for Black patients. It was hypothesized that the best estimate diagnoses of cultural experts would diagnose schizophrenia in African Americans more frequently when they exhibit race-related themes in their psychotic symptoms. It was also hypothesized that diagnosis of the paranoid subtype would yield a stronger difference among the sources than the broader category of schizophrenia. The results did not support the hypotheses. Implications for understanding the relationship between culture and psychosis among African Americans are discussed.]

[Anthropologists have been addressing the issue of risk in the field since the early 1990s, but have yet to detail on what grounds and in what circumstances such risk is warranted. After surveying developments in epistemology in anthropology, this article makes two challenges to the discipline. The first is to consider the strengths of virtue theory for navigating the relationship between ethnographic particularity and broader moral claims. The second challenge is to engage in conversation with religious agents who themselves demonstrate solidarity with the afflicted in situations of risk. Throughout, I draw on my fieldwork in northern Uganda and South Sudan.]

Whitmore, Todd David, 2010, ‘Genocide or Just Another “Casualty of War”?: The Implications of the Memo Attributed to President Yoweri K. Museveni of Uganda’, in Practical
[Christianity and migration have greatly influenced society and culture of sub-Saharan Africa, yet their mutual impact is rarely studied. Through oral history research in north eastern Congo (DRC), this book studies the migration of Anglicans and the subsequent reconfiguring of their Christian identity. It engages with issues of religious contextualisation, revivalism and the rise of Pentecostalism. It examines shifting ethnic, national, gender and generational expressions, the influence of tradition, contemporaneity, local needs and international networks to reveal mobile group identities developing through migration. Borrowing the metaphor of ‘home’ from those interviewed, the book suggests in what ways religious affiliation aids a process of belonging.]


Wright, Zachary, 2010, 'The Khāshif Al-Ilbās of Shaykh Ibrahīm Niasse: Analysis of the Text’, in *Islamic Africa* 1, 1: 109-123; full text at:  
http://docserver.ingentaconnect.com/deliver/connect/nup/21540993/v1n1/s8.pdf?expires=1365453502&id=73686447&titleid=41000027&accname=Guest+User&checksum=441C9ED3E52622A496A69C8FE28CAD0  
[The Khāshīf al-Ilbās was the magnum opus of one of twentieth-century West Africa’s most influential Muslim leaders, Shaykh al-Islam Ibrāhīm ‘Abd-Allāh Niasse (1900-1975). No Sufi master can be reduced to a single text, and the mass following of Shaykh Ibrahim, described as possibly the largest single Muslim movement in modern West Africa, most certainly found its primary inspiration in the personal example and spiritual zeal of the Shaykh rather than in written words.]


[This paper examines the Islamic perspective of time and the all-encompassing nature of its wisdom or knowledge (which is beyond the absolute restriction of time and space) and its approach to the clash of civilizations. The theoretical framework is Huntington’s CoC-theory. It argues that the clash between the Islamic nations and Western powers, for Muslims, is not a struggle for cultural identity as the theory postulated, but as a result of the desire of the West to obstruct the establishment of values based on Islamic religious wisdom which is dearer to the Islamic nations than the West estimates.]

[After Zimbabwe won its independence, the country has faced challenges in the form of economic and political hardships. These have led to high unemployment rates, low incomes, poor health conditions and an unstable and uncertain political environment. In tough and turbulent times such as these, a new type of gospel has emerged, the gospel of prosperity, coupled with its famous prophets, miracles and miracle workers. It is the object of this paper to analyse the advent of these new churches and determine what has necessitated their mushrooming at such an alarming rate. It argues that the role of the church still remains that of easing the harsh pains of reality. To this end, the paper also argues that Sigmund Freud and Karl Marx offer intriguing perspectives that could explain this aspect of religion.]
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THE AIMS OF THE AASR

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

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

• By providing a forum for multilateral communications between scholars of the religions of Africa;
• By facilitating the exchange of resources and information;
• By encouraging the development of linkages and research contacts between scholars and institutions in Africa, as well as between scholars in Africa and those overseas;
• By developing publishing opportunities particularly for scholars based in Africa;
• By establishing a travel fund to enable scholars to attend academic conferences both in Africa and overseas;
• By organising conferences in Africa on topics relevant to scholars of the religions of Africa and panels on the religions of Africa in IAHR and other conferences held outside Africa;
• By publishing a bi-annual AASR Bulletin and maintaining an AASR internet site (http://www.a-asr.org) as major means of communication between scholars of the religions of Africa around the world;
• By maintaining an online directory of scholars in the field of the religions of Africa who have joined the AASR at http://www.a-asr.org/index.php?id=252