African Association for the Study of Religions
http://www.a-asr.org/

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AASR EXECUTIVE
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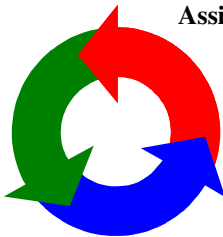
Elias Bongmba

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 Abdul-kader 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 Shekua, 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/) 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

Through Bank Account:	£950.86
Through Paypal	£529.43
Total	£1480.29
Carry over from 2012	*£398.74*
Grand Total	£1879.03

Expenditures:

From Bank Account	Nil
From PayPal Account	Nil
Total Expenditures	Nil

CATEGORIES OF RECEIPTS:

Annual Dues	834.65
(List of payers to be presented in Cape Town)	
Transfer from Europe account	436.30
(Following decision to centralise our account)	
Donations	33.50
(List of donors to be presented in Cape Town)	
Source still to be established	175.84
(Source of this lump sum deposit to be confirmed)	
Total	1480.29

NOTE
There are transactions charges on PayPal account. The net receipts through this account can only be confirmed after the payment of these charges.

Jan G. Platvoet

jgplatvoet@hetnet.nl

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. ˈAnd 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: ˈThe 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: ˈThe 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 ˈregion’; and I have moved the former clause 3.d.3. forward to 3.c.1. It stipulates that ˈmembership is terminated by failure to pay annual dues’.

Another crucial new clause has been added to article 5. b. 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 ʿoverseasʾ by ʿelsewhereʾ (*i.e.* outside Africa). I added ʿquinquennialʾ 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 ʿrunʾ, 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 ʿinnerʾ 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 Nationaal) 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.: ʿOther Officers may be added [to the AASR (inner) Executive] as deemed necessaryʾ.

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 ˈa forum for confessional and apologetical or similar concerns’, I have followed suit by adding to article 1 that AASR is ˈa 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;

f)   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;

g)   by establishing a newsletter as the major medium of communication between scholars of African religions around the world;

h)   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 ap-pointed 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 Com¬mit¬tee 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 Ex¬ecutive 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[1]

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;

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[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* (ASR-SA), 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/ and have paid the annual membership fee that has been set for their region at
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 participant 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.

Jan G. Platvoet

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. 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:mjmggg@hotmail.com >; or
janice@cityseminaryny.org < mailto:mjanice@cityseminaryny.org >

AASR e-Journal

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
Contextbriefly 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.

Reviews on Offer

Jan G. Platvoet

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:

Omenyo, Cephas N., & Eric B. Anum (eds.) 2014, *Trajectories of Religion in Africa: Essays in Honour of John S. Pobee*. Amsterdam/New York: Rodopi, 414 pp., ISBN 978-90-420-3810-3 (pbk), Euro 85, $119 (= Studies in World Christianity and Interreligious Relations, 48)
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]

Essamuah, Casely B., 2010, *Genuinely Ghanaian: A History of the Methodist Church Ghana, 1961-2000*. Trenton [NJ]: Africa World Press, 338 pp., ISBN-13: 978-1592217489 (pbk), $23.66
1 copy, for a review in *AASR e-Journal*; application to: Janice Mclean-Farrel, [janice@cityseminaryny.org]

Adogame, Afe, (ed.), 2011, *Who is afraid of the Holy Ghost?: Pentecostalism and Globalization in Africa and Beyond*. Trenton [NJ]: Africa World Press, 290 pp., ISBN-13: 978-1592218042 (pbk), $22,53
1 copy, for a review in *AASR e-Journal*; application to: Janice Mclean-Farrel, [janice@cityseminaryny.org]

Ugba, Abel, 2008, Shades of Belonging: African Pentecostals in Twenty-First Century Ireland. Trenton [NJ]: Africa World Press, 302 pp., ISBN-13: 978-1592216598 (pbk), $23,68
1 copy, for a review in *AASR e-Journal*; application to: Janice Mclean-Farrel, [janice@cityseminaryny.org]

Obituary

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 Lectuere 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.

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[2] Cf. http://www.op.org/en/content/fr-joseph-kenny-op-rip-1936-2013; and http://bulletin.ui.edu.ng/sites/default/files/ui-bulletin-20Feb2013_2.pdf

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.[3]

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.

CALL FOR PAPERS

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

ACOUNTABLE LEADERSHIP & SUSTAINAIBILITY 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

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

in association with: African Association for the Study of Religions (AASR) & Pan African Strategic and Policy Research Group (PANAFSTRAG)

Local Organizing Committee:
Proff. Christina Landman, Ignatius Swart, Victor Molobi, Drr. Bentley Wessel, Obaji Agbiji (UNISA); Proff. Graham Duncan, Jerry Pillay (University of Pretoria)

International Collaborative Partner:
Prof. Afe Adogame (University of Edinburgh, UK)

Confirmed keynote speakers:
• Prof. Vusi Gumede (Thabo Mbeki Leadership Institute, University of South Africa);
• Prof. Paulus Zulu (University of KwaZulu Natal);
• Prof. Dapo Asaju (Lagos State University);
• Prof. Anne Kubai (Uppsala University);
• Prof. Afe Adogame (University of Edinburgh)

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 paralllel 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 Opoku opted to reflect critically upon those ideas or issues that have generally been ignored 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 tradition - has been overshadowed and marginalized; the outcome has witnessed intolerance 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 African 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 categorically that African spirituality is '*sine qua none* of African Identity' or worded differently: 'the essence of being human'. The wise Opoku undoubtedly stimulated an interesting 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 individuals – academics, non-academics and practitioners of various religious traditions – to form part of a panel and address the main theme for this colloquium. This arrangement 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 Reserve University), who was introduced by Professor Fidelis Nkomazana (UB), shared thoughts on the process of 'Justice-Making and the Beloved Community: Religious Scholarship and Public Role of Theology in giving Voice to the Voiceless'. She specifically discussed the public role of theologians in religious studies that assist 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 Makamure (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. Gaie.

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

Nduati, Samwel Kiuguini, (Rev.), MA
2. University Chaplain and teaching courses in the Dept of Philosophy and Religious Studies and the Institute of Gender & Women Development Studies, Egerton University
3. P.O. Box 56, 20100 Nakuru, Kenya; Dept of Philosophy, History & Religious Studies, Egerton University, PO Box 536, Njoro, Kenya
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6. Diploma in Theology (2003, St. Paul's University, Limuru, Kenya); Bachelor of Agribusiness Management (1998, Egerton University, Njoro, Kenya); MA Community Pastoral Care & HIV/AIDS (2010, University of Wales, Lampeter, UK); currently registered for PhD in Gender, Women and Development Studies, Egerton University, Njoro, Kenya
7. Religious Studies; Gender
8. Masculinities in Africa; Pastoral Care
9. -
10. -

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6. B.A,, History (2000, University of Ibadan); M.A., African History (2002, University of Ibadan); Ph.D., African History (2011, University of Ibadan)
7. Social and Cultural Studies
8. Social and Cultural History
9. Organisation for Network of Nigerian Historian, Member; Nordic Network for Research on Islam in Africa, Sweden
10. = 2007, ʹArabic, the Muslim and Social Change in Ibadanʹ, in *ELA: Journal of African Studies* nos. 21&22: 67-91
= 2009, ʹReligion and Politics in Pre-colonial Nigeriaʹ, in Julius Adekunle (ed.) 2009, *Religion in Politics: Secularism and National Integration in Modern Nigeria.* Trenton [New Jersey]: Africa World Press, 21-36
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7. African Religions, 9 years
8. Religion in Africa; rituals; sacred space; religious power & art
9. International Society for the Sociology of Religion
10. = 2010, ʿA Real Mass Worship They Will Never Forget: Rituals and Cognition
    in the Nazareth Baptist Church, South Africa', in Angelos Chaniotis *e.a*. (eds.)
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    Agency, and Experience*. Wiesbaden: Harrassowitz, 371–397

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    59–80

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    dells von Harvey Whitehouse für die Religionswissenschaft', in *Zeitschrift für
    Religionswissenschaft* 22, 1: 66-97

RECENT PUBLICATIONS

Abdulmalik, Jibril, Olayinka Omigbodun, Omeiza Beida & Babatunde Adedokun 2009, ʹPsychoactive Substance Use among Children in Informal Religious Schools (*Almajiris*) in Northern Nigeria', in *Mental Health, Religion & Culture* 12, 6: 527-542

[*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*.]

Acolatse, Esther E., 2014, *For Freedom or Bondage?: A Critique of African Pastoral Practices.* Grand Rapids: Wm.B. Eerdmans, 233 pp., ISBN ISBN: 978-0-8028-6989-0 (pbk), $39

[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 Ghanaian Christians 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.]

Addai-Mensah, Peter, 2009, *Mission, Communion and Relationship; a Roman Catholic Response to the Crisis of Male Youths in Africa*. Franfurt a.M., etc.: Peter Lang Publishing Company

Adogame, Afe, 2006, ʹDinge auf Erden um Himmels Willen tun: Aushandlungsprozesse pfingstlicher Identität und die afrikanische religiöse Diaspora in Deutschland', in Bergunter & Haustein 2006: 60-82; full text at:
https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

Adogame, Afe, Magnus Echtler & Oliver Freiberger (eds.) 2013, *Alternative Voices: A Plurality Approach for Religious Studies; Essays in Honor of Ulrich Berner*. Göttingen: Vandenhoeck & Ruprecht, 347 pp., ISBN-13: 978-3525540176 (hbk), $170 (= Critical Studies in Religion/Religionswissenschaft, 4)

[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.]

Amuah, Joshua Alfred, 2013, ʹA Survey of Choral Art Music Performance Scenes in Ghanaʹ, in *Online International Journal of Arts and Humanities* 2, 10 (December 2013): 242-247; full text at: http://www.onlineresearchjournals.org/IJAH; and at: https://www.academia.edu/6746472/Online_International_Journal_of_Arts_and_Humanities_A_Survey_of_Choral_Art_Music_Performance_Scenes_in_Ghana

[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 Ghanaian.]

Anderson, Allan, 2006, ʹWas europäische Christen von afrikanischen Pfingstlern lernen können: Fragen der Pluralität, Identität und Gemeinschaftʹ, in Bergunder & Haustein 2006: 170-189; full text at: https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

Asamoah-Gyadu, J. Kwabena, 2012, "ʹFrom Prophetism to Pentecostalism: Religious Innovation in Africa and African Religious Scholarshipʹ, in Afe Adogame, Ezra Chitando & Bolaji Bateye (eds.) 2012, *African Traditions in the Study of Religion in Africa*. Surrey: Ashgate

Asamoah-Gyadu, J. Kwabena, 2010, ʹSpirit, Mission and Transnational Influence: Nigerian-led Pentecostalism in Eastern Europeʹ, in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 9, 1: 76-94

[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 pre- dominantly 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.]

Asamoah-Gyadu, J. Kwabena, 2013, *Contemporary Pentecostal Christianity: Interpretations from an African Context*. Oxford: Regnum Books International, 232 pp, ISBN-13: 978-1620328989 (pbk), $23,40 (= Regnum Studies in Global Christianity)

[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]

Austnaberg, Hans, 2010, 'Baptism in the Zionist Churches of Africa: Traditional African Elements and Christian Sources in a Dialectic Complementarity?', in *Mission Studies* 27, 2: 220-234

[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.]

Bakke, Odd Magne, 2010, 'Implicit Racism among Norwegian Missionaries: A Case Study on the Description of Africans by Olav Guttorm Myklebust', in *Mission Studies* 27, 1: 39-55

[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 Myklebusts' 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.]

Ballard, Martin, 2008, *White Men's God: The Extraordinary Story of Missionaries in Africa*. New York: Praeger, 224 pp., ISBN-13: 978-1846450327 (hbk), $49,95

Beagan, Brenda Lorraine, Josephine Etowa & Wanda Thomas Bernard 2012, '"With God in our Lives He Gives us the Strength to Carry on": African Nova Scotian Women, Spirituality, and Racism-related Stress', in *Mental Health, Religion & Culture* 15, 2: 103-120
[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.]

Bentley, Jacob, Zeba Ahmad & John Thoburn 2014, 'Religiosity and Posttraumatic Stress in a Sample of East African Refugees', in *Mental Health, Religion & Culture* 17, 2: 185-195
[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 ($\Delta R2$ = .054, p = .009) and NORA ($\Delta R2$ = .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.]

Bergunder, Michael, 2006, 'Pfingstbewegung, Globalisierung und Migration', in Bergunder & Haustein 2006: 155-169; full text at:
https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

Bergunder, Michael, & Jörg Haustein (eds.) 2006, *Migration und Identität: Pfingstlich-charismatische Migrationsgemeinden in Deutschland*. Frankfurt am Main: Verlag Otto Lembeck, 207 pp., ISBN 978-3-87476-511-4 (= Beihefte der Zeitschrift fur Mission, 8); PDF at:
https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

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.]

Birns, John, 2013, 'Out of Ethiopia: A Different Way of Doing Theology', in *International Journal for the Study of the Christian Church* 13, 1: 33-47
[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 *qene*, which is an oral, improvised allegorical theological poetry.]

Bishau, David, 2013, ´Prophecy in an African Context: Methodological Considerations', in Chitando, Gunda & Kügler 2013: 55-78

[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 scien-tific conceptual metaphor of social capital as a demonstration of the applica-tion of our hermeneutics to understand the prophet Isaiah and selected con-temporary prophets in Zimbabwe.]

Black, Helen K., Laura Gitlin & Janice Burke 2011, ´Context and Culture: African-American Elders' Experiences of Depression', in *Mental Health, Religion & Culture* 14, 7: 643-657

[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.]

Boafo, Paul Kwabena, 2009, ´The Ecclesiolae in Ecclesia: The Future of the Methodist Past', in J.K. Asamoah (ed.) 2009, *Christianity, Missions and Ecumenism in Ghana: Essays in Honour of Robert Aboagye-Mensah*. Accra: Asempa Publishers, 173-187

Boni, Tanella, 2009, ´African Women: Inventing New Forms of Solidarity', in *Diogenes* 55, 4 (November 2008): 91-97

[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.]

Boutros, Alexandra, 2011, ´Gods on the Move: The Mediatisation of Vodou', in *Culture and Religion: An Interdisciplinary Journal* 12, 2: 185-201

[Recently, mediatisation has emerged as a theory seeking to account for the seemingly pervasive influence of media on social, cultural and religious practices and institutions. Such a theory, focusing on changes that media brings to institutional religions with a visible presence in the public sphere of the nation state, does not seem to be intended for an analy-

sis 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 televisual 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.]

Bowen, Patrick D., 2011, ʹAbdul Hamid Suleiman and the Origins of the Moorish Science Temple', in *Journal of Race, Ethnicity, and Religion* 2, no. 13 (September 2011), 54 pp., PDF at: http://raceandreligion.com/JRER/Volume_2_(2011)_files/Bowen%202%2013.pdf

Brodie, Robert William, 2013, ʹThe Teaching of Religious Education in White State Schools in South Africa from 1948 to 1994, with special reference to the Province of Natal', in *British Journal of Religious Education* 35, 2: 155-174

[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 White, government schools 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, ʹHanging out a Red Ribbon: Listening to Musa Dube's Postcolonial Feminist Theology', in *Journal of Race, Ethnicity, and Religion* 2, no. 13 (December 2011), 27 pp., full text at:
http://raceandreligion.com/JRER/Volume_2_(2011)_files/Browning%202%2013.pdf

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

Burgess, Richard, 2009, ʹAfrican Pentecostal Spirituality and Civic Engagement: The Case of the Redeemed Christian Church of God in Britain', in *Journal of Beliefs & Values: Studies in Religion & Education* 30, 3: 255-273

[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.]

Burgess, Richard, 2010, ʹA Tribute to Ogbu Kalu', in *PentecoStudies* 9, 1: 7-8

Burgess, Richard H., 2011, ʿFamily Networks and Social Engagement: Pentecostal Responses to Street Children and Youth in Lagos, Nigeria', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 10, 2: 196-214
[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]

Cairo, Aminata, 2012, ʿ*Yeye Sani*: An Afro-Surinamese Concept of the Self in a Model of Mental Wellbeing', in *Mental Health, Religion & Culture* 15, 5: 467-483
[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.]

Caldas, Carlos Ribeiro, 2010, ʿThe Role of the Brazilian Universal Church of the Kingdom of God in Globalization of Neo-pentecostalim Today', in *Revista Ciências da Religião - História e Sociedade* 8, 2: 107-121; PDF at:
http://editorarevistas.mackenzie.br/index.php/cr/article/view/2776/2664
[This article presentes 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.]

Carmody, Brendan, 2008, ʿThe Nature and Role of Religious Studies at the University of Zambia: 1985–2005', in *British Journal of Religious Education* 30, 1: 25-35
[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]

Chaney, Cassandra, 2013, ʿWho is David and who is Goliath?: The Eddie Long Scandal and the Black Mega-church', in *Mental Health, Religion & Culture* 16, 1: 58-78
[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.]

Chan-Malik, Sylvia, 2011, '"Common Cause": On the Black-Immigrant Debate and Constructing the Muslim American', in *Journal of Race, Ethnicity, and Religion* 2, no. 8 (May 2011), 39 pp., PDF at:
 http://raceandreligion.com/JRER/Volume_2_(2011)_files/Chan%20Malik%202%208.pdf

Chimuka, Tarisayi A., 2013, 'Reflections on the Morality of Some Prophetic Acts in Zimbabwe's Pentecostal Movements', in Chitando, Gunda & Kügler 2013: 113-132
[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.]

Chitando, Anna, 2013, 'Reading Zimbabwean Writers on Churches and Prophets: Insights from Maredza, Mungoshi and Chinodya', in Chitando, Gunda & Kügler 2013: 245-261
[This chapter focuses on selected Zimbabwean writers' depiction of churches and prophets in their works. Using the works of Charles Mungoshi, Shimmer Chinodya and Claude Maredza, the chapter examines how creative artists respond to Christianity in general and the "new churches" in particular. The chapter shows how the writers uphold the power of indigenous spirituality and question the relevance of both the "old and new churches". Overall, the chapter draws attention to the withering criticism of the young Pentecostal prophets by Zimbabwean writers. It maintains that creative works are a very important resource that must be utilized when trying to understand the status of prophets in Zimbabwe.]

Chitando, Ezra, 2009. 'Deliverance and Sanctified Passports: Prophetic Activities amidst Uncertainty in Harare', in Liv Haram & C. Bawa Yamba (eds.) 2009,*Dealing with Uncertainty in Contemporary African Lives*. Uppsala: Nordic African Institute

Chitando, Ezra, 2013, 'Re-opening the Canon: The Transformation of Shona Indigenous Religion in the Face of HIV and AIDS in Rural Zimbabwe', in Adogame, Echtler & Freiberger 2013: 195-210

Chitando, Ezra, 2013, 'Prophets, Profits and Protests: Prosperity Theology and Zimbabwean Gospel Music', in Chitando, Gunda & Kügler 2013: 95-112
[While the phenomenon of prophets in Zimbabwe has attracted considerable media and scholarly interest, there has been less focus on responses towards prosperity theology, one of the direct products of the prophets, in music. In particular, gospel music has become one of the most strategic sites of contestation around prosperity theology. On the one hand, some artists celebrate prosperity as a mark of divine favour. On the other hand, there are artists who challenge the emphasis on material progress in Christianity. To address this gap in the extant literature, this chapter focuses on responses to prosperity theology in Zimbabwean gospel music, while integrating material from other genres of Zimbabwean music. The chapter culls the socio-economic and political context in which prophets who popularise prosperity theology have emerged. It proceeds to highlight the key tenets of

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.]

Chitando, Ezra, & Kudzai Biri 2013, "'Faithful Men of a Faithful God''?: Masculinities in the Zimbabwe Assemblies of God Africa', in *Exchange* 42: 34-50

Chitando, Ezra, Masiwa Ragies Gunda & Joachim Kügler 2013, ´Introduction', in Chitando, Gunda & Kügler 2013: 9-14

Chitando, Ezra, Molly Manyonganise & Obert Bernard Mlambo 2013, ´Young, Male and Polished: Masculinities, Generational Shifts and Pentecostal Prophets in Zimbabwe', in Chitando, Gunda & Kügler 2013: 153-170

Chitando, Ezra, Masiiwa Ragies Gunda & Joachim Kügler (eds.) 2013, *Prophets, Profit and the Bible in Zimbabwe; Festschrift for Aynos Masotcha Moyo*. Bamberg: University of Bamberg, 344 pp., ISBN 978-3-86309-198-9 / 978-3-86309-199-6 (e-book) (= Bible in Africa, 12); PDF at:
https://www.academia.edu/5067778/BiAS_12_Bible_Prophets_and_Profits_in_Zim_edited_by_Ezra_Chitando_Masiiwa_R._Gunda_Joachim_Kugler_;
and at: http://opus4.kobv.de/opus4-bamberg/frontdoor/index/index/docId/5599
[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.]

Chitando, Ezra, (ed.) 2013, *Prayers and Players: Religion and Politics in Zimbabwe*. Harare: SAPES, 240 pp.

Coertzen, Pieter, 2013, 'Constitution, Charter, and Religions in South Africa', in *Studies in Interreligious Dialogue* 23, 1: 59-72
[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.]

Conteh, Prince S., 2012, *Essays in African Religion and Christianity*. Accra: Cynergy Media, 170 pp., ISBN 978-0-9867780-5-6

Cox, James L., 2013, ´The Transmission of an Authroritative Tradition: That without which Religion is not Religion', in Adogame, Echtler & Freiberger 2013: 308-323

Cox, James L., 2014, *The Invention of God in Indigenous Societies*. Edinburgh: Acumen Publishers, 192 pp., ISBN-13: 978-1844657551 (pbk), BP17.99, discount price BP14.39
[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-

shistic. 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.]

Crawford, Geniece, 2013, 'To Be Young, Criminalized, and Black: How the Black Church Matters for Young, Black Men in the 21st Century', in *Journal of Race, Ethnicity, and Religion* 4, 3 (April 2013), 26 pp., PDF at:
http://raceandreligion.com/JRER/Volume_4_(2013)_files/Crawford%204%203.pdf
[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.]

Crozier, Karen D., 2013, 'Appropriating the Prophetic Visions of Du Bois and Thurman: Considerations for the Academy', in *Journal of Race, Ethnicity, and Religion* 4, 4 (April 2013), 24 pp., PDF at:
http://raceandreligion.com/JRER/Volume_4_(2013)_files/Crozier%204%204.pdf

Danfulani, Umar Habila Dadem, 2013, 'Neo-Primal Anti-Witchcraft Movements and DMR: A Comparative Study of the *Moavu-Embaga* of the Eggon and *Adzov* of the Tiv of (Central) Nigeria', in Adogame, Echtler & Freiberger 2013: 260-282

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 (*Syèen 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.]

Drønen, Tomas Sundnes, 2013, *Pentecostalism, Globalisation, and Islam in Northern Cameroon: Megachurches in the Making?* Leiden, etc.: Brill, 274 pp., ISBN 9789004244894 (hbk) €107, $149
[Pentecostalism is among the fastest growing social movements in the 21th 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 spiritu-
al authority.]

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

[The involvement of Christianity in Kenyan politics cannot be understood without consid-
ering 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 – in-
duce the milicialization of political life with its cortege 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, 2010, ˈA Real Mass Worship They Will Never Forget: Rituals and Cognition
in the Nazareth Baptist Church, South Africa', in Angelos Chaniotis *e.a.* (eds.) 2010, *Ritu-
al Dynamics and the Science of Ritual; vol. II.: Body, Performance, Agency, and Experi-
ence*. Wiesbaden: Harrassowitz, 371–397

Echtler, Magnus, 2012, '"The Clitoris is indeed your Sweet": Negotiating Gender Roles in the
Ritual Setting of the Swahili New Year's Festival', in Ute Hüsken & Frank Neubert (eds.)
2012, *Negotiating Rites*. New York: Oxford University Press, 59–80

Echtler, Magnus, 2014, ˈRituale und Kognition: Zum Nutzen des kognitiven Erklärungsmo-
dells von Harvey Whitehouse für die Religionswissenschaft', in *Zeitschrift für Religions-
wissenschaft* 22, 1: 66-97

Eisenlohr, Patrick, 2014, ˈReligion 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 ar-
ticulations 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]

Englund, Harri (ed.) 2011, *Christianity and Public Culture in Africa.* Athens [Ohio]: Ohio Uni-
versity Press, 238 pp., ISBN 978-0-8214-2022-5 (pbk), $20.95

Eshete, Tibebe, 2013, ˈThe Early Charismatic Movement in the Ethiopian Kale Heywet
Church', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal
and Charismatic Movements* 12, 2: 162-182

[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 Uni-
versity. 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 Be-
lievers' Church (FGBC, or *Mulu Wongel*) background to the Church.]

Essamuah, Casely B., 2010, *Genuinely Ghanaian: A History of the Methodist Church Ghana,
1961-2000*. Trenton [NJ]: Africa World Press, 338 pp., ISBN-13: 978-1592217489 (pbk),
$23.66

[*Genuinely Ghanaian* is the history of the Methodist Church Ghana, from the time of its
autonomy, 1961, to the year 2000.. Ghanaians 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.]

Fantini, Emanuele, 2013, ´Transgression and Acquiescence: The Moral Conflict of Pentecos-
tals in Their Relationship with the Ethiopian State', in *PentecoStudies: An Interdisciplina-
ry Journal for Research on the Pentecostal and Charismatic Movements* 12, 2: 205-230

[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 ele-
ments of both transgression and acquiescence towards the current political regime. The in-
tention 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.]

Floyd-Thomas, J.M., 2010, ´Seeing Red in the Black Church: Marxist Thought and African
American Christianity', in *Journal of Race, Ethnicity, and Religion* 1, no. 12 (November
2010), 46 pp., PDF at:
http://raceandreligion.com/JRER/Volume_1_(2010)_files/J%20Floyd%20Thomas%201%
2012.pdf

Fountain, Daniel L., 2010, *Slavery, Civil War and Salvation: African American Slaves and
Christioanity, 1830-1870*. Baton Rouge: Louisiana State University Press, xi + 159 pp.,
ISBN 978-0-8071-3699-7 (hbk), $36

[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 con-
version 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 infre-
quent access to religious instruction, the inconsistent Christian message offered to slaves,
and the slaves' evolving religious identity. Furthermore, he provides other possible expla-
nations for beliefs that on the surface resembled Christianity but in fact adhered to traditio-
nal African religions.]

Frederiks, Martha T., & Martien E. Brinkman 2009, 'Images of Jesus: Contributions of African
and Asian Women to the Christological Debate (1982-2007)', in *Studies in Interreligious
Dialogue* 19, 1: 13-33

[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 femi-
nine (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 Je-
sus (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-

demic discourse. The article concludes that only a few images (e.g Jesus as *shakti*) are exclusive to non-Western women. Nevertheless, the images presented give insight in the lives of women in Africa and Asia since they reflect the experiences of non-Western women, their quest for life and the conviction that this life is to be found in Jesus Christ.]

Freeman, Dena, (ed.) 2012, *Pentecostalism and Development: Churches, NGOs and Social Change in Africa*. Basingstoke: Palgrave Macmillan, 265 pp, ISBN 9781137017246 (hbk), £60

[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.]

Freeman, Dena, 2013, 'Pentecostalism in a Rural Context: Dynamics of Religion and Development in Southwest Ethiopia', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 12, 2: 231-249

[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.]

Garbin, David, 2012, 'Marching for God in the Global City: Public Space, Religion and Diasporic Identities in a Transnational African Church', in *Culture and Religion: An Interdisciplinary Journal* 13, 4: 425-447

[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 'emploting' 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 reinterpretation of Kimbanguist religiosity among second-generation Congolese youth in the British context.]

Garrard, David J., 2009, ʹAfrican Pentecostalismʹ, in *Journal of Beliefs & Values: Studies in Religion & Education* 30, 3: 231-244
   [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.]

Gedzi, Victor Selorme, 2012. ʹProperty Relations and Women's Access to Courts among the Anlo and Asante' in *European Scientific Journal* 8, 29 (2012): 121-139; PDF at:
   http://eujournal.org/index.php/esj/article/view/626/689
   [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 ap-proach. 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.]

.Gedzi, Victor Selorme, 2012, ʹProperty Relations after Intestate Succession, PNDC Law III in Ghana', in *Journal of Research on Humanities and Social Sciences* 2, 9 (2012): 211-219; PDF at: http://www.iiste.org/Journals/index.php/RHSS/article/view/3144/3185
   [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-con-sciousness, 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.]

Gedzi, Victor Selorme, 2013, ʹWomen's Property Rights and Dispute Resolution among the Anlo and the Asante of Ghana', in *Journal of Society and Communication* 2013: 1-72

Gedzi, Victor Selorme, 2013, 'Salvation in African Traditional Religion', in *International Jour-nal of Innovative Research and Studies* 2, 4: 1-21; PDF at:
   http://www.ijirs.com/vol2_issue-4/1.pdf
   [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 re-ligion 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 tradi-tional 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.]

Gedzi, Victor Selorme, 2013, 'Societal Perception of Illness and Relationship with Ill Persons', in *European Scientific Journal* 9, 14: 134-142; PDF at:
http://eujournal.org/index.php/esj/article/view/1074/1108
[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.]

Gedzi, Victor Selorme, 2013, 'The Causal Correlation of Sin and Suffering', in I*nternational Journal of Physical and Human Geography* 1, 1: 9-20

Gibson, Roger Carl, Alain Jiménez Morgado, Alberto Cutie Brosyle, Elena Hamilton Mesa & Concepción Hechavarría Sanchéz 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.]

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

Griffith, Ezra E.H., & John L. Young 2014, 'Therapeutic Dimensions of Sacred Garments worn by the Barbados Spiritual Baptists', in *Mental Health, Religion & Culture* 17, 3: 313-326
[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]

Gunda, Masiiwa Ragies, 2012, ´The Man of God who came from Judah (2 Kings 23: 17-18): In Search of the Fate of Amos?', in *Scriptura* 111, 3: 520-530

Gunda, Masiiwa Ragies, 2013, ´Jesus Christ, Homosexuality and Masculinity in African Christianity: Reading of Luke 10:1-12', in *Exchange* 42, 1: 16-33

Gunda, Masiiwa Ragies, & Francis Machingura 2013, ´The ´´Man of God": Understanding Biblical Influence on Contemporary Mega-Church Prophets in Zimbabwe', in Chitando, Gunda & Kügler 2013: 15-28

[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.]

Hackett, Rosalind I.J., 2010, ´Millennial and Apocalyptic Movements in Africa: From Neotraditionals to Neo-Pentecostals', in Catherine Wessinger (ed.) 2010, *Oxford Handbook of Millennialism*. New York: Oxford University Press

Hackett, Rosalind I.J., 2012, ´´´Devil Bustin' Satellites": How Media Liberalization in Africa Generates Intolerance and Conflict', in James Howard Smith & Rosalind I. J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame: Notre Dame Press - Kroc Institute

Hackett, Rosalind, Anne Mélice, Steven Van Wolputte, & Katrien Pype 2014, ´Interview: Rosalind Hackett Reflects on Religious Media in Africa', in *Social Compass* 61, 1 (March 2014): 67-72; PDF at:
https://www.academia.edu/6215392/Interview_Rosalind_Hackett_reflects_on_religious_media_in_Africa

[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.]

Haustein, Jörg, 2009, ´Navigating Political Revolutions: Ethiopia's Churches during and after the Mengistu Regime', in Klaus: Koschorke (ed.) 2009, *Falling Walls: The Year 1989/90 as a Turning Point in the History of World Christianity*. Wiesbaden: Harrassowitz, 117-136

[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.]

Haustein, Jörg, 2011, *Writing Religious History: The Historiography of Ethiopian Pentecostalism.* Wiesbaden: Harrassowitz. (= Studien zur außereuropäischen Christentumsgeschichte (Asien, Afrika, Lateinamerika), 17)

[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 fi rst 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 poststructuralist theories of historiography, The author thereby develops a basic approach to religious history which centrally accomodates the discursive nature of historical knowledge.]

Haustein, Jörg, 2011, ʹDie pfingstlich/charismatischen Bewegungen als aktuelle Herausforderung der Äthiopisch-Orthodoxen Kircheʹ, in Karl Pinggéra (ed.) 2011, *Tradition und Wandel im Land der Königin von Saba: Ansichten aus und zu Äthiopien*. Hofgeismar: Evangelische Akademie, 73-92

Haustein, Jörg, 2011, ʹCharismatic Renewal, Denominational Tradition and the Transformation of Ethiopian Societyʹ, in [Owe Boersma (ed.) 2011], *Encounter Beyond Routine: Cultural Roots, Cultural Transition, Understanding of Faith and Cooperation in Development*. International Consultation, Academy of Mission, Hamburg, 17th-23rd January 2011. Hamburg: Evangelisches Missionswek in Deutsland, 45-52; PDF at:
http://eprints.soas.ac.uk/17028/1/Haustein%202011c.pdf

Haustein, Jörg, 2011, ʹDie Pfingstbewegung als Alternative zur Säkularisierung?: Zur Wahrnehmung einer globalen religiösen Bewegung des 20. Jahrhundertsʹ, in *Archiv für Sozialgeschichte* 51: 533-552

Haustein, Jörg, 2011, ʹEmbodying the Spirit(s): Pentecostal Demonology and Deliverance Discourse in Ethiopiaʹ, in *Ethnos* 76, 4: 534-552

[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.]

Haustein, Jörg, & Terje Østebø 2011, ʿEPRDF's Revolutionary Democracy and Religious Plurality: Islam and Christianity in post-Derg Ethiopia', in *Journal of Eastern African Studies* 5, 4, 755-772
[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 ʻʻrevolutionary 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.]

Haustein, Jörg, 2012, ʿTheorizing Pentecostal Historiography: Persecution and Historical Memory in Ethiopia', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 11, 2: 171-191
[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.]

Haustein, Jörg, 2013, ʿHistorical Epistemology and Pentecostal Origins: History and Historiography in Ethiopian Pentecostalism', in *Pneuma* 35, 3: 345-365
[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.]

Haustein, Jörg, & Emanuele Fantini 2013, ʿIntroduction: The Ethiopian Pentecostal Movement – History, Identity and Current Socio-Political Dynamics', in *PentecoStudie*: *An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 12, 2: 150-161

Haustein, Jörg, 2013, ʿThe New Prime Minister's Faith: A Look at Oneness Pentecostalism in Ethiopia', in' *PentecoStudies*: *An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 12, 2: 183-204

Haustein, Jörg, & Terje Østebø 2013, ʿEPRDF's Revolutionary Democracy and Religious Plurality: Islam and Christianity in post-Derg Ethiopia', in Jon Abbink & Tobias Hagmann, (eds.) 2013, *Reconfiguring Ethiopia: The Politics of Authoritarian Reform*. London: Routledge.
[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.]

Hayes, Kelly, 2009, ´*Feiticeiras* and *Donas-de-casa*: The Afro-Brazilian Spirit Entity *Pomba Gira* and the Cultural Construction of Femininity in Brazil', in *Sexualidad, Salud y Sociedad: Revista Latinoamericana* (ISSN 1984-6487) n. 2: 49-71; PDF at:
https://www.academia.edu/5944934/Feiticeiras_and_donas-de-casa_the_afro-brazilian_spirit_entity_Pomba_Gira_and_the_cultural_construction_of_femininity_in_Brazil

[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.]

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

[In Ethiopia, the Christian holy water ritual is a traditional remedy for illness. At the beginning of the 1990s, the AIDS epidemic began to be tackled by holy water sites, which generated pilgrimages and spiritual cures. Traditionally, the holy water cure – a redemptive and purifying ritual – is exclusive of any other treatment. The use of other forms of therapy is 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 Maryam, a site famous for its miraculous cures of HIV sufferers, the arrival of antiretroviral drugs destabilized the existing equilibrium and led to a transfer of holy water power to another site, Shenkuru Mika'él. At Shenkuru Mika'él some pilgrims living with HIV take antiretrovirals, but in a more discreet manner. Therefore, it appears that the two types of cure are not totally incompatible, but they serve to highlight the porosity of the borders between the sacred and the profane and the malleability of the holy water ritual.]

Hickman, Enith E., Carol R. Glass, Diane B. Arnkoff & Roger D. Fallot 2013, ˈReligious Coping, Stigma, and Psychological Functioning among HIV-positive African American Womenˈ, 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.]

Hollenweger, Walter J., 2006, ˈWas ist charismatische Theologie?: oder: Was muss sich ändern?', in Bergunder & Haustein 2006: 190-206; full text at:
https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

Howard Smith, James, ˈMaking Peace with the Devil: The Political Life of Devil Worship Rumors in Kenya', in James Howard Smith & Rosalind I. J. Hackett (eds.) 2011, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame: Notre Dame Press - Kroc Institute

Howard Smith, James, 2012, ˈReligious Dimensions of Conflict and Peace in Neoliberal Africa: An Introduction', in in James Howard Smith & Rosalind I. J. Hackett (eds.) 2011, *Displacing the State: Religion and Conflict in Neoliberal Africa.* Notre Dame: Notre Dame Press - Kroc Institute, 1-23; PDF at:
http://www3.nd.edu/~undpress/excerpts/P01506-ex.pdf

Horner, Timothy, 2014, ˈGenocide in the Church: A Reconsideration of Rwanda', in *Journal of Race, Ethnicity, and Religion* 5, 6 (January 2014), 23 pp., PDF at:
http://raceandreligion.com/JRER/Volume_5_(2014)_files/Horner%205%206.pdf
`   [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, 2009, ˈMixing Local and Muslim Traditions: The Finoo Profession in The Gambia.' In: Luning, Sabine and de Maaker, Erik and Jansen, Jan, (eds.), Traditions on the Move: Essays in Honour of Jarich Oosten. Amsterdam: Rozenberg Publications, pp. 97-110.

Janson, Marloes, 2010, ˈThe Battle of the Ages: Contests for Religious Authority in The Gambia', in Linda Herrera & Asef Bayat (eds.) 2010, *Being Young and Muslim. New Cultural Politics in the Global South and North*. New York: Oxford University Press, 95-111

Janson, Marloes, 2011, ˈLiving Islam through Death: Demarcating Muslim Identity in a Rural Serahuli Community in The Gambia', in *Journal of the Royal Anthropological Institute* 17, 1: 100-115

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

Janson, Marloes, 2012, ´Chrislam: Forging Ties in Nigeria's Multi-Religious Society', in Egodi Uchendu (ed.) 2012, *New Face of Islam in Eastern Nigeria and the Lake Chad Basin*. Makurdi: Aboki Publishers, 203-228

Janson, Marloes, 2013, ´Praise Performances by Jalimusolu in the Gambia', in Thomas A. Hale & Aissata G. Sidikou (eds.) 2013, *Women's Songs from West Africa*. Bloomington: Indiana University Press, 88-111.

Janson, Marloes, 2013, ´Renegotiating Gender: Changing Moral Practice in the *Tabligh Jama'at* in The Gambia', in Bade Padru & Bridgid Maa Sackey (eds.) 2013, *Islam in Africa South of the Sahara: Essays in Gender Relations and Political Reform.* Lanham: The Scarecrow Press, 99-120.

Janson, Marloes, 2013, *Islam, Youth, and Modernity in the Gambia: The Tablighi Jama'at.* Cambridge: Cambridge University Press/International African Library, 320 pp., ISBN 9781107040571 (hbk), £65
[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]

Johnsdotter, Sara, Karin Ingvarsdotter, Margareta Östman & Aje Carlbom 2011, ´Koran Reading and Negotiation with Jinn: Strategies to Deal with Mental Ill Health among Swedish Somalis', in *Mental Health, Religion & Culture* 14, 8: 741-755
[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 healing 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.]

Joseph, Celucien, 2012, ´Prophetic Religion, Violence, and Black Freedom: Reading Makandal's Project of Black Liberation through a Fanonian Postcolonial Lens of Decolonization and Theory of Revolutionary Humanism', in *Journal of Race, Ethnicity, and Religion* 3, no. 4 (August 20120, 30 pp., PDF at:
http://raceandreligion.com/JRER/Volume_3_(2012)_files/Joseph%20JRER%203%204.pdf
[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.]

Joy, Morny, 2010, ´The Impact of Gender on Religious Studies', in *Diogenes* 57, 1 (February 2010): 93-102
[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.]

Kahl, Werner, 2006, ´Zur Bibelhermeneutik pfingstlich-charismatischer Gemeinden aus Westafrika in Deutschland', in Bergunder & Haustein 2006: 127-154; full text at:
https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

Kalu, Ogbu, 2010, ´African Pentecostalism in Diaspora', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 9, 1: 9-34
[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?]

Karagiannis, Evangelos, 2006, ´´´Wartendes Israel und Israel am Ziel": Leid und Wunder von Pfingstgemeinden afrikanischer Migranten in Deutschland', in Bergunder & Haustein 2006: 83-106; full text at:
https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

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.]

Khamalwa, Wotsuna, 2013, ´Ritual Murders and Wealth Inequality in Modern Uganda', in Adogame, Echtler & Freiberger 2013: 226-242

Kim, Nami, 2010, ´Engaging Afro/black-Orientalism: A Proposal', in *Journal of Race, Ethnicity, and Religion* 1, no. 7 (June 2010), 22 pp., PDF at:
http://raceandreligion.com/JRER/Volume_1_(2010)_files/Kim%201%2007.pdf

Knibbe, Kim, 2010, ´Geographies of Conversion: Focusing on the Spatial Practices of Nigerian Pentecostalism', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 9, 2: ??-??

[This article describes transnational Nigerian-initiated Pentecostal churches based on mul-
tisited fieldwork. Religion is often described as deterritorialized, due to processes of glo-
balization. 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 Pen-
tecostalism 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, ʿBe-
tween 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-in-
come 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 inter-
view 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 em-
ploying 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 men-
tal 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 accept-
ing relationship.]

Kügler, Joachim, 2013, ʿPeople with a Future: Jesus' Teaching on Poverty and the Role of
Poor People in Christian Churches Today', in Chitando, Gunda & Kügler 2013: 323-338

[The article focuses on the beatitude of the poor in the social and religious context of histo-
rical 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 im-
plications 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.]

Kuwornu-Adjaottor, Jonathan E.T., 2012 , ʿDoing African Biblical Studies with Mother-tongue
Biblical Hermeneutics Approach', in *ANU Journal of Applied Thought* (ANUJAT) 1 (No-
vember 2012): 55-80

[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 evo-
lution of new knowledge. Research into the bible over the past few centuries has been cat-
egorized 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 per-
spectives, 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]

Kuwornu-Adjaottor, Jonathan E.T., 2013, ʿInterpreting the Pauline Imagery of Salvation as
Adoption in Krobo Religio-Cultural Thought', in *ANU Journal of Applied Thought* 1 (May
2013): 71-88

[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.]

Laan, Cornelis van der, 2006, ´Knocking on Heaven's Door: Nicht-westliche pfingstliche Migrationskirchen in den Niederlanden', in Bergunder & Haustein 2006: 40-58; full text at: https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

Leutloff-Grandits, Carolin, Anja Peleikis & Tatjana Thelen (eds.) 2009, *Social Security in Religious Networks: Anthropological Perspectives on New Risks and Ambivalences*. New York : Berghahn Books, VII, 238 pp, ISBN: 978-1-8454-5576-7
[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).

Levine, Roger S., 2011, *A Living Man from Africa: Jan Tzatzoe, Xhosa Chief and Missionary and the Making of Nineteenth-Century South Africa.* New haven, etc.: Yale University Press, xv + 291 pp., ISBN 978-0-300-12521-4 (hbk), £20
[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.]

Mangena, Fainos, & Samson Mhizha 2013, ´The Rise of White Collar Prophecy in Zimbabwe: A Psycho-Ethical Statement', in Chitando, Gunda & Kügler 2013: 133-152
[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.]

Manyeruke, Charity, & Shakespear Hamauswa 2013, ʹProphets and Politics in Zimbabwe', in
   Chitando, Gunda & Kügler 2013: 281-297
   [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.]
Mapuranga, Tapiwa Praise, 2013, ʹBargaining with Patriarchy?: Women Pentecostal leaders in
   Zimbabwe', in *Fieldwork in Religion* 8, 1: 74-91
   [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 Pente-
   costal 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 con-
   cludes 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 contempo-
   rary Zimbabwe requires a liberating biblical hermeneutics.]
Mapuranga, Tapiwa Praise, 2013, ʹLandlessness and Vulnerability: A Theological Exposition
   of the Effects of ʻʻOperation *Murambatsvina*" on Women and Children in Harare, Zimbab-
   we", in Kalengyo, Amanze, & Ayegboyin (eds.) 2013, *Our Burning Issues: A Pan African
   Response*. Nairobi: All Africa Conference of Churches, 2013: 15-48
Mapuranga, Tapiwa Praise, 2013, ʹWhat's in a Name?: Names and Titles in Pentecostal Minis-
   tries 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 in-
   crease 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 Zim-babwe. 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 & Masiiwa Ragies Gunda 2013, ʹStudying the Unit-
   ed Family International Church in Zimbabwe: The Case for Applying Multiple Approach-

es to the Study of Religion and Religious Phenomena', in Chitando, Gunda & Kügler 2013: 299-321

Matemba, Yonah Hisbon, 2009, ʹReligious Education in the Context of sub-Saharan Africa: The Malawian Example', in *British Journal of Religious Education* 31, 1: 41-51

[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.]

Mateveke, Pauline, Clemenciana Mukenge & Nehemiah Chivandikwa 2013, ʹMedia Representation of Prophet Emmanuel Makandiwa: A Comparative Study of *The Herald* and *News Day*', in Chitando, Gunda & Kügler 2013: 263-280

[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.]

McIntosh, Janet, 2009, *The Edge of Islam, Power, Personhood and Ethno-religious Boundaries on the Kenya Coast*. Durham, etc.: Duke University Press, xii + 326 pp., ISBN 978-0-8223-4509-1 (pbk)

Mfundisi, Naar, 2011, ʹFrom Stigma to Intervention: Pentecostals in the Fight against HIV/AIDS in Zambia and Subsequent Effects on the Family', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 10, 2: 215-238

[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]

Mwandayi, Canisius, 2013, ʹTraversing the Thin Line between *chibhoyi* (Indigenous Spirituality) and Miracle Working: A Case Study of Miracle Working in the Impact for Christ Ministries in Gweruʹ, in Chitando, Gunda & Kügler 2013: 231-244

[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'.]

Neal, Ronals B., 2010, ʹBeyond Fundamentalism: Reconstructing African American Religious Thoughtʹ, in *Journal of Race, Ethnicity, and Religion* 1, no. 8 (July 2010), 37 pp., PDF at: http://raceandreligion.com/JRER/Volume_1_(2010)_files/Neal%201%2008.pdf

Ntim, Stephen, 2012, ʹTowards a Theoretical Framework for the Teaching of Religion in State-funded Catholic and Other Confessional Basic Schools in Ghanaʹ, in *International Studies in Catholic Education* 4, 2: 152-163

[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.]

Oborji, Francis Anekwe, 2005, 'Healing in the African Independent Churches: An Encounter between Traditional Religiosity and Christianity?', in *Studies in Interreligious Dialogue* 15, 2: 182-210

[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, ʹLa ville africaine d'après la production de langue française: Conditions économiques, migration urbaine et protestation religieuseʹ, 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]

Olupona, Jacob K., 2011, *City of 201 Gods: Ilé Ifè in Time, Space and the Imagination*. Berkeley: University of California Press, 356 pp., ISBN-13: 978-0520265561 (pbk), $31.95

[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.]

Olupona, Jacob, 2013, ʿThe Slaves of Allah: Ifa Divination Portrayal of Islamic Tradition - An Intertextual Encounter', in Adogame, Echtler & Freiberger 2013: 75-85

Omolade, Richard, 2009, ʿChallenges for Catholic Schools in Nigeria', in *International Studies in Catholic Education* 1, 1: 30-41

[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.]

Paris, Peter, 2011, ʿThe Genesis of African American Religious Scholarship', in *Journal of Race, Ethnicity, and Religion* 2, no. 2.1 (January 2011), 18 pp., PDF at:
http://raceandreligion.com/JRER/Volume_2_(2011)_files/Paris%202%202%201.pdf

Pérez, Elizabeth, 2012, ʿStaging Transformation: Spiritist Liturgies as Theatres of Conversion in Afro-Cuban Religious Practice', in *Culture and Religion: An Interdisciplinary Journal* 13, 3: 361-389

[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 sub-jectivity.]

Pezeril, Charlotte, 2010, ʹL'anthropologue "insouffisant": implication du corps et esprit de la voix en pays Baay Faal', in *Social Compass* 57, 4 (December 2010): 449-463
[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 enthnographize 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.]

Pinn, Anthony B., 2012, ʹSuffering We Know: The Hermeneutic of Han and the Dilemma of African American (Religious) Experience', in *Journal of Race, Ethnicity, and Religion* 3, no. 2.17, 17 pp., PDF at:
http://raceandreligion.com/JRER/Volume_3_(2012)_files/2%2013%2017%20Pinn.pdf

Plaideau, Charlotte, 2010, ʹLa seconde libération, ou la guerre néopentecôtiste contre les démons afro-brésiliens à Bahia, Brésil', in *Social Compass* 57, 1 (March 2010): 110-126
[For about 20 years, the neopentecostal churches have been waging war against the Afro-Brazilian cults, whose gods—the orixàs—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.]

Platvoet, Jan G., 2014, ʹA Battle Lost or Won?: The 1970-1975 Utrecht Ecumenical Experiment in Academic Theology', in Cephas Omenyo & Eric Anum (eds.) 2014,*Trajectories of Religion in Africa: Essays in Honour of John S. Pobee*. Amsterdam/New York: Editions Rodopi, 49-84

Pype, Katrien, 2012, *The Making of the Pentecostal Melodrama: Religion, Media, and Gender in Kinshasa*. New York: Berghahn Books, 348pp., ISBN 9780857454942 (hbk), $95.00/-£60.00 (= Anthropology of the Media, 6.)

Pype, Katrien, 2014, ʹReligion, migration et sthétique des média: Notes concernant la circulation et la réception des films provenant du Nigéria à Kinshasa', in *Social Compass* 61, 1 (March 2014): 30-38
[In Kinshasa, films originating in Nigeria have become very popular. The author shows that the triad of migration, religion and media liberalization is dialectically related to the emergence of a new social and moral imaginary that, in its turn, has facilitated the reception of « Nollywood » films in Kinshasa. These films have become an intrinsic part of Kinois charismatic Christianity, partly because of local forms of power and authority and, in particular, because of the new position of authority charismatic leaders have acquired. In fact, most of the latter obtained their position because of their familiarity with and 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 Kevern & 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.]

Samwini, Nathan Iddrisu, 2008, ´Religion and Science from the Perspective of Islam', in C.O. Marfo (ed.), *Reflections on Religion and Science: Proceedings from the Ist Religion and Science Conference, June 18-21, 2008*. [Kumasi:] Department of Religious Studies, Kwame Nkrumah University of Science and Technology Publication, 105-115

Samwini, Nathan Iddrisu. (2009, ´PROCMURA: The Mustard Seed of Religious Tolerance and Peaceful Co-existence in Ghana', in Sivgard von Sicard, D. Bone & J. Mbillah (eds.) 2009, *Promura at 50: 1959-2009*. Nairobi: Procmura Publication, 181-187

Samwini, Nathan Iddrisu, 2010, ´Islam and Western type of Education in a Religiously Pluralistic African Society: The Case of Ghana', in *ORITA: Ibadan Journal of Religious Studies* 42, 2 (December 2010): 49-66

Samwini, Nathan Iddrisu, 2011, ´The Need for and Importance of Dialogue of Life in Community Building: The Case of Selected West African Nations'. in *Journal of Inter Religious Dialogue* 6 (Spring 2011): 11-20

Samwini, Nathan Iddrisu, 2011, ´The Influence of Regulation in Efforts to Reduce HIV and AIDS Stigma and Discrimination: The Case of Christianity and Islam', in *PenVars Business Journal* 5, 2 (April 2011): 15-26
[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.]

Samwini, Nathan Iddrisu, 2012, ´The Challenge of Child Upbringing among Muslims and Christians in Ghana', in *Journal of Emerging Trends in Educational Research and Policy Studies* (JETERAPS) 3, 6: 880-886; PDF at:
http://jeteraps.scholarlinkresearch.org/articles/The%20Challenge%20of%20Child%20upbringing%20among%20Muslims%20and%20Christians%20in%20Ghana.pdf
[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.]

Shearer, Tobin Miller, 2011, 'More Than Fresh Air: African-American Children's Influence on Mennonite Religious Practice, 1950-1979', in *Journal of Race, Ethnicity, and Religion* 2, no. 7 (May 2011), 46 pp., PDF at:
http://raceandreligion.com/JRER/Volume_2_(2011)_files/Shearer%202%207.pdf

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 (UFI). 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*.]

Smit, Regien, 2010, 'The Past in Angolan Migrants' Conversion Narratives: Silence', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 9, 2: ??-??

[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.]

Souzaa, Ana, Amoafi Kwaponga & Malgorzata Woodhama 2012, 'Pentecostal and Catholic Migrant Churches in London: The Role of Ideologies in the Language Planning of Faith Lessons', in *Current Issues in Language Planning* 13, 2: 105-120; PDF at:
http://www.tandfonline.com/doi/pdf/10.1080/14664208.2012.678977

[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.]

Stambach, Amy, 2010, 'Education, Religion, and Anthropology in Africa', in *Annual Review of Anthropology* 39: 361-379

[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-inflected 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.]

Sounaye, Abdoulaye, 2014, 'Mobile Sunna: Islam, Small Media and Community in Niger', in *Social Compass* 61, 1 (March 2014): 21-29

[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'zin 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]

Taringa, Nisbert Taisekwa, 2013, 'Zimbabwean Indigenous Religions and Political Drama: The Fast-track Land Reform and the Fast-track Change in Attitudes to Nature, 2000-2008', in Ezra Chitando (ed.) 2013, *Prayers and Players: Religion and Politics in Zimbabwe*. Harare: SAPES, 51-61

Taringa, Nisbert, 2013,'"For with God nothing is Impossible": Reflections on African Initiated Churches' (AICs) Prophets as African Traditional Religions (ATRs) Fundamentalists', in Chitando, Gunda & Kügler 2013: 203-215

[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.]

Taringa, Nisbert Taisekwa, 2014, *Towards an African-Christian Environmental Ethic*. [Bamberg:] University of Bamberg Press, 106 pp., (= Bible in Africa series, 13); full text at: https://www.academia.edu/5830072/BiAS_13_Towards_an_African-Christian_Environmental_Ethic_by_Nisbert_Taringa_

[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 remedying 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.]

Tayob, Abdulkader, 2013, ʿAl Fārūqī between History of Religions and Islamic Theology', in *Numen* 60, 2/3: 230-250

[Ismāʿīl 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.]

Thomas, Paul, 2012, ʿReligious Education and the Feminisation of Witchcraft: A Study of Three Secondary Schools in Kumasi, Ghana', in *British Journal of Religious Education* 34, 1:67-86

[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, ʿSwahili 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.]

Togarasei, Lovemore, 2012, ˊMediating the Gospel: Pentecostal Christianity and Media Tech-
nology in Botswana and Zimbabwe', in *Journal of Contemporary Religion* 27, 2: .257-274

Tonda, Joseph, 2011, ˊPentecôtisme et "contentieux matériel" transnational en Afrique cen-
trale: La magie du système capitaliste', in *Social Compass* 58, 1 (March 2011): 42-60
[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, corporal, spiritual and intellectual factors, the "pre-modern" hypothesis of Pen-
tecostalism, related to this "cultural clash" leaves the door open for the renewal of ethno-
centrist and colonial culturist ideologies. For African "pre-modernity", "modernity" or
"post-modernity" are the products of ideologies peculiar to Europe's history and its coloni-
al 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 mystifi-
cation and its fetishism.]

Tshaka, Rothney S., & Peter M. Maruping 2010, 'The Hastening that Waits': A Critical As-
sessment of the Tangibility of Unity within the Uniting Reformed Church in Southern Af-
rica', in *Verbum et Ecclesia* 31, 1: 4 pp.; PDF at:
http://www.ve.org.za/index.php/VE/article/viewFile/426/424
[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 beween 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, ˊChristianisation et économie: Le travail à la mission des
dehoniens 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 activi-
ties opposed the missionaries to their Christian workers. Compromises were regulated.
Through this regulation, the missionaries tried to take almost complete control of the wor-
kers: 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 con-
ditions.]

Ugba, Abel, 2009, ˊA Part of and Apart from Society?: Pentecostal Africans in the ˈˈNew Ire-
land"', in *Translocations: Migration and Social Change An Inter-Disciplinary Open Ac-
cess E-Journal* (ISSN 2009-0420): 4, 1 (Winter 200): 88-101
[In *Between Camps*, Paul Gilroy (2000: 120) states that the idea of diaspora constitutes al-
ternative ways of articulating an identity that does not essentialise "blood and soil". Simi-
larly, he argues that the networks resulting from diasporic formations make possible "new
understandings of self, sameness, and solidarity" (Gilroy 2000: 111). African-led Pente-
costal 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 Pentecos-
talism offers them a new/additional basis for constructing understandings of self, same-
ness, solidarity and difference. This new basis de-emphasises race, nationality and immi-
grant 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 prob-
lematic.]

Ukah, Asonzeh, & Magnus Echtler 2009, ´Born-again Witches and Videos in Nigeria', in David Westerlund (ed.) 2009 , *Global Pentecostalism. Encounters with Other Religious Traditions*. London: Tauris Verlag, 73-92

Ukah, Asonzeh, 2009, ´Contesting God: Nigerian Pentecostals and their Relations with Islam and Muslims', in David Westerlund (ed.) 2009, *Global Pentecostalism: Encounters with Other Religious Traditions*. London/New York: I. B. Tauris & Co Ltd, 93-114

Ukah, Asonzeh, 2009, ´Reverse Mission or Asylum Christianity? : African Christian Churches in Britain', in Toyin Falola & Augustine Aguwele (eds.) 2009, *Africans and the Politics of Popular Cultures*. Rochester: University of Rochester Press, 104-132

Ukah, Asonzeh, 2011, ´Die Welt erobern, um das Himmelreich zu errichten [erreichen]: Pfingstkirchen, *Prayer Camps* und Stadtentwicklung in Lagos', in Jochen Becker *e.a.* (eds.), *Urban Prayers: Die weltweite Renaissance religiöser Bewegungen in den Metropolen*. Berlin: Assoziation A und metroZone, 109 - 127

Ukah, Asonzeh, 2011, ´God Unlimited: Economic Transformations of Contemporary Nigerian Pentecostalism', in Lionel Obadia & Donald C. Wood (eds.) 2011, *Economics of Religion: Anthropological Approaches*. London: Emerald Group Publishing Limited, 187- 216 (= Research in Economic Anthropology, 31)

Ukah, Azonzeh F.-K., 2012, ´Mediating Armageddon: Popular Christian Video Films as a Source of Conflict in Nigeria', in James Howard Smith & Rosalind I. J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame: Notre Dame Press - Kroc Institute

Ukah, Azonseh, 2013, ´Prophets for Profit: Pentecostal Authority and Fiscal Accountability among Nigerian Churches in South Africa', in Adogame, Echtler & Freiberger 2013: 134-160

Ukah, Asonzeh, 2013, ´Born-Again Muslims: The Ambivalence of Pentecostal Response to Islam in Nigeria', in Akintunde E. Akinade (ed.) 2013, *Fractured Spectrum: Perspectives in Christian-Muslim Relations in Nigeria*. New York: Peter Lang Publishing, 43-62

Ukah, Asonzeh, & Afe Adogame 2011, ´Viewing a Masquerade from Different Spots?: Conceptual Reflections on the ´´Globalization'' and ´´Pentecostalism'' Discourses', in Afe Adogame (ed.), *Who is Afraid of the Holy Ghost?: Pentecostalism and Globalization in Africa and Beyond*. Trenton, NJ: Africa World Press, 11-36

Ustorf, Werner, 2011, ´Missionary Education in West Africa: A Study of Pedagogical Ambition', in *Journal of Beliefs & Values: Studies in Religion & Education* 32, 2: 235-246
[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.]

Vähäkangas, Auli, 2011, 'African Feminist Contributions to Missiological Anthropology', in *Mission Studies* 28, 2: 170-185

[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.]

Vengeyi, Obvious, 2013, *Aluta Continua Biblical Hermeneutics for Liberation: Interpreting Biblical Texts on Slavery for Liberation of Zimbabwean Underclasses*. Bamberg: University of Bamberg Press, 464 pp., ISBN 978-3-86309-166-8 (printed edition); eISBN 978-3-86309-167-5; PDF at: http://www.Opus-bayern.de.uni-bamberg/ (= Bible in Africa Studies, edited by Joachim Kugler, Masiiwa R. Gunda, Lovemore Togarasei & Eric Souga Onomo in cooperation with Ezra Chitando & Nisbert Taringa, 10)

[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 interpreation 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.]

Vengeyi, Obvious, 2013, 'Zimbabwe Pentecostal Prophets: Rekindling the "True and False Prophecy" Debate', in Chitando, Gunda & Kügler 2013: 29-54

[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 distinc-tion between true and false in the contemporary world.]

Venhorst, Claudia, 2010, 'Mouriden: soefi's in de Lage Landen', in Frans Jespers *e.a.* 2010, *Nieuwe Religiousiteit in Nederland*. Budel: Uitgeverij Damon, 41-72

Viarnes, Carrie, 2010, '*Muñecas* and Memoryscapes: Negotiating Identity and History in Cuban Espiritismo', in Andrew Apter & Robin Derby (eds.) 2010, *Activating the Past: Historical Memory in the Black Atlantic.* Cambridge: Cambridge Scholars Press, 319-370

Vinnicombe, Patricia, 1976[1]/2009[2], *People of the Eland: Rock Paintings of the Drakensberg Bushmen as a Reflection of their Life and Thought*. Johannesburg: Witwatersrand University Press, 400 pp., ISBN-13: 978-1868144976 [pbk], $89.95

[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.]

Vlassenroot, Koen, 2012, ʽMagic as Identity Maker: Conflict and Militia Formation in Eastern Congo', in James Howard Smith & Rosalind I. J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame: Notre Dame Press - Kroc Institute

Waehrisch-Oblau, Claudia, 2009, *The Missionary Self-perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe, Bringing back the Gospel*. Leiden, etc.: Brill, 428 pp., ISBN 978-90-40-17508-2 (hbk), Euro 147
[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.]

Waghid, Yusef, 2009, ʽEducation and Madrassahs in South Africa: On Preventing the Possibility of Extremism', in *British Journal of Religious Education* 31, 2: 117-128
[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.]

Währisch-Oblau, Claudia, 2006, ʽDie Spezifik pentekostal-charismatischer Migrationsgemeinden in Deutschland und ihr Verhältnis zu den „etablierten" Kirchen', in Bergunder & Haustein 2006: 10-39; PDF at:
https://www.academia.edu/7034666/Migration_und_Identitat_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed._with_Michael_Bergunder_

Wamue-Ngare, Grace Nyatugah, 2012, ʽThe *Mungiki* Movement: A Source of Religio-Political Conflict in Kenya', in James Howard Smith & Rosalind I. J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame: Notre Dame Press - Kroc Institute

Weiss, Holger, 2007, *Begging and Almsgiving in Ghana: Muslim Positions towards Poverty and Distress*. Uppsala: Nordiska Afrikainstitutet, 175 pp., ISBN 978-91-7106-597-1

Werbner, Richard, 2011, *Holy Hustlers, Schism, and Prophecy: Apostolic Reformation in Botswana.* Berkeley [CA]: University of California Press, 268 pages, ISBN 9780520268548 (pbk), $26.95, £18.95
[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.]

Wessels, Michael, 2009, 'Religion and the Interpretation of the /Xam Narratives', in *Current Writing: Text and Reception in Southern Africa* 20, 2: ??-??

[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.]

Westerlund, David, 2013, ´Diverging Muslim Views on Health Care in Sweden: An Outline of a New Research Field´, in Adogame, Echtler & Freiberger 2013: 163-174

Wethmar, Conrad, 2009, 'Seventy Years of Dogmatics and Christian Ethics at the University of Pretoria: A Dutch Reformed Perspective', in *Verbum et Ecclesia* 30, 3: 9 pp.; PDF at: http://www.ve.org.za/index.php/VE/article/viewFile/184/317

[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.]

Whaley, Arthur L., & Brittany N. Hall 2009, ´Effects of Cultural Themes in Psychotic Symptoms on the Diagnosis of Schizophrenia in African Americans', in *Mental Health, Religion & Culture* 12, 5: 457-471

[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.]

Whitmore, Todd David, 2010, '"If They Kill Us, At Least Others Will Have More Time to Get Away"': The Ethics of Risk in Ethnographic Practice', in *Practical Matters: A Transdisciplinary Multimedia Journal of Religious Practices and Pastoral Theology*, issue 3, at: http://www.practicalmattersjournal.org/issue/3/analyzing-matters/if-they-kill-us-at-least-others-will-have-more-time-to-get-away

[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*

Matters: A Transdisciplinary Multimedia Journal of Religious Practices and Pastoral Theology, issue 3, at:
http://www.practicalmattersjournal.org/issue/3/analyzing-matters/genocide-or-just-another-casualty-of-war.]

Wild-Wood, Emma, 2008, *Migration and Christian Identity in Congo (DRC)*. Leiden, etc.: Brill, xviii + 238 pp., ISBN13: 9789004164642 (hbk), E-ISBN: 9789047443049, €95, $123 (= Studies of Religion in Africa, 34)

[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, contemporary, 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.]

Wilkens, Katharina, 2013, ´Drinking the Quran, Swallowing the Madonna: Embodied Aesthetics of Popular Healing Practices', in Adogame, Echtler & Freiberger 2013: 243-259

Witte, Marleen de, 2014, ´Médias religieux, esprits voyageurs: Diffusion publique et secret dans le Pentecôtisme et dans la religion traditionnelle au Ghana', in *Social Compass* 61, 1 (March 2014): 11-20

Wright, Zachary, 2010, 'The Kāshif Al-Ilbās of Shaykh Ibrāhīm 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=441C9ED3E052622A496A69C8FE28CAD0

[The Kāshif 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.]

Young, Jason, 2007, *Rituals of Resistance: African Atlantic Religion in Kongo and the Lowcountry South in the Era of Slavery*. Baton Rouge: Louisiana State University Press

Younger, Paul, 2010, *New Hoemlands: Hindi Communities in Mauritius, Guyana, Trinidad, South Africa, Fiji, and east Africa*, New York: Oxford University Press

Yusuf, Jibrail bin, & Hashir A. Abdulsalam 2011, ´Time, Knowledge, and the Clash of Civilisations: An Islamic Approach', in *Ilorin Journal of Religious Studies* 1, 1: 46-58; PDF at:
http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/207/112

[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.]

Zakaria, Sheikh Seebaway, 2011, 'The Religious Basis of Dagomba Concepts of Illness and its Impact on their Response to Modern Medicine and Healing', in *Journal of the Humanities and Social Sciences* (Islamic University College Ghana Publication) 1, 1: 36-58

Zappa, Francesco, 2009, 'Popularizing Islamic Knowledge through Oral Epic: A Malian Bard in a Media Age', in *Die Welt des Islams* 49: 367-397

Zappa, Francesco, 2009, 'Écrire l'islam en bambara: Lieux, réseaux et enjeux de l'entreprise d'al-Hâjj Modibo Diarra', in *Archives de Sciences sociales des religions* no. 147: 167-186

Zeleza, Paul Tiyambe, 2008, 'The Challenges of Studying the African Diasporas', in *African Sociological Review* 12, 2: 4-21; PDF at:
http://www.codesria.org/IMG/pdf/THE_CHALLENGES_OF_STUDYING_THE_AFRIC AN_DIASPORAS.pdf

Zimunya, Clive Tendai, & Joyline Gwara 2013, ´Pentecostalism, Prophets and the Distressing Zimbabwean Milieu', in Chitando, Gunda & Kügler 2013: 187-201
[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 Marxoffer intriguing perspectives that could explain this aspect of religion.]

Zwana, S., 2007, 'Church-related Universities as a Manifestation of New Frontiers in Mission: The Zimbabwean Experience', in *Missionalia* 35, 2: 71-88

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http://ogungbile.net/index.html ; http://www.a-asr.org/index.php?id=362

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http://www.ru.nl/onderzoek/kennisbank/profiel/toon_profiel?rbsid=102681&frm=kennisbank
http://www.a-asr.org/index.php?id=478

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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