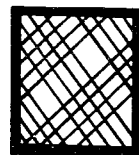


*The
African
Association
for the
Study of
Religions*



STEERING COMMITTEE

Chairperson: Jacob Olupona, University of California, Davis, African-American and African Studies Program, Davis, California, 95616, U. S. A.

Regional Representatives

West Africa: Dr. Friday M. Mbon, Dept. of Religious Studies and Philosophy, University of Calabar, P.M.B. 1115, Calabar, Nigeria.

East and Central Africa: Dr Teresia M. Hinga, Dept of Religious Studies and Philosophy, Kenyatta University, P. O. Box 43844, Nairobi, Kenya.

Southern Africa: Dr Abdulkader I. Tayob, Dept. of Religious Studies, University of Cape Town, Private Bag, Rondebosch 7700, South Africa.

North and South America: Dr Rosalind I. J. Hackett, Dept of Religious Studies, 501 McClung Tower, University of Tennessee, Knoxville, Tn 37996-0450, U.S.A.

Europe: Dr. Gerrie ter Haar, Dept of Social Sciences & Science of Religion, Katholieke Theologische Universiteit, Heidelberglaan 2, 3584 CS Utrecht, The Netherlands.

The editors of the newsletters welcome any contributions and comments. Please submit entries to Gerrie ter Haar or Abdulkader Tayob, or any of the regional representatives who will pass them on. We would prefer, wherever possible, your contributions on computer disk format. E-mail messages may be sent to tayob@socsci.uct.ac.za. The information supplied in the Newsletter is accurate to the best of our knowledge. We, however, do not take responsibility for errors and omissions.



MESSAGE FROM THE CHAIRPERSON

Prof. Jacob Olupona

We are glad to send you the second issue of the newsletter of the African Association for the Study of Religion (AASR). Since the last issue, we have received several inquiries about the Association. So far 120 scholars have registered and three quarters of this number are based in African universities. The membership directory will be published before the end of the year.

I would like to report on some of the activities of the Association in the last six months. In January, the South African Academy of Religion was inaugurated in Pretoria. This was at the conclusion of a three day conference on Religion and Civil Society held at the University of South Africa. Professor Michael Pye, the Secretary General of the International Association for the History of Religions and I were special guests of the Human Sciences Research Council and the Southern African Association for the Study of Religions. We presented the keynote papers at the conference and also spoke at a luncheon organised in our honour. At the end of this conference, Prof. Simeon Maimela of the University of South Africa, Pretoria, was elected President of the new Academy.

The AASR representative in Southern Africa, Dr Abdulkader Tayob, and Professor John de Gruchy, arranged for us to visit Cape Town. While visiting the Department of Religious Studies at the University of Cape Town we held an informal seminar with students and faculty on the Academic Study of Religion in Britain and West Africa. Michael and I left South Africa with the great expectation that the transition to multiracial government would augur well for peace and progress in the region. I would like to seize this opportunity to thank Dr Johann Mouton the Director of the Human Science Research Council and all our colleagues in South Africa for the wonderful reception we received in their country.

We regret to announce the death of one of the towering figures in Religious Studies in Nigeria, Prof. Bolaji Idowu (1913-1993). For several years he was a Professor and Head of the Department of Religious Studies, University of Ibadan. During his distinguished academic career, he tirelessly promoted the study of African traditional religion and he wrote extensively on Yoruba Religion and African theology. His major work, *Olodumare: God in Yoruba Belief* (Longman 1962) has become a durable classic in African Studies.

The next congress of the International Association for the History of Religions will take place in August 1995. The theme of the congress is Religion and Society. Very soon the organising committee in Mexico city will publish the list of symposia approved for the congress. In several ways, the Mexico conference presents a great challenge to us. First, our Association will be formally accepted into the IAHR. Second, we need to raise money to sponsor African scholars to the congress. Third, it is a challenge to us to get prepared to host the world congress in Africa in the 2000. I thank all those who continue to support our plans and activity. Please remember to send your suggestions to us.

ABOUT THE ASSOCIATION

For some months now, the regional representatives have been despatching and receiving membership forms. We have received letters of appreciation and inquiry from scholars in Africa regarding the establishing of the network. Everything is moving along according to plan in East and Southern Africa. Some communication difficulties were experienced with Nigeria, as the universities have been on strike for several months, but Friday Mbon has received the membership applications of over thirty scholars from universities all over the country. Contacts with francophone African scholars are gradually being made. We are happy that at the recent Paris conference of the International Association for the History of Religions, our Association was recommended for affiliation. This will be ratified at the next IAHR Congress in Mexico City in 1995. We look forward to

interacting with our Central and South American colleagues who are working on African and African derived religions at the Mexico City Congress. There were several papers on various aspects of African religions at the Paris conference, including one by Dr. Rosalind Hackett on the problems and prospects of the study of religions in Africa. It presented a fine opportunity to publicize the Association and sell the Newsletter. News about the new African Association for the Study of Religions is spreading further. A full account, with details on aims and membership, was published in *Exchange* (22, 2, 1993: 172-173.) which is the journal of missiological and ecumenical research in the Netherlands, published by IIMO, the Interuniversity Institute for Missiological and Ecumenical Research in Leiden.



ON THE NEWS FRONT

The Overseas Ministries Study Centre, New Haven, Connecticut, has announced the 1994 grantees of the Research Enablement Program. Twenty-two scholars, representing Australia, China Hong Kong, Republic of Ireland, Israel, New Zealand, Palestine, Sierra Leone, South Africa, the United Kingdom, and the United States, received awards for research projects in the area of Christian Mission and World Christianity. The Research Enablement Program is funded by the Pew Charitable Trusts, Philadelphia, Pennsylvania, and administered by OMSC. The grants, which will be dispensed for work in the 1994/1995 academic year, total approximately \$ 242,000.

The Research Enablement Program is designed to support both younger scholars undertaking dissertation field research and established scholars engaged in major writing projects dealing with mission and Christianity in the non-Western world.

A sample of grants:

Graeme Batley, Melbourne College of Divinity: "Analytical Evaluation of Emic Christian Theologizing Taking Place Among the Samban People of New Guinea" Anthony Bryan, University of South Carolina: "Third World Analysis of Mutuality in Mission: Advancement or International Debt Trap"

John Wendel, University of Rochester: "Mission Education and Personhood in Micronesia"

Erick Langer, Carnegie Mellon University: "Asking for Peers of the Elm Tree: Franciscan Missions among the Chiriguano"

Jocelyn Murray, London, England: "A History and Study of the East African Revival Movement, 1929-1991"

Mitri Raheb, Bethlehem Bible College: "The Koran: A Contextualization of the Biblical Message?"

Willem Saayman, University of South Africa: "Mission in Context: A Missiological Interpretation of the Life of Professor Z.K. Matthews"

David Ford, Cambridge University, and Graham Kings, Cambridge Federation of Theological Colleges: "Searching for God in Europe and Africa: The Interplay of

Mission, Theology and Religious Studies"

Jay Crain, California State University, Sacramento: "Conversion in the Periphery: Oral Histories of Christianity in Inner Borneo"

Andrew F. Walls, Centre for the Study of Christianity in the Non-Western World, and Leslie E. Shyllon, University of Sierra Leone: "Sierra Leone Church History Project"

It is good to report that **Africa has been the welcome focus** of a number of special issues of journals recently. Spotlight on Teaching (Published by the American Academy of Religion) (vol. 1, no 2 summer 1993) was devoted to a series of articles on "Teaching African Religions". It was edited by Rosalind I.J. Hackett and included articles by Sue E. Houchins & Kathleen O'Brien Wicker, Scripps College, "African Religions and their Representations", Robert M. Baum, Bryn Mawr College, "Teaching the History of African Religions", Rosalind Shaw, Tufts University, "The Institutionalization of 'the Other': Teaching African Religions in the US", E. Thomas Lawson, Western Michigan University, "Mental Illness, Ritual Action, Ritual Failure: Teaching about Religion in Africa", Jacob, K. Olupona, University of California Davis, "More Bones than Flesh: Teaching African Religions in Nigeria and the US", Rosalind I. J. Hackett, University of Tennessee, Knoxville, "Myths for Myths" The Challenge of Africa to the Religious Studies Curriculum", Newell S. Booth, Jr., Miami University, "Persons in Community: An Approach to the Teaching of African Traditional Religion", and Joseph M. Murphy, Georgetown University, "Teaching African Religion in the University". The December issue of Numen (vol. 40) 1993 was comprised solely of Africa-related articles.

From April 1994, Hans Zell Publishers, the African Studies imprint of Bowker- Saur Ltd. will be publishing **African Studies Abstracts** (vol. 25, no.1) formerly known as Documentatieblad, the abstracts Journal of the African Studies Centre, in Leiden, The Netherlands. African Studies Abstracts is the only quarterly journal to provide up to date and thorough abstracts of the periodical literature of African Studies.

Each issue contains a geographical index, a subject index, and a list of journals and

edited works abstracted in that issue. Titles are arranged geographically, according to broad regions of Africa, and then according to country. Within each country, the abstracts are arranged alphabetically according to the name of the author.

Copies can be obtained from: Bailey Management Services, 127 Sandgate Road, Folkestone, Kent CT20 2BL, United Kingdom, tel: +44(0) 303 850501, fax: +44(0)303 850162

The annual **Southern Africa Days at Utrecht University** (Netherlands) focussed this year on women in Southern Africa. The Anna Maria van Schuurman Centre, the coordinator of Women's Studies in Utrecht, coordinated the program. Contributors from South Africa, Namibia, Mozambique and Zimbabwe held discussions with their Dutch colleagues in Women's studies.

For further information contact: Anna Maria van Schuurman Centre, Drift 13, 3512 BR Utrecht, The Netherlands. Tel: 030536001



Report from the African Religions Group of the American Academy of Religion meeting, held in Washington DC, November 2023, 1993.

There were several important and exciting sessions at this year's meeting. In the first session, entitled "Representations of African Religions." Emmanuel K. Twesigye (Ohio Wesleyan University) spoke on "African Traditional Religions as the basis of African Societal and Religious Ethics". Benjamin Ray (University of Virginia), presented a paper entitled "African Religions: Representations in the classroom" where he advocated the use of a variety of scholarly (African and Western) voices and materials to teach African Religions successfully in a multi- cultural environment. David Chidester (University of Cape Town) demonstrated how a localized contextualized history of comparative/comparing religion could change the way we understand the general history of the study of religion. Over a hundred people turned out to listen to a stimulating dialogue between two well-known scholars, Charles Long of the University of California, Santa Barbara, and Kwame Anthony Appiah of Harvard University. They touched on the need to move beyond Eurocentricity and Afrocentricity in the study of religion. This session was jointly organized with the Critical Theory and Discourses on Religion Group. The final session on the "African Independent Churches" featured two papers by Sam Britt of Furman University on "A Comparative Study of Misfortune and Healing in Liberian and American Aladura Churches" and by Linda Thomas of Iliff School of Theology on "African Indigenous Churches as Sources for Political Reform in South Africa."

In a pre-session organized by the **North-American Association for the Study of Religion** (NAASR) entitled "Reflexivity and Experience in the Study of Religion", where several scholars discussed the shifting nature of insider and outsider status of researchers. Several of the round-table participants, who had had field work experience in Africa or elsewhere, argued for a more critical and reflexive approach to the study of religion. While some members of the audience were not willing to accept the experience of the researcher as a theoretical category (as argued by Karen McCarthy Brown on the basis

of her highly successful work *Mama Lola: A Voudou Priestess in Brooklyn* [1991]), there was consensus over the need to pay more attention to the processes which underlie the collection of data, the representation of materials and the production of texts.

Rosalind I.J. Hackett, University of Tennessee, Knoxville, and Robert M. Baum, Ohio State University, who have run the African Religions group at the AAR for five years, have handed over to Jacob Olupona, University of California, Davis and Joseph M. Murphy, Georgetown University. As group coordinators they will be assisted by a steering committee, composed of Kip Elolia (St. Norbert College), Simeon Ilesanmi (Wake Forest University), Pash Obeng (Wellesley, MA), and Linda Thomas (Iliff School of Theology).



The South African Academy of Religion (SAAR) was established at its founding Congress held at the University of South Africa, Pretoria from 17-19 January 1994. Established to further the academic study of religion in all its dimensions, SAAR is comprised of several affiliated societies which exist for the study of various disciplines within religious studies and theology, and individual members. More than 150 persons registered for the SAAR Congress, chaired by Professor John de Gruchy of the University of Cape Town. Most participants also shared in the formal proceedings which led to the formation of the Academy. Professor Simon Maimela of the University of South Africa was elected the first president, and a Board of 12 members was elected to further the work of SAAR. The next Congress will be held in 1996, probably during July or August in Cape Town. The Centre for Science Development of the HSRC, which provided secretarial and financial support for the establishment of SAAR and the Congress will continue in this capacity. Further information about the Academy may be obtained from its secretary, D. Joclyn Hellig, Department of Biblical and Religious Studies, University of the Witwatersrand, Jan Smuts Avenue, Johannesburg, 2050.

A Seminar on Islam in Kenya was held in Mombasa, Kenya, from 22 to 24 April 1994. It was organised by the Muslim Education and Welfare Association (MEWA) and sponsored by, among others, the Ford Foundation. This was the first seminar of this kind to be held in Kenya. The themes discussed included the Muslim community, economic developments, Swahili and other cultural traditions among Muslims, the Hadhrami impact on Kenyan Islam, and Muslim education. The proceedings will be published shortly. Contact person: N. Kabiri, Department of Religious Studies, Kenyatta University, P. O. Box 43844, Nairobi, Kenya.



From 21-24 June 1994 a **Conference was held at Harare**, hosted by the University of Zimbabwe. The theme of the conference was the interaction between Christian religion and African traditional religions, focussing on rites of passage. The conference has been organised by the Centre for the Study of Christianity in the non-Western World at the University of Edinburgh in the U.K. It was cosponsored by Utrecht University in the Netherlands.

International Availability of Scientific Publications (INASP) Scientific research institutes and university science faculties in many African countries are unable to fulfil their mandate due, among other reasons, to lack of foreign exchange. Researchers and teachers can neither publish their research results nor gain access to current scientific and technical literature. To assist in remedying the situation the International Council of Scientific Unions recommended that INASP be created. Launched under the aegis of the International African Institute (IAI) in 1992, INASP is a cooperative network of donors and representatives of recipient institutions. It acts as a 'clearing house' which facilitates and encourages the publication, distribution and exchange of scientific literature. The INASP Directory (available free of charge) provides current information on existing network members, including donors and supporters, involved in the distribution, publication and exchange of scientific literature.

African Journal Distribution Program.

African academics and students are doubly disadvantaged. The dearth of suitable African journals, particularly in the sciences, obliges the vast majority of researchers to publish in western periodicals, but virtually none of these, due to the lack of university funds, are available in Africa. To assist in disseminating the results of African scientific research within Africa the IAI has drawn up a proposal for distributing African journals within the continent. For more information, contact:

International African Institute, SOASO, Thornhaugh Street, Russell Square, London, WC1H 0XG, United Kingdom.

Tel (temporary): (44) (0) 716372388 ext. 2165. Fax (temporary): (44) (0) 71 436 3844

Prof. Dr. Walter J. Kamba, former Vice-Chancellor of the University of Zimbabwe, was appointed the first UNESCO Africa Chair established at Utrecht University last year (see Newsletter no. 1). The Africa Chair is in principle held for one year and open to scholars from all disciplines, including religion. Prof. Kamba is chairman of the UNITWIN Network for Southern Africa, and chairman of the International Association of Universities. His inauguration speech was entitled 'Development: an African perspective'. The text is available from the Office for International Relations, Utrecht University, P.O. Box 80125, 3508 TC Utrecht. Direct all inquiries to the same office.



FORTHCOMING CONFERENCES

IAHR Mexico City Congresss 5-11 August 1995

General Theme of conference: "Religion and Society"

We would like to encourage as many of you to participate as possible. There will be an African Religions section, coordinated by Dr. Jacob Olupona and Dr. Rosalind Hackett, so please send us your paper proposals. There are also other opportunities such as in the panel being organized by Rosalind Hackett on "Women and Religious Innovation" and by Jacob Olupona on "Religion, State and Society." Alternatively, you may propose your own interdisciplinary or thematic panel. A General Meeting of our Association in Mexico City will take place.

It is hoped that participants will take the initiative in organizing round tables on particular issues and themes. Proposals for such themes should be made to the Organizing Committee.

Participants who wish to have their papers considered for publication should submit four copies. Papers should not exceed 20 pages in length and must be submitted on a diskette using MSWord.

The deadline for proposals is October 31 1994, and should be sent to Elio Masferrer, 9297 Siempre Viva Road, Suite 3763, San Diego CA, 921173 USA

West Africa Conference, 12-16 September 1994

Theme: Christianity and Nation-building in West Africa historical, Religious and Theological perspectives.

Organised by the Christianity in Africa Project, Coordinated by the Center for the Study of Christianity in the non-western World, University of Edinburgh.

Every five years the **Scandinavian Institute of African Studies** and the **Nordic Institute of Missionary Research** host international seminars in African religious

studies. The theme for the next seminar, August 25-28, 1994 is 'Christians and Muslims in Contemporary Africa: Religious, Social and Political Perspectives'. As in previous seminars, this one will also include general lectures and regional and topical seminars, where doctoral candidates and other students have an opportunity to discuss research topics. Proceedings of the two previous seminars were published by the Scandinavian Institute of African Studies in the two volume Religion, Development and African Identity (1987) and Religion and Politics in Southern Africa (1991).



RESEARCH OPPORTUNITIES: GRANTS AND FELLOWSHIPS

WARA - West African Research Associations Fellowships for Research in West Africa and the United States 1994.

The West African Research Association invites applications for fellowships all areas of the humanities and social sciences. This project is made possible by support from the Fulbright Program of the United States Information Agency. Doctoral candidates and established scholars from American and West African universities may apply. Fellows will be affiliated to the West African Research Centre (WARC), Dakar. In the United States, affiliation may be organised with any sponsoring academic institutions on African or African Diaspora related topics.

Fellowships in West Africa for American scholars.

US doctoral candidates and established scholars who wish to conduct research in West Africa in any field of academic study are eligible. Small grants not exceeding \$4,000 are available for travel and partial support. All applicants should submit in triplicate: vitae, indicating language ability and institutional affiliations, university transcript if PhD candidate; names of two referees; a maximum 1,500 word proposal including indication of the nature of the final product; proposed itinerary with dates; proposed budget from all sources; evidence of United States citizenship.

Fellowships in the United States for African scholars.

One award up to \$5,000 will be offered to a West African PhD candidate or postdoctoral scholar to conduct research at the US academic institution of African or African diaspora related topics. Application should be made jointly by the scholar, who should be resident in Africa at the time of the application, and a faculty member of the sponsoring American institution. All applications should submit in triplicate: vitae, indicating language ability and institutional affiliations, university transcript if PhD candidate;

names of two referees; a maximum 1,500 word proposal including indication of the nature of the final product; indication of need for collaboration and anticipated positive results on both sides; budget and commitment of additional funds/in kind contributions from the US institutions.

The application deadline is February 1994. All applications should be sent to: Professor Joseph E. Harris, P.O. Box 682, Howard University, Washington DC 20059, USA.

The Rockefeller Foundation 1994-95

Humanities Fellowships support scholars engaged in research on transnational, social and cultural issues, non-western cultures and the diverse cultural heritage of the United States. For 1994-95, individuals can apply for resident fellowship at twenty-four host institutions, three of which have special Africa-related interests. Scholars interested in applying may obtain complete information about eligibility, stipends, deadlines and procedures for application directly from the host institutions:

(1) Center for Latin-American Studies and Center for African Studies, University of Florida. Contact: Dr. Helen A. Safa, Professor of Anthropology and Latin American Studies, Center for Latin American Studies, 319 Grinter Hall University of Florida, Gainesville, FL 32611-2037. Tel. (904) 3920375.

(2) "African Peoples in the Industrial Age", Center for Afro-American and African Studies, University of Michigan, Ann Arbor. Contact: Earl Lewis, Director Center of Afro-American and African Studies, 200 Engineering Building, University of Michigan, Ann Arbor, MI 48109-1092. Tel: (313) 7645513

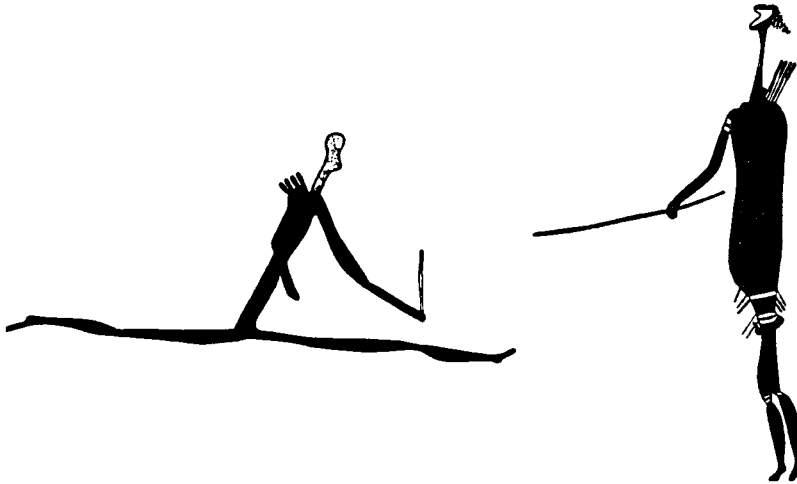
(3) Center for the Study of Culture and Development in Africa, Howard University. Contact: Dr. Mbye Cham, Department of African Studies, Howard University, Box 231, Washington DC, 20059. Tel: (202) 8067115. Fax: (202) 8064425.

Candidates must have completed their PhD at the time of application. Each applicant must submit five (5) copies of the following:

current curriculum vitae; 100 word abstract of the project; a proposal of no more than ten (10) pages (double spaced) which should include: 1) a concise description of the

research project, 2) the current status of the project, 3) approach, methods and resources to be used for the project, and 4) its relationship to the theme(s) of the residency program; two letters of reference.

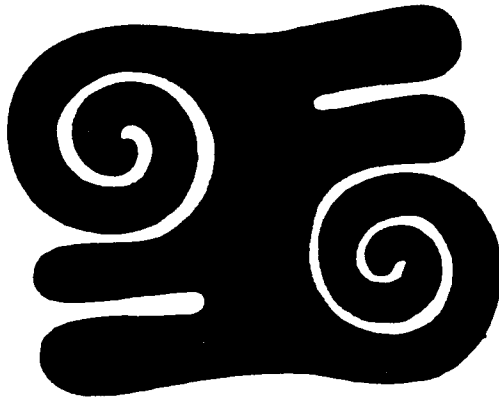
Inquiries: Mrs. Vivian Mahathey, Administrative Assistant Department of African Studies, Box 231 Howard University, Washington DC 20059, Tel (202) 8067115, Fax: (202) 8064225.



Ife Centre for African Studies is an independent, non-governmental and non-profit organization dedicated to research, teaching and cultural activities. Located in Ile-Ife, the home of an indigenous African artistic culture in terra-cotta and brass works, the Centre will be coordinating academic and cultural projects. Collaborative programs are being arranged with institutions in the US, West Indies, Brazil and Germany. One special project of ICAS in the area of cultural studies is the Ife Summer Institute (ISI) which offers formal academic courses and participation in cultural activities in the months of June, July and August.

For information, write to: Ife Centre for African Studies, Express Way, P.O. Box 1045, Obafemi Awolowo University, Ile-Ife, Oshun State, Nigeria. Tel: (234) 36233457.

The African Fellowship Program at the American University of Cairo,, established in 1987, is a competitive program for bright, highly motivated African students interested in pursuing a Masters level program. Ten fellowships are offered for the academic year 1994/95 to full-time graduate students from various African countries desiring to obtain a Master's degree at the American University of Cairo in the following disciplines: Arab Studies (with specialization in Islamic Art and Architecture, Arabic Language and Literature, or Middle Eastern History), Development, Economics, Engineering, English and Comparative Literature, Management Mass Communication, Middle East Studies, Political Science, Public Administration, Sociology/Anthropology, Teaching Arabic as a Foreign Language, or teaching English as a Foreign Language. Fellowships are awarded for a two year period. Exception to this will be evaluated by the Office of Graduate Studies and Research on an individual basis. Fellows receive free tuition as well as health insurance, and in return will be given up to eight to twelve hours per week of related academic or administrative assignments. Fellows are expected to finance their own maintenance costs plus transportation. Special consideration will be given for applicants from countries representing members of the Association of African Universities. Information available from: The American University in Cairo, 113 Kasr El Aini Street, P. O. Box 2511, Cairo, Egypt. Tel 20235429649; Telex 92224AUCAI UN, Fax 2023557565; Cable Address: VICTORIOUS



Maryknoll Institute of African Studies, Nairobi, Kenya.

The primary goal of the Maryknoll Institute of African Studies (MIAS) is to teach contemporary cultures and religion of East Africa.

The program is designed for: 1) persons interested in African pastoral and developmental concerns, 2) African students who are looking for a systematic introduction or update into contemporary African life and reality, 3) missionary students for primary acculturation, 4) neophyte students, NGO personnel and overseas professors.

The institute's program combines postgraduate academic study with field research and pastoral theological reflection. The research process is facilitated by university students, "field assistants," who introduce participants to specific dimensions and aspects of African society. The meetings and trips with the field assistants are organised at least three times a week.

The institute is situated in Nairobi and can be contacted at: PO Box 24592, Nairobi, Kenya. Tel 891265, Fax 890352.

MIAS does not provide board, room, or internal transport in and about Nairobi. However, the Institute's director helps participants find satisfactory accommodation and travel arrangements.

Students who are enrolled in advanced degree programs at other institutions, can apply for credits granted (three semesters credit per course). For graduate participants, an accredited MA degree program in African Studies or a Certificate in African Studies is available.



The Overseas Ministries Study Center, New Haven, Connecticut, administers the Research Enablement Program for the advancement of scholarship in the studies of Christian Mission and Christianity in Africa, Asia, Latin America, and Oceania. Grants will be awarded on a competitive basis in the following categories: field research for doctoral dissertations, post-doctoral book research and writing projects, small-scale missiological consultations, and planning grants for major interdisciplinary research programs. Projects that are cross-cultural, collaborative and interdisciplinary are especially welcome.

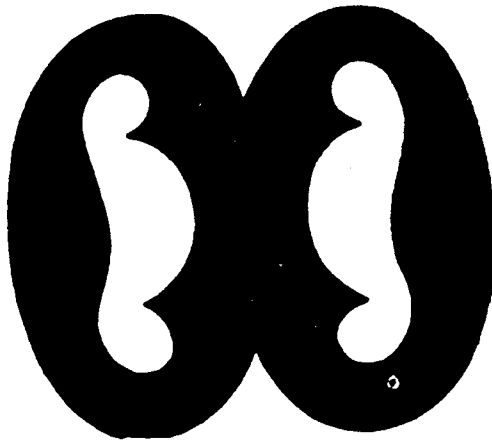
The deadline for receiving 1995 grant applications is 1 December 1994. For further information and official application forms please contact: Geoffrey A. Little, Coordinator Research Enablement Program, Overseas Ministries Study Center, 490 Prospect Street, New Haven, CT 06511 USA, Tel: 2038651927, Fax: 2038652587

Applications are invited for visiting fellowships at the **Humanities Research Centre (Australian National University, Canberra)** in 1995. The 1995 fellowship theme is Africa. Applications from scholars working in this area would be particularly welcome. For further particulars and application forms please contact the Centre Administrator, Humanities Research Centre, Australian National University, Canberra, ACT 0200, Australia. Tel: (06) 249 2700, Fax: (06) 248 0054.

The Dutch government last year decided to establish a special fund to finance PhD research by academics in developing countries. The fund is controlled by WOTRO, the **Netherlands Foundation for the Advancement of Tropical Research**, to which all applications should be addressed. (P.O. Box 93138, 2509 AC The Hague; fax (070) 3850971). The aim of this new program is to enable students to obtain a doctor's degree. The maximum grant is HFL 100.000, for a period of four years. The money will mainly be spent on travel costs and accommodation expenses.

The Francophone Africa Research Group / Groupe de Recherches sur L'Afrique Francophone (GRAF) is a consortium of scholars whose past, current or projected research and interest deal either with Francophone Africa, or with Franco-African relations. GRAF is based at the African Studies Center of Boston University, but is open to all scholars, whether or not they are based in the north-eastern United States. The goals of GRAF are to act as a forum to exchange research interests; to explore research needs and funding opportunities for specific projects; to develop bilateral linkages with Francophone African and European scholars and institutions; to plan and organise annual meetings of scholars dealing with Francophone Africa. For further information on affiliation with GRAF please contact:

GRAF c/o Edouard Bustin, African Studies Center, Boston University, 270, Bay State Road, Boston MA 02215, United States. Tel: (617) 353 7307, Fax: (617) 353 4975.



NEW PUBLICATIONS

BOOKS

- Bockie, Simon. *Death and the Invisible Powers: the World of Kongo Belief*.
Bloomington and Indianapolis: Indiana University Press, 1993. ISBN
0253208084.
- Chepkwony, Agnes. *The Role of Non-Governmental Organizations in Development: A Study
of the National Christian Council of Kenya (NCCCK), 1963-1978*. Studia Missionalia
Upsaliensia 58. Uppsala: Swedish Institute of Missionary Research, 1993.
- Chinkwita, Mary. *The Uefulness of Dreams: An African Perspective*. London: Janus
Publishing Company, 1993. ISBN 1857560469.
- Gifford, Paul. *New Dimensions in African Christianity*. Lagos: Sefer, 1993. ISBN
9783119559.
- Helgesson, Alf. *Church, State and People in Mozambique: An Historical Study with Special
Emphasis on Methodist Developments in the Inhambare Region*. Studia Missionalia
Upsaliensia 54. Uppsala: Swedish Institute Missionary Research, 1994.
- Jackson, Michael & Ivan Karp (eds.), *Personhood and Agency: The Experience of Self and
Other in African Cultures*. Uppsala Studies in Cultural Anthropology 14.
Stockholm: Almqvist & Wiksell International, 1990.
- Jacobson-Widding, Anita & Walter van Beek (eds.), *The Creative Communion: African
Folk Models of Fertility and the Regeneration of Life*. Uppsala Studies in Cultural
Anthropology 15. Stockholm: Amlqvist & Wiksell International, 1990.
- Jacobson-Widding, Anita & David Westerlund (eds.), *Culture, Experience and Pluralism
: Essays on African Ideas of Illness and Healing*. Uppsala Studies in Cultural
Anthropology 13. Stockholm: Almqvist & Wiksell International, 1989.
- Oduyoye, Mercy Amba. *Leadership Development in the Methodist Church, Nigeria,
1842-1962*. Lagos: Sefer, 1992. ISBN 9783119516.
- _____. *The Wesleyan Presence in Nigeria: an Exploration of Power, Control and
Partnership in Mission*. Lagos: Sefer, 1992. ISBN 9783119516.

- Olupona, Jacob K. and Sulayman S. Nyang (eds.) *Religious Plurality in Africa: Essays in Honour of John S. Mbiti*. Berlin: Mouton de Gruyter, 1994. ISBN 3-11-01222-0.
- Olupona, Jacob K. (ed.). *Religion and Peace in Multi-Faith Nigeria*. Ile-Ife: Obafemi Awolowo University, 1992.
- Pels, Peter. *Critical Matters: Interactions Between Missionaries and Waluguru in Colonial Tanganyika, 1930-1961*. University of Amsterdam, 1993.
- Schoffeleers, J.M. *River of Blood: the Genesis of a Martyr Cult in Southern Malawi, c.A.D. 1600*. Wisconsin University Press, 1992.
- Sharma, Arvind (ed.). *Religion and Women*. State University of New York Press, 1993.
- Wijzen, F. J. S. *'There Is Only One God': a Social-scientific and Theological Study of Popular Religion and Evangelization in Sukumaland, Northwest Tanzania*. Kampen: Kok, 1993. ISBN 903900501X/CIP/NUGI 631.



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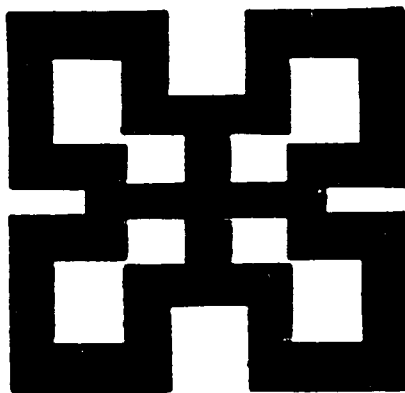
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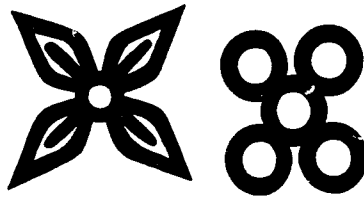
NEW JOURNALS

The bi-annual *Journal of African Religion and Philosophy*, originally known as *The African Mind: A Journal of Religion and Philosophy in Africa*, first appeared in 1989. Founded by Leuben Njinya-Mujinya, M.T.S., who also served as its first Managing Editor, the journal is now headed by Dr. Oswald Ndoleriire. For further information and subscription, please write to: The Editor, JARP, P.O. Box 16144, Wandegaya, Kampala, UGANDA.

The bi-annual *The Nordic Journal of African Studies* is published by the Nordic Association of African Studies. The first volume appeared in 1992. Articles cover African language studies, anthropology, history, religious studies, literature and other disciplines. Reports on conferences, workshops and ongoing research as well as book reviews are published too. The editor of NJAS, Professor Arvi Hurskainen, welcomes contributions. For more information and subscription, please contact:

Prof. Arvi Hurskainen, Department of Asian and African Studies, University of Helsinki, SF-00014 Helsinki, FINLAND.

The first issue of *Religion & Theology/Religie & Teologie* appeared in March 1994, and replaced *Theologica Evangelica* of the Faculty of Theology and Religious Studies, University of South Africa. The new journal's editor is Professor Simon Maimela. It will also consider and publish "academic articles written from the perspective of the people of faiths other than the Christian faith." Subscriptions (set at R15-73) may be sent to: Business Section, Unisa, P. O. Box 392, Pretoria, 0001. Editorial queries must be addressed to: The Editor, Religion & Theology, Unisa, P. O. Box 392, Pretoria, 0001.



FILMS:

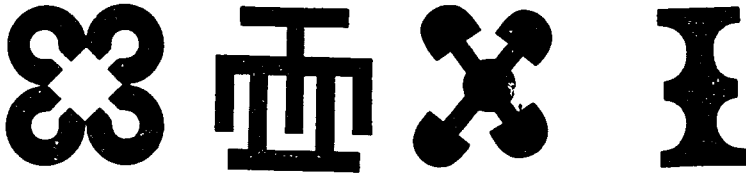
The Living Dead, recorded and produced by Irma Aarsman (29 mins). This documentary explores the role of ancestors in the life of the Shona in Zimbabwe.

The War of the Trees: The ecological liberation struggle of Zimbabwe, by Irma Aarsman, 30 min. Beta Cam SP.

In this documentary, communities are mobilised through the religion. Religious motivation as the mobilizing force for struggle, is nothing new in Zimbabwe. Slogans and symbols used in the political liberation struggle of Zimbabwe are re-used for the war of the trees.

Original material High 8, edited on Beta Cam SP. Both films are available from: Mamoyo Video Productions, Asselijnstraat 21 Bis A, 3521 TB, Utrecht, The Netherlands. Tel: +31 30 941467.

The biggest **African film festival in Europe** was held in Amsterdam. Among the films presented were *Au nom du Christ*, by Gnoam M'Bala, which gives a (critical) impression of the increasing emergence of new religious movements in Ivory Coast. Another one of interest to scholars of African religions was *Le paradis vole* by DavidPierre Fila, a film from Congo in which Adam has to appear before a tribunal of ancestors. Part of the festival was devoted to the African diaspora with, amongst others, an interesting picture about candomble, entitled *Aba*, made by Raquel Gerber and Cristina Amarat.



PROFILE OF INSTITUTIONS

African Studies in Uppsala by David Westerlund

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African studies is one of the "profile areas" at Uppsala University in Sweden. Its library is well provided with modern literature, particularly journals; and the university library has a fine Africana collection of older as well as more recent material.

Much of the research carried out by the Department of Cultural Anthropology has focused on religious aspects of African cultures. In the 1980's Professor Anita Jacobson-Widding lead an interdisciplinary African project, 'African Folk Models and their Applications', which resulted in a great number of publications, primarily in the two series Uppsala Studies in Cultural Anthropology and Working Papers in African Studies. After the end of this project, the Faculty of Humanities at Uppsala University created two posts in African Studies. The holders of these new posts are Associate Professor Paul Sinclair in the Department of Archaeology and Assistant Professor Bernhard Helander in the Department of Cultural Anthropology.

The Faculty of Theology also has a strong tradition of African studies, particularly in mission studies. Professor Bengt Sundkler attracted a host of specialists in African Studies who took their doctoral degree under his guidance. Twenty years after his retirement, Sundkler is still very actively involved in research. Together with Christopher Steed he is now finalizing work on a two-volume Church History of Africa, which is being published by Cambridge University Press. Bengt Sundkler's successor is now Professor Carl F. Hallencreutz, who for three years in the mid-1980s was a Visiting Professor in the Department of Religious Studies, Classics and Philosophy at the University of Zimbabwe in Harare.

In addition to mission studies, there is now a growing interest in research on religions of Africa in other disciplines too, particularly in the history of religions but also in

psychology and sociology of religion. In recent years a fruitful cooperation with Professor Ulrich Berner at Bayreuth University in Germany has been initiated. African scholars who spent their sabbatical periods in Bayreuth have been invited to lecture and participate in workshops arranged by Professor Carl F. Hallencreutz and Associate Professor David Westerlund.

VIEWPOINT

Misrepresentation of African Religion in the Academic World

By Nokuzola Mndende (Postgraduate student at the University of Cape Town)

Religion as perceived by blacks in Africa South of the Sahara is associated with Western civilisation. As a result people who can speak of any religion in the academic world are the educated, the graduates in particular. All those who claim to represent African Traditional Religions are academics and mostly ordained Christian ministers or those who hold superior positions in their churches.

Christianity in Africa came with missionaries whose aim was to evangelise the "natives." In particular, they undermined the way of life of the black people of Southern Africa. Christianity was also brought in a European package. As a result, the missionaries regarded the black way of life as "uncivilised" because it was not "European." All the beliefs and practices of the indigenous people were regarded as heathenism or paganism. Consequently, those who accepted Christianity and Western culture became an elite, privileged group able to communicate with Westerners in their language. Those who resisted conversion to Christianity were undermined as primitive and uncivilized.

This group of the indigenous blacks whom the converts call the Red People still practice their rituals and beliefs. For the Red People the ancestors play an essential role of mediating between the living and the Supreme Being through the blood of a sacrificial animal or beer. Black Christian converts whom the Red People call amagqobhoka (people with a hole: because they made a hole to allow the white skinned enemy), or Amakhumsha (those who speak English) are the very people who claim to represent African Religion. These converts are the very people who stand on the pulpit

proclaiming the universality of Christ as the divine Son of God and the only way to God the Father, a factor which is foreign to African Religions. At the same time, as part of their yearning for authenticity, they want recognition for African Religions. Though they claim to represent the Traditionalists, these people are too distant from them and most of them don't even practice the rituals done by the adherents of the religion they represent. Even those few who do rituals, do them either secretly or in a Christian way. They use all the confusing English philosophical phrases to try and convince their uneducated fellow blacks that Jesus Christ of Christianity is suitable for blacks who belong to African Religions. They would support their claims by using history whose source is also from the white man who wrote it in order to prove white superiority to the "unbelieving" blacks. Their sermons are based on history not on what the indigenous black person believes. They are trying to convince the black man on what s/he is supposed to believe and not interested on what s/he believes.

It becomes so interesting when these "representatives" of African Religion come to universities, more especially white universities, as spokespersons of African Religion. When asked if they really acknowledge and practice African Religion which they claim to represent, I am telling you batshona bevela (they will never come up with a straight forward answer). How can one speak on behalf of a religion he (because these are mostly he's) does not practice? Is this not the way of saying that there are no people who genuinely practice the religion without their Christ? Or does that imply that they cannot speak for themselves as they are "primitive" or "heathen", they need a Christian to speak on their behalf? Why is it possible for these black Christians to represent the religion they have left and be converted to another? If African Religion is authentic, why have they converted to Christianity?

I think it is time for the adherents of African Religions to be given space to talk about their beliefs and practices and not to be represented by people who preach the superiority of Christianity, yet claim to be adherents of African Religion.

