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AASR EXECUTIVE 2015–2020

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FROM THE PRESIDENT

The African Association for the Study of Religion at 25

On September 17, the African Association for the Study of Religion turns 25 and this Silver Jubilee gives us much cause for celebration as an academic association. This celebration gives all of us an opportunity to express gratitude to the founding elders who met at the University of Zimbabwe in Harare, September 17, 1992, to give birth to an academic association that has played a leading role in the study of religion in Africa, and around the world. We have published a Bulletin regularly to report on the activities of the association and its members, and also highlight the research and publications of our members. The book series released some volumes, and we recently launched a successful *ejournal,* with Afe Adogame as the editor. During the past 25 years, our members have actively promoted our collaboration with the Journal of Religion in Africa, and today members of the Association serve on its editorial board. Our public face to the world, the AASR website has been run by volunteers, with Jan Platvoet, and West Browning devoting a lot of time and resources to present the great work of the association. Many of you have served in different leadership positions in the association, and the list is too large to mention here. We want to thank all of you for your devoted service to AASR in keeping it alive.

During those years, AASR has led the way in the study of Religion in Africa, maintained a rich and fruitful relation with the International Association for the History of Religions, (IAHR) our parent organization and partner, especially for the Africa conferences. We have also enjoyed a great working relationship with regional associations throughout Africa, and other regional associations within IAHR, The American Academy of Religion (AAR), The Society of Biblical Literature (SBL), and the African Studies Association (ASA). In addition to working with these organizations, we have also held business sessions at the Quinquennial World Congress of IAHR every five years starting with Mexico City in 1995. We have held subsequent meetings in Durban, South Africa 2000, Tokyo 2005, Toronto 2010, and Erfurt in 2015. We have enjoyed great discussions at all these meetings and shared meals together.

One of the main public faces and academic activities of AASR has been the biennial conference held in Africa. These conferences which have brought together our colleagues from all over the world have been forums for stimulating intellectual dialogue and debates. We have held seven conferences in Africa since 1999. Two were held in Kenya, 1999 and 2012; two in Ghana 2004 and 2016; one in Botswana, one in Nigeria, and one in Cape Town. We are deeply grateful to the following institutions for hosting over the years:
University of Nairobi, Kenyatta University/Amani Centre, 1999
University of Botswana, 2007
Obafemi Awolowo University 2009
Egerton University, 2012
University of Cape Town, 2014
The University of Ghana at Legon, 2004, and 2016

Our conference themes have included:

The Religions of East Africa in the Age of Globalization
The Role of Religion in the Socio-Cultural Transformation of West Africa
Health, Healing, and the Study of the Religions of Africa
Sports, Leisure, Religion % Spirituality in Africa $ and African Diaspora
Religion, Ecology, and the Environment in Africa and the African Diaspora
Religion, Sexuality, and Identity in Africa and the African Diaspora

We note with thanks to all our members that beginning with the conference at Egerton University, our themes have addressed issues in the Study of Religion and its contribution to society in Africa and the African Diaspora. This has been an important step for us, not only because there is indeed a large African diaspora but more importantly, the religious, cultural, and intellectual connection between Africa and its diaspora, which the research on indigenous religious established decades ago has again been reinforced with studies and new research on religion and migration, and the growth of African Christianity in the Diaspora. While socio-political marginalization has continued in many countries, the social stress and sense of desperation which raise religious questions have been exacerbated during the last twenty-five years. African and the African diaspora have fought a long battle against HIV and AIDS, and the Ebola Virus Disease, in addition to growing global inequality, and civil wars that continue to increase the number of internally displaced persons within Africa and grow the figures of refugees and migrants around the world. Our members have published papers and monographs on these topics as part of their efforts to promote scientific research in Africa and the African Diaspora.

While we celebrate democratic transitions in several African countries, we note that there are still challenges that call for critical rethinking. For that reason, when we meet for the 8th Biennial Conference August 1-4 2018 in Zambia, we will focus on the theme: "Revisiting Religion, Politics, and the State in Africa and the African Diaspora." We are delighted to announce that Professor Muna B. Ndulo, Professor of Law; Elizabeth and Arthur Reich Director, Leo and Arvilla Berger International Legal Studies Program; Director of the Institute for African Development, Cornell University will be our keynote speaker. We are excited that one of our founding leaders, Professor Gerrie ter Haar who has done extensive research in Zambia will present a plenary address. Dr. Erin Wilson, Director of the Centre for Religion, Conflict and the Public Domain and Associate Professor of Religious Studies at the University of Groningen, will also deliver a plenary address. Professor Afe Adogame, the Maxwell M. Upson Professor of Christianity and Society at Princeton Theological Seminary will lead a Special Session for students & Early Career Scholars on academic jobs, grants, and publishing. Other pressing issues remain which could be addressed in future conferences such as gender, the economy, poverty, tolerance, and sexuality, especially in our context where harsh rhetoric has dominated the debate and raised tensions and insecurity in Africa and the African Diaspora. In our research, we seek to promote a climate of informed understanding and tolerance.

As we celebrate twenty-five years and note our successes, we also note that we still have some work to do, to grow our membership and expand our services to the academic communities of Africa and the African Diaspora. We will be embarking again on a new recruitment effort and call on all of you to invite friends and colleagues to become active members of AASR. During the last twenty-five years, we have kept membership fees low to encourage everyone who wants

to join to do so and remain an active member. Because our membership fees have been meager, we have faced some challenges but also followed the principles of our organization and operated on a low budget. I want to take this opportunity to invite you again to consider updating your membership and voluntarily giving more than the annual membership dues to support the work of the association.

We continue to report the publication of our members in different venues around the world. We have established a peer-reviewed electronic journal and know that you will participate in the work of this journal by submitting papers for consideration. We will continue to seek ways to improve on the publication of conference papers as we did in the past. This remains a critical concern for us because many of our members are engaged in research around the world, and we would love to work with you on getting some of that research published. We will be studying this again to be sure that all our members present and publish their work. Thank you again for twenty-five wonderful years.

Long live the African Association for the Study of Religion

Elias Kifon Bongmba
President

FROM THE VICE PRESIDENT

Dr Damaris Parsitau (PhD)
Echidna Global Scholar 2017
Brookings Institutions
Washington DC, USA
Director IWGDS
Egerton University

Appointment as the 2017 Echidna Global Scholar in Education

I am delighted to report to you about my appointment as the 2017 Echidna Global Scholar by the Washington DC based think tank Brooking Institutions, Center for Universal Education (CUE), as from 1st July 2017- Dec 2017. This prestigious appointment allowed me join the 2017 cohort of Echidna Scholars from India, Jamaica, Mexico and Kenya to support the Center for Universal Education to improve the status of Girls Education globally. As a global scholar, I will spend approximately six months of my sabbatical in residence at the Brookings Institutions and with the Center for Universal Education researching a uniquely developed research topic, **Let Maasai Girls Learn,** a topic designed to increase evidence based research and improve girls' education in Kenya and implement the activities planned as part of my research. Here, I will be exploring how to engage multiple actors: spiritual and faith leaders, community leaders, custodians of tradition and culture (Maasai elders), political leaders as well as youth and women leaders to support girls' education. I am also developing an Actors Network theory that would help me engage diverse groups including also NGOs, Faith Based Organizations (FBOs), Community Based Organizations (CBOs), grassroots organizations, International Organizations, think tanks and thought leaders in girls' education spaces to learn not just best practices but also to meet various groups working with girls' education. One of the training I have already received is on leadership and writing for impact and policy. I have already produced a highly received policy blog https://www.brookings.edu/blog/education-plus-development/2017/07/25/how-girls-education-intersects-with-maasai-culture-in-kenya/

Currently, I am working on a policy brief. In September, I will participate in the UN General Assembly and deliver key speeches at the sides of the Assembly as well as meet various groups to sell my initiative.

I am grateful for this opportunity to be away from my administrative responsibilities for a year to be able to write, think, engage and make my contribution to my country and beyond.

FROM THE GENERAL SECRETARY

Minutes of the AASR Business Meeting
Held on Sunday, 20 November 2016 in
San Antonio, TX, USA
On the occasion of the 2016 AAR/SBL Annual Meeting

General Secretary: Corey L. Williams

Opening and Welcome
The business meeting commenced at 4:30 PM with the President, Elias Bongmba, and the General Secretary, Corey Williams, presiding over the meeting. There were approximately 20 people in attendance. The President opened the meeting on behalf of the AASR Executive and thanked everyone for attending and participating in the AAR/SBL conference.

Report from the President
The President reported on several items, but the most important was regarding the AASR Conference in Ghana. He noted that were around 80 presentations given and participants came from all over Africa, North America, Europe, and Asia. The President highlighted how generous and welcoming the University of Ghana was. He also noted how Rose Mary Amenga-Etego and the Local Organizing Committee did an excellent job.

A couple of other items that were highlighted:
- The general meeting minutes from Ghana will be published in the next AASR Bulletin (i.e. Bulletin 45).
- The de-registration plan that was decided upon in Cape Town would take place in early 2017.
- The new dues structure is available on the website: http://www.a-asr.org/membership/
- The next conference is planned for Yaoundé, Cameroon during the summer of 2018 and we are requesting themes. In more recent news (April 2017), the conference location changed to Zambia because of a lack of good contacts and communication with scholars in Cameroon. The President hopes the AASR can establish good contacts in the coming years with scholars in Cameroon in order to hold the conference there in 2020.

Report from the General Secretary
The General Secretary also extended his thanks to Rose Mary Amenga-Etego and her team in Ghana for their efforts in organizing the recent AASR Conference. He also highlighted two recent developments. First, a volunteer committee was formed in Ghana to discuss several issues (e.g. raising funds, delineating Vice Presidential duties, appointing a financial secretary/auditor, etc.). The details of this committee are available in AASR Bulletin 45. Second, there were several ideas/questions raised by members at the Ghana conference that were worth mentioning:

- How can we create better avenues for mentoring of new members/younger scholars? How can young scholars be more involved at the next conference? At the very least there should be sessions organized for students.
- Should we have a PhD representative on the Executive Board?
- Evaluation forms should be used at the next AASR conference.

AASR e-Journal

Editor-in-Chief of the AASR e-Journal, Afe Adogame, announced that the journal now has 2 issues published on the AASR website: http://www.a-asr.org/journal/. The next issue is planned for mid-2017. Afe requested that all members consider sending in their academic articles and to think about ways of advertising and promoting the journal.

AAR/SBL 2017 Thematic Proposals

The President opened up the floor for any ideas related to sessions for the 2017 AAR/SBL Annual Meeting in Boston, USA. Those in attendance proposed the following ideas:

- Co-sponsored session with the Quaker Studies Group. The AASR was approached by this group to have a joint panel.
- Christianity and social change in 21st century Africa
- Arrange a special panel with African scholars from Harvard. Perhaps a book panel related to a Harvard scholar?
- A student panel that highlights ongoing work.
- Disability and debility
- The African Diaspora
- Borders between religions or disciplines.
- Leadership in Africa
- Religion and citizenship (possibly include 'borders' as a focus)
- Violence and conflict/trauma (highlight hidden elements)
- The state of African religion in African universities (or in global education)
- Interculturality and religion
- Religion and literature

Various Issues and Proposals

The President noted that while the AASR now has a steering committee for panels at the AAR/SBL conferences, there is still a need to form a steering committee for the annual African Studies Association (ASA) conference.

The point was raised that it is perhaps time to consider including the 'African Diaspora' in the name and constitution of the AASR. The President indicated that this would be taken up with the Executive.

Closing

Before closing the meeting, the General Secretary referred to the other AASR panels that would be taking place in the coming days. He invited everyone to attend these sessions and thanked those who had attended the AASR dinner on the previous evening (around 20-25 people). At

6:10 PM, Danoye Oguntola-Laguda and Nathanael Homewood motioned for the meeting to close.

In total, the AASR sponsored or co-sponsored the following 3 sessions:

Session 1: Eschatology and African Religions

Esther Acolatse, Duke University, Presiding

Loreen Maseno, Maseno University
Kupakwashe Mtata, University of Bayreuth
Eschatological Prophecies: Female Pentecostal-Charismatic Preachers Self-Legitimation in Africa

Chammah J Kaunda, University of South Africa
The Bemba Eschatology and Socio-Relational Evolution: Implications for Bemba Christians in Pentecostal Assemblies of God in Zambia

Tim Carey, Boston College
"That All May Have Life, and Have It Abundantly": Inter-Religious Perspectives of HIV and AIDS in Eastern Africa within Catholicism and Sunni Islam

Responding:
Elochukwu Eugene Uzukwu, Duquesne University

Session 2: Debility and Personhood in African Religions
Lovemore Togarasei, University of Botswana, Presiding

Danoye Oguntola-Laguda, Lagos State University
Omoluabi: A Critical Analysis of Yoruba Concept of Person

Abimbola Adelakun, University of Texas
Prosperity Gospel and the Exorcism of Debility

Responding:
Nathanael Homewood, Rice University

Business Meeting:
Elias Kifon Bongmba, Rice University
Corey Williams, Leiden University

Session 3: Co-sponsored session with the African Religions Group: The Good Life and Social Justice in Africa: Ethical and Religious Responses to Exclusion

Ann K Riggs, Loyola University, Chicago
The Good Life in Kakuma Refugee Camp, Kenya

David Ngong, Stillman College
Ground Cargo and the Good Life: A Cameroonian Conception of Material Things

Ladislas Nsengiyumva, Boston College
African Theology of Disease: Understanding the Theological Meaning of Life from Abundant Life to Physical and Mental Afflictions

Business Meeting: Adriaan van Klinken, University of Leeds

FROM THE TREASURER

Financial Report for 2016

Dear Colleagues,

I hope this message finds you well.

Please find below a report of our finances in 2016. Our main income consisted of membership and conference fees.

Please arrange to pay your membership fees for 2016 and 2017 by the end of December this year.

Pay your membership fee and the 2018 conference registration fee directly into our bank account, 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

Our PayPal account is not functioning at the moment. Those who are unable to pay directly into our account should pay through their country representative, and notify me by email (abelugba@yahoo.co.uk). The names of country representatives and their contact details are listed on our website (http://www.a-asr.org/aasr-executive) .Thank you for your continued support for the AASR.

Yours sincerely,

Abel Ugba, AASR Treasurer

AASR account summary for January 1 to December 31, 2016

Carry over from 2015	£2659.21
Total receipts in 2016 (membership & conference fees)	£2740.51
Total income for 2016, including carryover from 2015	£5399.72
Total expenditure in 2016	£2613
Money in account at the end of 2016	£2786.72
<u>Amount in account in August 2017</u>	£4986.28 (includes £1507.84 contribution from IAHR towards Zambia 2018).

<u>Expenditures:</u>

Bank charges	£0.00
Ghana conf travel assistance to keynote speaker	£1275
Ghana Conf travel assistance to Exco members	£1000
Other conference expenditure	£338
Total Expenditure	£2613

8ᵀᴴ AFRICAN ASSOCIATION FOR THE STUDY OF RELIGIONS CONFERENCE IN AFRICA

Revisiting Religion, Politics, and the State in Africa and the African Diaspora

The University of Zambia and Justo Mwale University
Lusaka, Zambia

1-4 August 2018

The African Association for the Study of Religions (AASR) invites proposals for individual papers, panels, roundtables, and poster presentations for its biennial conference to be held at the Justo Mwale University, Lusaka, Zambia, from 1-4 August 2018. This Conference is co-sponsored by the International Association for the History of Religions (IAHR) and is recognized as an IAHR Regional Conference.

See the AASR website for more information: http://www.a-asr.org/meetings/

CALL FOR PAPERS

Globally, there is recognition of tensions arising out of increased levels of inequality, anxieties about migration, citizenship, and belonging, and the concomitant democratic recession. The reality and consequences of inequity and democratic backsliding have gained momentum in Africa as well. The 'Africa Rising' euphoria has waned because economic growth has eluded large sections of society, depriving Africans of peace and security, and resulting in a fertile ground for political instability and leadership crises. Poverty and inequality are linked to the human rights and development debate, in the wake of exclusionary political practices, which have dispossessed citizens of the rights to equal participation in negotiating the social, economic, political, and cultural realities of their communities. Religious leaders, generally still regarded as the most trusted leaders in society, are under pressure to respond to this evolving situation. It is within this context, that the AASR seeks to revisit the relationship between religion(s), politics, and (non)state actors in Africa and the African Diaspora, to improve our understanding of how various actors and institutions are responding to the current challenges, and envisage their role in the future.

The conference invites panel and paper proposals that address this theme and related issues, taking into consideration the specific contexts of Africa and the African diaspora. Papers that

engage any of the following themes, and related ones, are invited for presentation at this conference:

Methodological and Theoretical Perspectives
Media and religion
Religion, law, and human rights
Political implications of academic research
Methods for researching African states and political actors
Religion and Politics
Comparative studies of religion and states in Africa
Poiliticization of religion and religionization of politics
Religion in quest and exercise of power
Religion and solutions to political crises
Religion and Society
Secular constitutions and/in religious nations
Society and religious pluralism
Religion for education in African States
Social responsibility
Social Cohesion: Religion, Citizenship, Identity, and Nationalism
Gender and leadership
The politics of sexuality
Internal migrations and refugees in Africa
Religion and Xenophobia
Citizenship and land
Citizenship and difference
Religious nations
Religion, Violence, Security, and Peacebuilding
Religion and radicalization
Religion and solutions to security and peace
Religion and Sustainable Development: Their role and impact of the African on the State(s) in Africa
African politico-economies and religious landscapes
Diaspora in the context of:
    Retentions and transformations in the Atlantic World
    International and Mediterranean immigration
    Religious Ministries in the Diaspora

PROPOSAL SUBMISSIONS

- Please use the proposal form available on the AASR website:
  http://www.a-asr.org/proposal-form/
- All proposals should be **emailed** to: aasrzambia@gmail.com
- Abstracts should not exceed three hundred (300) words.
- Authors should ensure that abstracts reflect the title of their paper(s).
- Author's contact details (name, position, institutional affiliation, email address, and phone number) must also be provided.
- The deadline for proposals is **31 January 2018.**

For further enquiries, please contact:

Dr. Marja Hinfelaar: marja.hinfelaar@gmail.com
Dr. Judith Ziwa: judith.ziwa@unza.zm
Dr. Elias Kifon Bongmba: bongmba@rice.edu
Dr. Corey Williams: c.l.williams@hum.leidenuniv.nl

KEYNOTE SPEAKER

Muna B. Ndulo

Professor of Law; Elizabeth and Arthur Reich Director, Leo and Arvilla Berger International Legal Studies Program; Director of the Institute for African Development, Cornell University.

PROFESSIONAL BIOGRAPHY
Muna Ndulo is an internationally recognized
scholar in the fields of constitution making, governance and institution building, international criminal law, African legal systems, human rights, and international law and foreign direct investments. He has published 19 books, 29 book chapters and over 100 articles in academic journals. He is Honorary Professor of Law, Faculty of Law, University of Cape Town, Extraordinary Professor of Law, University of the Free State, South Africa, Extraordinary Professor of Law University of the Western Cape, South Africa, and was formerly Professor of Law and Dean of the School of Law at the University of Zambia. He has been an arbitrator under

International Chamber of Commerce (ICC)

Professor Ndulo has served as a Legal Officer in the International Trade Law Branch of the United Nations Commission on International Trade Law (UNCITRAL), Political and Legal Adviser with the United Nations Mission Observer Mission in South Africa (UNOMSA) and to the Special Representative of the United Nations Secretary General to South Africa, Legal Adviser to the United Nations Assistance Mission to EAST Timor (UNAMET), Legal Expert to the United Nations Mission to Kosovo (UNAMIK), and Legal Expert to the United Nations Mission to Afghanistan (UNAMA).

He has acted as consultant to the African Development Bank (ADB), World Bank, Economic Commission for Africa (ECA), United Nations Development Program (UNDP), National Democratic Institute (NDI) United Sates Institute for Peace (USIP) and International Development Law Organization (IDLO). He has also acted as consultant to the Kenya 2010 Constitutional Process, Zimbabwe Constitutional Process, Somalia, and Sudan.

Professor Ndulo is founder of the Southern African Institute for Public Policy and Research (SAIPAR) and member of its Board of Directors. He is also a member of the Board of the African Association of International Law, the Advisory Committee of Human Rights Watch Africa, and he formerly served as Chairperson for Gender Links, a South African NGO.

PLENARY SPEAKERS

Gerrie ter Haar

Gerrie is emeritus professor of Religion and Development at the International Institute of Social Studies (ISS) of Erasmus University Rotterdam. A scholar of religion specialising in the religious traditions of Africa and the African diaspora, she has authored or edited more than twenty books, including translations into French, Italian, Spanish and Japanese. She is currently co-editor of the book series *Religion in Modern Africa* (Routledge). She has published in a wide range of academic and professional journals and has served on various editorial boards. Apart from specific themes in African religions, her publications reflect her main research interests over the years: development, human rights, conflict and peace, religion and politics, religion and migration.

Gerrie ter Haar has held many international positions, including as Vice-President of the International Association for the History of Religions (IAHR). In 2005 she was the Academic Programme Director of the XIXth IAHR World Congress in Tokyo. She is also a founding member of the African Association for the Study of Religions (AASR). Gerrie has a wide experience of media work, both national and international, and continues to participate in public debates on issues

concerning the role of religion in contemporary society. She has been a consultant to international bodies and been active in formulating policy advice for several government bodies and international organisations. In her previous career Gerrie worked at Utrecht University and for the Dutch section of Amnesty International, from where she retains a strong interest in human rights.

Erin Wilson

Dr. Erin K. Wilson is Director of the Centre for Religion, Conflict and the Public Domain and Associate Professor of Religion and Politics, Faculty of Theology and Religious Studies, University of Groningen, The Netherlands. Her research is positioned at the intersection of religious studies and International Relations, with particular interest in the impact of secular worldviews in areas of global justice, human rights, forced migration, development and gender, and the development of alternative theoretical frames beyond'religious' and 'secular'. Her books include *The Refugee Crisis and Religion: Secularism, Security and Hospitality in Question* (co-edited with Luca Mavelli, Rowman and Littlefield International 2016), *After Secularism: Rethinking Religion in Global Politics (Palgrave 2012), and Justice Globalism: Ideology, Crisis, Policy* (with Manfred B. Steger and James Goodman, Sage 2013). She has co-edited *The religious as political and the political as religious: the blurring of sacred and secular in contemporary International Relations* (Special Issue of Politics Religion Ideology), and her articles have appeared in *International Studies Quarterly, Journal of Refugee Studies, Globalizations, Politics Religion Ideology and Global Society*.
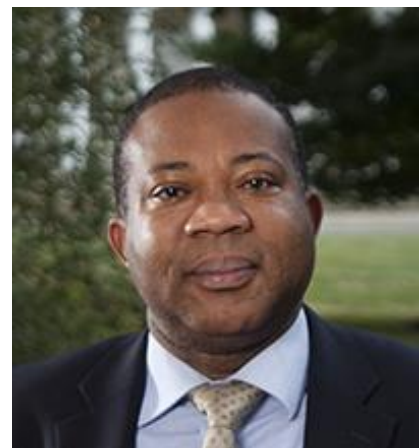
SPECIAL SESSION FOR STUDENTS & EARLY CAREER SCHOLARS

ACADEMIC JOBS, GRANTS, AND PUBLISHING

Led by **Prof. Afe Adogame**, the Maxwell M. Upson Professor of Christianity and Society at Princeton Theological Seminary, USA

Afe is a leading scholar of the African Diaspora. He holds a PhD in history of religions from the University of Bayreuth in Germany and has served as Associate Professor of World Christianity and Religious Studies, and Director International at the School of Divinity, New College, at The University of Edinburgh in Scotland. His teaching and research interests are broad, but tend to focus on interrogating new dynamics of religious experiences and expressions in Africa and the African Diaspora, with a particular focus on African Christianities and new indigenous religious movements; the interconnectedness between religion and migration, globalization, politics, economy, media and the civil society.

MEMBERSHIP DUES

Prospective participants in this conference will be registered as a participant only after they have joined AASR by paying the annual AASR membership dues for 2018:

Type of Membership	Regular Members	Student/Retired Members
Europe, USA, and other western or stronger economies.	$60	$30
All other countries	$30	$15

To join the AASR and/or to pay for AASR annual dues, see:
http://www.a-asr.org/membership/

REGISTRATION COSTS

All participants must also pay conference registration costs, which are as follows:

Type of Registration	Regular Members	Student/Retired Members
Early Bird Rate (Before 31 May 2018)	$120	$80
Late Registration Rate (After 31 May 2018)	$140	$100

Conference registration includes the following: entrance to the conference, reception, tea breaks and light refreshments, daily lunches, and conference materials (bag and programme).

OPTIONAL EXCURSION

An optional excursion to the Chaminuka Game Reserve nearby Lusaka is being arranged for Saturday, 4 August. The total cost is $50 and can be paid for in advance along with registration costs. For more information about the reserve, see: http://www.chaminuka.com

PAYMENT OPTIONS

1. Transfer directly into the AASR central bank account: African Association for the Study of Religions, Bank of Scotland Branch Code: 80-20-00; Account No. 00208442; BIC: BOFSGB21168; IBAN: GB05 BOFS 8020 0000 2084 42
2. Paypal: http://www.a-asr.org/membership/
3. If the options above are not feasible or too expensive, you may pay directly through your national or regional representative: http://www.a-asr.org/aasr-executive/

Please, contact AASR Treasurer Dr Abel Ugba (abelugba@yahoo.co.uk) if you encounter difficulties making payment or need information about other payment options.

ACCOMMODATION OPTIONS

The Local Organising Committee recommends the following accommodation options. Participants are requested to book their accommodation independently by either calling or booking online. In addition to the hotel websites, participants can also book online with sites such as Tripadvisor, Expedia, Booking, etc.

Justo Mwale University
Rates from $15—$60/night
Address: Plot 19 Munali Road, Lusaka, Zambia
Email: aasrzambia@gmail.com
Website: http://www.justomwale.net/index.php

Mika Lodge
Rates from $60/night
Address: Plot number 106 Central Street, Jesmondine, Lusaka, Zambia
Phone: +260961876570 or +260211291557
Website: http://mikahotels.com/mika-lodge-jesmondine/

Palmwood Lodge
Rates from $80/night
Address: Plot 609 Chudleigh, Lusaka, Zambia
Phone: +260953634880 (room reservations); +260211295411 or +260977895576 (for general enquiries)
Website: http://www.palmwoodlodge.co.zm

Cresta Golfview
Rates from $130/night
Address: GPS coordinates (-15.386530, 28.345195)
Phone: +260211290770

Website: http://crestagolfview.com

Protea Hotel Lusaka
Rates from $150/night
Address: Arcades Shopping Complex Lusaka 10101 Zambia
Phone: +260211254664
Website: https://www.marriott.com/hotels/travel/LUNLS-protea-hotel-lusaka

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🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎🐎

CONFERENCE REPORTS

RELIGION, ELECTIONS AND CONFLICTS IN EAST AFRICA
DAR ES SALAAM, 15 JANUARY 2016

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On 15 January 2016 the Society and Religion Research Centre (SORRECE) of the Department of Sociology and Anthropology at the University of Dar es Salaam held a conference on Religion, Elections and Conflicts in East Africa. Ten high quality papers were presented discussing various religious issues in relation to the October 2015 general elections in Tanzania, comparing them with similar issues in neighbouring countries. It was demonstrated that religion was omnipresent in the election campaigns.

What made the 2015 general election special was that a referendum about a new constitution was postponed before the election campaigns started. The main disagreement between the ruling party (CCM) and the opposition coalition (UKAWA) concerning the draft constitution was the two- or three-tier structure for the Union between mainland Tanzania and Zanzibar. Zanzibar is perceived to have a dominant Muslim population; mainland Tanzania is perceived to have an equal portion of 40% of Muslims and Christians; exact statistics are lacking as the Tanzania government does not include a question on religion in its national census. So, indirectly, the general elections were also about the constitution review, about the relation between mainland Tanzania and Zanzibar, and implicitly about the relation between Muslims and Christians.

The publication of the outcome of the elections in Zanzibar was postponed. According to the Zanzibar Electoral Commission (ZEC) the reason for postponing the outcome was that there had been irregularities. National and international observers, however, did not note major irregularities. It is assumed that the outcome of the elections was that the main opposition party had won the elections and that the ruling party is now looking for some kind of compromise, as has happened several times in the past. The day before the Conference was held the Civic United Front leadership asked Pope Francis to intervene in the crisis. The 'Zanzibar Crisis' was at the background of the Conference by discussing the ways by which the Government and the Ruling Party try to manage religious issues, by controlling rather than regulating diversities within and between religions, and between them and the state.

One of the topics that was discussed was the influence of the African Traditional Religions, or as some participants preferred to say, the indigenous beliefs, in the elections, in relation the albino killings. Whereas some participants argued that one cannot separate albino killings from tra-

ditional beliefs in the power of charms and witchcraft, others argued that one must clearly separate witchcraft and indigenous beliefs. According to the participants a new phenomenon during the election campaigns was a competition between the Catholic Church and the Lutheran Church, as the presidential candidates of the ruling party and the opposition party belonged to the Catholic Church and the Lutheran Church respectively. It was observed that during the campaigns some pastors argued that Tanzania has had two 'Catholic presidents', so time had come to elect a 'Lutheran president'.

Last but not least, another issue that came up during the discussions was the need for better religious education in public and private schools. The participants were informed that this is also a wish of the Tanzania Ministry of Education.

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BEYOND A REPORT (ON):
THE RISE OF ISLAMIC EXTREMISM (IN AND BEYOND AFRICA) [1]

Muhammed Haron (University of Botswana)
and Barend Prinsloo (North-West University, South Africa)

Introduction
More than four decades ago John Mbiti (1970) observed that Africa was notoriously religious; Mbiti based himself on his insghts and experiences with the continent's diverse ethnic and linguistic communities. Mbiti deliberately expressed this idea at a time when secularism had deepened and extended its roots into the heart of Western Europe and the Americas. What this implied was that though the secularization process affected and changed the urban African's outlook towards religion, the rural African reflected a deep religiosity that this process could not dislodge (see Mach et al 2006) and it was an attitude that had also disappeared from found among the European/American rural societies; these societies, according to sociological surveys conducted by scholars such as Bryan Wilson (1966), abandoned and sidestepped religion for a preferred secular lifestyle (see Pew Research Center surveys 2007 [www.pewresearchorg]; International Social Survey Program – Religion Survey 2008 [www.issp.org]).

But whilst the seculization process was making its way across the world and invaded the respective continents of Africa and Asia where communities were accommodating and adapting to the idea that God should be a person's private matter and that the public sphere should be

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[1] Organized and hosted by the North-West University in Potchefstroom on the 10th and the 11th of March 2016

freed from God and religion (Cesari 2015; Crabtree 2011; Bruce 1996), African societies by and large remained faithful to their (African) religious traditions; this was even towards the end of the nineteenth century when some theorists such as Nietzsche and Marx ventured boldly to predict the death of religion as a public player (Berger 1967; 2008). These theorists and their followers were however rudely shocked when religion returned to the centre of public life by the end of the 1970s in countries such as Iran and Nicaragua where members of the Muslim and Christian clergy participated in the downfall of dictators such as the Shah Reza Pahlavi (d.1980) and the Samosa government's respectively (see Casanova 1994; Heclo & McClay 2003).

In the aftermath of these developments and from within religiously oriented communities certain strands of thinking and brands of theologies began to rear their heads; these were of the fundamentalist type that started to rattle and scuttle traditional thinking through their unaccommodating actions; deeds that were as a result of their jaundiced interpretations of their respective sacred texts. And on the back of these groups there were those who were more radical and more extremist in their behaviour and approach towards their co-religionists. Consequently the traditional, conservative and moderate voices were silenced by these unwelcome radicals/extremists; groups and organizations that brazenly manipulated their sacred texts in order to achieve their type of understanding of who should be considered in the fold and who should be regarded outside the fold of Islam.

The extremist person who attributes his/her actions to his/her chosen interpretation is someone who is far from moderate and mediocre; he/she is someone who was and remains fearlessly radical and who audaciously too takes on extremist tendencies; characteristics that he/she display and act out in such a manner that they are totally out of sync and against the very divine law that he/she subscribes to. Despite being in the minority, these extremists were and continue to be exceedingly vocal in expressing their particular understanding of their tradition; and as a result of this posture, it forced the traditional leadership to guardedly respond to them for fear of being killed or for being branded as hypocrites for not supporting and abetting their so-called 'righteous' cause. The extremists' global and continental presence has indeed raised the eye-browse of the governments, civil society and the private sector to such as extent that they that this phenomenon has become concern of the academia, the intelligence academies, security think tanks and a number of other stakeholders.

During the past two years symposia and conferences such as the Dutch funded 'Religion and Radicalization in Africa' Conference (September 2015), UN Geneva Conference on Preventing Violent Extremism – The Way Forward (April 2016), the Australian Catholic University's Colloquium on Violence and Religion (July 2016) and Cornell University's forthcoming 'Development, Extremism, Security, and the State in Africa' (October 2016) have been and are being held to explore this topic with the idea of not only comprehending its rise and spread but to more importantly find out ways and means to combat and neutralize it wherever and whenever it rears its head. So far it appears that governments and their security apparatus failed to effectively counter it and more studies are being undertaken to investigate the different dimension.

South Africa's Northwest University (NWU) hosted a workshop in which it had numerous keynote speakers who addressed the theme from a variety of angles. The rationale was partly based upon the understanding that Southern Africa like other regions has porous borders that

have been used by illegal smugglers, human traffickers, refugees, and other elements such as extremists and terrorists who are seeking safe havens and protection from the security authorities from whence they came. Many of them travelled thousands of kilometers southwards starting their journeys from the North, the West and the Horn of Africa.

The purpose of this report is to basically summarize some of the salient ideas of all the presenters at this significant workshop and to *en passant* briefly mention some of the responses that came from its inter-active audience who hailed from different sectors of South Africa's society; some came from think tanks, others from security clusters and another set from the academia. And it also shows to what extent the theme was dealt with and why the gaps that should have been considered for such a workshop was noticeably absent. Perhaps it might be useful to begin this report with a definition and an explanation of what is understood by 'religious extremism' in general and 'Islamic extremism' in particular.

Religious Extremism: Its Definition and Explanation
When scanning a number of published texts that address this issue one notes that there are varied insights and explanations; this confusion maybe attributed to the fact that over the past few decades since religion has come under the microscope theorists associated with prominent Think Tanks such as the USA based Rand Corporation (www.rand.org) have come up with typologies that labelled religious communities, groups and organizations according to the criteria that they constructed; though one might not agree with their categorization, it has occasionally assisted in gaining some understanding regarding the reasons why the one group differs from another and what the arguments are for the theological differences that they espouse.

Notwithstanding this, a quick reflection upon selected definitions that have been proffered so that one may get a sense of their meaning and implications when applied to a person or a group that display characteristics of an extremist. Since the concept 'extremism' is the first key word one may refer to Wesley Wildman's (2011) definition; the latter stated that it is a concept that reflects a set of "ideological beliefs and behaviours (that are) well beyond the boundaries of the 'normal' in a political, cultural, religious, or moral context." Alar Klip (2011) also latched onto this idea when he addressed it as well; he observed that it was "defined as the opposite of that which functions as the normative truth of society" and before that he remarked that, it is the "opposite of what is considered to be *ordinary*, *common* and *prevalent*" (his emphasis). With these explanations, one may now turn to the term 'religious extremism' that has been cogently captured by Charles Liebman (1983) who made reference to the Jewish tradition; he stated in his abstract that the term may be defined as "(t)he desire to expand the scope, detail and strictness of the religious law; social isolation and the rejection of the surrounding culture." He went further and added that,"Religious extremism is an impulse or an orientation of which, when objectified in persons and institutions, is invariably moderated."

Being a kind of impulse or an orientation as mentioned by Liebman, one noted that Johnson (2007) described an Islamic extremist as someone who belongs to a group of "Individuals (who are) committed to restructuring political society in accordance with their vision of Islamic law and willing to use violence to achieve their goals; (and here one finds) three types irredentist, national and transnational"; the first he defined as a person who "seeks to regain land ruled by non-Muslims or under occupation" and the second is the one who devoted his/her energies "to

combatting Muslim governments considered impious or apostate." And the third is an individual who casts his/her sights beyond the nation-state's borders and thus "transcends national boundaries; also called global terrorists or global jihadists." From Johnson's typology one may conclude that 'Islamic extremism' – a rather problematic and contentious term - makes reference to the behaviour of a Muslim that deliberately veered away from the moderate and middle-of-the-road position when it comes to dealing with various aspects of human life. He/she purposely adopted an 'Islamic extemist' posture towards society – whether the members of that society belong to a predominantly Muslim one or for part of a non-Muslim society as a religious minority; he/she did and do so in order to impose his/her ideals or rather his/her brand of interpretation of Islam's fundamental sacred texts (i.e. the *Qur'an* – God's sacred words that were revealed to Prophet Muhammad and the *Hadith* that consists of the latter's statements and deeds).

What this essentially implied was that Muslim extremists – a term, though an oxymoron, that is preferred by one of the rapporteurs of this report - calculatingly chose to expediently underline their extremist approach; this they backed up by, on the one hand, publicly stressing their fundamentalist insights and, on the other, by opportunely pursuing their radical stance in a highly committed fashion in order to demonstrate their fanatical religiosity; put differently, they crave to arrogantly display and visibly show that they are more faithful and devoted than their mildy mannered conservative co-religionists when it comes to adhering to the mentioned sacred texts. In fact their blind attachment to these texts is based upon their literal understanding of their contents and as a consequence they also apply this understanding on a day-to-day basis without questing the rationale for adhering to this way of life whether they reside in a majority Muslim society (such as Egypt and Indonesia) or whether they live in a Muslim minority community (such as India and South Africa).

Now alongside their literalist interpretation and application, they like their co-religionists yearn to strictly – and also blindly – conform to Islam's legal system - known in Muslim circles as the *shari'a* – with the passionate longing that their dutiful deeds would eventually grant them a home in paradise; a place that God solemnly promised to give them when they die. So in order to achieve that goal whilst in this temporary abode they zealously advocate a fundamentalist stance that go far beyond what the traditional Muslim community wish; for them the ultimate objective is to set up and establish an 'Islamic state' wherein all their ideals in this life would be met. Though this might be considered 'a pipe dream' by many who oppose their model and ideal, they firmly believe that it's a doable project; one that they and everyone else should strive for even if they not able to witness its formation in their life-time.

They opine with solid conviction that even if it does not happen during their life-time, then it will certainly happen during the life-time of the generations to come. However, they expressed the view that in order for them to reach that goal they should undertake exacting *jihad* even if it means getting killed (i.e. become a *shahid* [a martyr]) in the process of doing so; in other words and in their myopic view, it is a righteous act that would help them to achieve that particular noble aspiration (i.e. the formation of an Islamic state) and, of course, God's eternal blessings. As far as they are concerned, they should make continuous efforts to accomplish that goal and even if that does not happen then the belief is that God will definitely reward them in the Hereafter. So from this one may gather that eschatalogical beliefs and understanding play a

critical role in their world-view; it is indeed a theological ingredient that scholars/researchers should factor in when evaluating their ideas and behaviour.

Scholars who have been studying recent manifestations of Muslim extremism such as Syra/Iraq's Islamic State (IS), Nigeria's Boko Haram (BH) and Somalia's Al-Shabaab (AS) proved that each of these extremist groups have been and continue to be a major security threat not only in the nations-states where they began their lives but far beyond the borders within which they traditionally operate. In other word, they showed that their terroristic tentacles have reached out to states across continents and this places international peace and human security in constant jeopardy. Since this is the case, the organizers of this workshop stated that, "The primary aim of the conference is to investigate the contemporary impact and evolving nature of Islamic extremism, especially on Africa and South Africa." But for them to achieve their aims they decidedly created an opportunity that would lend itself to extensive discussions and debates with international and national experts who addressed the broad theme of 'Islamic extremism'; some of them have revealed these in their studies and highlighted them in their circulated online reports and published articles.

The Workshop's Rationale

The main objective of comprehending Islamic extremism as a phenomenon was 'to investigate and understand the phenomenon in its complexity.' For the workshop to do so the organizers indicated that as a consequence of Islamic extremism's rapid rise and impact, its presenters have been invited to undertake an analysis by, among others, undertaking 'an ontological approach;' this is a procedure that would reflect upon Islamic extremism's 'origins, aims, regional spread and capacities.'

Along with this approach, the presenters analysed it from two dimensions; one from a religious viewpoint, and the other from a political perspective. While some of the presenters investigated 'its inner-workings and operational approach,' others made an effort to comprehend the extent to which it is a threat to state security, on the one hand, and to what degree it rattled and undermined international peace, on the other. With this in mind, the organizers identified critical themes that the workshop set out to explore; these would, in turn, be in the form of facilitated discussions that would follow each keynote address.

    The keynote themes that were identified and addressed were:
    ☐ Religious Eschatology and Islamic History Islamic history;
    ☐ Islamic Extremism in South Africa;
    ☐ Islamic Extremism around the Globe; and
    ☐ The Islamic State.

Its Presenters and Their Topics

The workshop was officially opened by Prof Dr Rantoa Letšosa NWU's Vice-Rector Teaching-Learning (Potchefstroom Campus) before Dr Barend Prinsloo,the present NWU's Head Security Studies and Management and the main organizer of the workshop, appropriately presented his Thematic address; he provocatively posed the question by asking rhetorically whether 'Islamic Extremism: (is) A misunderstood term?'. Dr Prinsloo's presentation was indeed pivotal because it set the tone for the rest of the workshop. He started out by making a pertinent point and that is

that 'dealing with Islamic Extremism without considering the meaning and context of the term itself leads to a narrow understanding of the phenomenon and its implications.'

Dr Prinsloo's opening address thus argued quite correctly that 'describing Islamic extremism in (related) terms such as 'terrorism' and 'Islamic radicalisation' … require (some) reactive interventions [such as counter-terrorism and military measures] by governments to combat this form of extremism.' Dr Prinsloo noted that it was not only governments which were guilty of misunderstanding and misrepresenting terminology but that it was also misused and abused to great effect by extremist groups. For example he explained that in June 2014, the leader of Islamic State of Iraq and al-Sham (ISIS), Abu Bakr al-Baghdadi, declared the areas of northern Iraq and eastern Syria to be a single Islamic state (or "caliphate"), with himself as caliph, or supreme political and religious leader. Upon declaring the caliphate, ISIS changed its name simply to the Islamic State (IS), claiming that all other Muslim communities should pay homage to IS as the one true Islamic State. By using the word "caliph", Al-Baghdadi claimed authority over all Muslims worldwide. Notably, the proclamation of the IS as a caliphate is perhaps their most profound manner in which it claimed legitimacy and asserted itself as the vanguard of Islam. Dr. Prinsloo pointed out that for Muslims in general and for IS members in particular, a caliphate is more than just a political entity; it is a vehicle for (eternal) salvation. By selling an alternative political, religious and even economic system to young Muslim people, IS then became an attractive destination for a sizeable number of dysfunctional and dissatisfied young Muslims. For the workshop, Dr. Prinsloo analysed this phenomenon's context with the sole objective of providing additional insight that would assist in indentifying possible solutions that would tackle and combat religious extremism in general and Islamic Extremism in particular. In Dr Prinsloo's opinion this may – and quite rightly so - prompt measures to be considered and taken by governments in order to not only secure sustainable approaches in combating it but to possibly nail it in the bud so that there this phenomenin does not recur nationally, regionally or continentally.

Dr Prinsloo's intellectual engagement with this concept and particularly his rhetorical question that was his papers' title caused one to raise more questions; one of them is how do the Muslim extremists comprehend Islamic eschatology or rather how does this type of theology drive them to act, at times, extremely badly even though their actions are ethically circumscribed by Islamic law; a legal system that demands that an individual should always behave morally and ethically no matter what his/her status is or in what circumstances he/she finds him/herself. It is indeed this issue that drew the attention of the audience.

Keynote Theme One: Religious eschatology and Islamic History
The first speaker to address 'Islamic Eschatology' as a crucial topic at this workshop was Ohio State's Dr Timothy R. Furnish; the latter is a conservative Christian scholar who specialized in Islamic history and is the author of *Sects, Lies and the Caliphate: 10 Years of Observations on Islam* that complements his *Ten Years Captivation with the Mahdi's Camps*. Dr Furnish mentioned that when one considers the rationale behind religio-political violence in the Muslim world then one should reflect back on Islam's eschatological movements that resemble Christian ones. He is indeed right when he underscored the importance of this topic in relation to the Muslim extremist mind-set. No researcher can ignore the fact that eschatological subjects are central to these extremist groups and since this is the case the scholar should study these ideas and link them to the activities of these movements.

Simplistically put, these movements emerged over time and were bent on establishing an evironment that is to be ruled according to *shari'a*. At the 'end of time' Jesus along with the Mahdi will appear to battle Dajjal, a representative of Satan, until the final end. Dr. Furnish argued that ISIS is one such contemporary group that sought and still seek ways to bring this eschatological set-up about; and the movement does so through enacting various (deviant) acts; acts that are not at all santioned by Islam's legal system as such but that have undoubtedly caused mayhem in the Middle East. Dr Furnish not only made reference to ISIS but to Sudan's Mahdist; an earlier African Muslim movement that, like similar other groups, cleverly 'hotwire(d) the apocalype' scenario and that used these to warn their co-religionists and others what awaits them in the Hereafter if one continued to fight in God's path against evil and its representations. Dr Furnish, being intimately familiar, with the house of Islam and its history drew a variety of examples to make the connection between their extremist mind-sets and their 'theologies of hate' as embedded in their thinking; ideas that are not necessarily shared by the majority of traditionally minded Muslims.

The second presenter in the first section was NWU's Dr. Timothy van Aarde who has been trained in missionary work; the latter reflected upon *The Relationship between State and Religion in Christianity, Islam and Judaism and Its Influence on Politics.* Despite the broad title Dr. van Aarde concentrated his focus on an examination of the relationship, on the one hand, of Islam and History, and, on the other, compared its connection with Christianity and Western history. The reason for this approach was to demonstrate to what degree ISIS was a spin-off of either the process of modernism or that of postmodernity and as a consequence of certain historical outcomes such as the clashes of world-views. Though there might be some truth in this, the interconnection between these two religious traditions has over the centuries been complex and problematic; and the reason for this may be attributed to numerous factors that were at play over this period.

Notwithstanding this, whilst van Aarde addressed an important topic, the coverage was too broad and it was thus difficult for the presenter to adequately deal with the relationship between religion (as represented by the three Semitic traditions) and the state. Nonetheless, he discussed a catalogue of issues such as the close connection between Christianity and Islam in this global world, political idenity and religious reform, and the authority of Islam before he looked at Saudi Arabia to highlight the nexus between religion and the state. As a case study Saudi Arabia is a nation-state where the power lays and continues to reside in the monarchy's broad bedoiun hands. Though Dr. van Aarde employed it as a useful example of religion-state relations in the Muslim heartlands, one cannot consider this as an appropriate model in such a debate; the basic argument is premised on the fact that the Saudi state served the sole interest of its monarchical government rather than its people.

In this Muslim state, which cannot claim to be an 'Islamic state' (and not to be confused with ISIS) in the traditonal understanding of the term, its citizens have generally little or no say; and being a Wahhabite oriented state as compared to other Muslim states in the region, it religious policies regarding various aspects have come under close scrutiny and the general conclusion has been that it is a state that has been partly responsible for abetting and supporting extremist

thinking and practices that blatantly disregard divergent theological schools and that destroy, among others, significant historical heritage sites.

Professor Naas Ferreira, who spoke about *Religious radicalism ... Blame it on the father ...* and who is a NWU staff member, was the third speaker for this session. Prof. Ferreira posed a theologically problematic question; he asked 'Which of the three monotheistic Abrahamic religions..., represented the true spiritual legacy of the historic Abraham…? He expressed confidently that 'all three … were [and still are] in some way involved in the radicalized religious turmoil the world has experienced … in the present.' Prof. Ferreira, whose interest was to demystify the confused reality, placed the blame for this persistent old-age religious conflict at Abraham's door; the latter's mistake/sin came to the fore through the aspirations of his assorted offspring (i.e. the adherents of the three different traditions). So the key issue at hand, he argued, was to identify the root cause and determine which of these three traditions represent the actual spiritual Abrahamic legacy. Well, Prof. Ferreira's presentation undoubtedly raised questions as regards its connection with the workshop's specific focus and with regards to the future of religious extremism as such. In spite of its objective, the paper could still have fitted in had it redirected itself with the workshop's aims in mind.

Keynote Theme Two: Islamic Extremism in South Africa
The theme for the second session shifted the focus to South Africa where this phenomenon reared its heads in different forms on varied occasions. One of the earliest organizations that displayed characteristics of extremism was Qibla Mass Movement; it was an organization that was spearheaded since its inception by Imam Achmat Cassiem who was also a member of the Pan Africanist Congress; it was subsequently followed by a related but dissimilar organization, namely People against Gangsterism and Drugs (PAGAD). Nonetheless, during the current period South Africa was accused of having become a possible 'safe haven' for members of extremists groups based in and beyond the Middle East and as a consequence the USA Embassy usually used its channels to sent out alerts to African governments whether possibe attacks would occur; one such example was prior to the month of fasting that started sometime after this workshop took place. Interestingly, in response to this alert the South African intelligence agents countered; they publicized that the alert was a false alarm and stated that they would have known if such an activity was to happen. Well since South Africa was considered a vulnerable state it was an issue that was of concern and that had to be tackled.

The first to address the audience was Al Jama-ah Political Party's Mr Ganief Hendricks. Hendricks; the latter was a Cape Town based politician and a community activist who phrased his question with intent when he asked: *Why isolate Islamic extremism?* Mr. Hendricks expectedly followed this up by frankly stating that he had a major problem with the term's use; he thus zoomed in on the concept extremism. He skillfully argued that it was coined in order to describe the behavior of those who undertook suicide missions such as (a) the well-known Japanese kamikaze missions during Pearl Harbour and (b) individuals who brazenly don suicide vests with explosives with the sole purpose of setting it off in a public space in order to kill as many people as possible. In these instances the one who is on this mission is of the belief that he/she is doing for 'a good cause.'

He noted that these, in addition to the hijacking of planes, buses and trains and the barbaric beheadings by ISIS members, further describe the nature of extremism. He added that "requiring

women to wear the *niqab* (i.e. the veil) and men to have beards are not (reflections of) extremism." And he added that "the pieties of Shi'ism, Sunnism, strains of Sunnism like Salifism is not the Islamic extremism that has earned the wrath of those inclined to oppose Islam." As far as Mr Hendricks was concerned the term was indeed an oxymoron and since this is the case it is a contradiction in terms that does not make any sense at all. Bearing these points in mind, Mr Hendricks argued that if the conference's theme referred to the mentioned activities (e.g. suicide missions, hijackings and beheadings) then there is no shred of evidence that these have taken or are taking place on South African soil. He continued by remarking that anyone attempting to go beyond that and searching for any such behaviour "is farfetched and goes beyond reason."

He emphasized that when a person attempts to seek out Friday sermons, to capture video lectures, and to identify clandestine *madressas* (i.e. Muslim schools) that indirectly call for an individual to take up arms and when he/she formally demands that these be severely dealt with, then that individual is out of place in making such a request. The reason for this view, he averred, is based upon the fact that everyone who resides in South Africa is constitutionally protected and guaranteed freedom of association and freedom of speech. Mr Hendricks strongly opined "that there is no threat to State Security in South Africa" and added "that Muslims will exhibit extreme behavior because of the religion that they practice." He claimed that "Muslims have not exhibited such behavior in over 300 years and to discuss the rise of such behavior in South Africa in 2016 is a blot against Muslims who continue to position themselves as the most peace loving in the country."

Whilst one might be tempted to partially agree with Mr Hendricks' claim, it is an issue that should not be taken lightly and it is an act that should be brought to the attention and be investigated by the relevant authorities; the argument is that since all live in a globalized world any possible activity that display abnormal or uncanny behaviour needs to be addressed for the safety of everyone; it is indeed agreed that each person is guaranteed freedom of speech but he/she should not take advantage of the legal instruments when the intent is to cause harm or to perform acts that are totally against the norm. Though Mr Hendricks' submission was somewhat understandable, one cannot fully agree with his reading and interpretation of South African Muslim history since there were incidence that reflected violent behaviour by Muslim individuals/groups; be that as it may, he was questioned about some of his controversial remarks during the question and answers session.

Before moving on to the next speaker's presentation one should quickly mention that Mr Hendricks, like Dr Ferreira who invoked the name of Christ at the end of his presentation as if it was a sort of a sermon, boldly declared that "Islam is a perfect religion and when God completed the perfect religion He named it 'Islam'." He went on to assert that "Islam in Arabic means submission (and/or), peace and the middle way (and [it implies that one should] surrender to God's will in peace)." With this as part of Mr Hendrick's submission he added that the God's will is the Law that governs existence.

The second speaker in this section was the University of Botswana's Prof Muhammed Haron; he focused on *South Africa's Muslim Extremism*. He like other presenters also raised the question as to whether this phenomenon is *A Myth or a Reality?* He first defined and placed 'Muslim extremism' within a global context, and thereafter he reflected on the literatures that have

appeared - over the past few years - and one that unpacked this phenomenon in some detail. In the penultimate section he responded to the question whether 'the rise of Muslim extremism' is a reality or just a myth within the South African environment. He appropriated 'critical theory' as a conceptual frame within which to understand these developments and outcomes.

Afro-Middle East Centre's Mr Na'eem Jeenah, was asked to respond to 'Why does Islamic extremism flourish, and why it is useful?' Mr Jeenah, as usual, demonstrated his ability to skilfully reply to these questions. Nevertheless, Mr Jeenah took the controversial stance that during times such as Apartheid, the taking up of arms was justified by some Muslims. He pointed out that forms of radical Islamic extremism do exist in present-day South Africa even though they do not pose a threat to the general society and the state. He, however, underscored the negative impact of radical ideas within the Muslim community. He agreed with Dr Prinsloo that it was the state which determined what extremism was and it is this dynamic within the Muslim world which allowed certain factors to flourish and grow into 'Islamic extremism.' Mr Jeenah, who regarded himself as a Muslim radical, continued by reflecting upon the connection between Muslim extremists' thought and violent acts in order to contextualize Islamic extremism. Mr Jeenah listed a few factors that gave rise to it; among the inventory that he identified were the crisis of identity, the lack of legitimate rules, reducing the space for religion, fate of Middle East uprisings and globalization. Alongside these he also mentioned structural adjustment and the flow of global capital since the 1980s; a period during which there was religious suppression and when nation-states were far from democratic.

Groups/organizations, Mr Jeenah pointed out, had justifiable grievances against some of these nation-states and as such they latched onto ideological systems that pushed and drove their politico-religious agendas. This was also at the time when the USA and its allies, for example, turned a blind eye to groups such as Afghanistan's Taliban that were later found guilty of violent acts and extremist behavior; the USA and the Allies expediently disregarded their acts because they had the USSR as a common enemy and it was of paramount importance to defeat this enemy first before giving attention to grievances and any other related issue. What one would like Jeenah to have focused on was, at least, one case study to have demonstrated its resilience and to have analyzed the reasons for its persistant presence by considering a few religio-theological factors.

Keynote Theme Three: Islamic Extremism around the globe
Dr Volodymyr Riabtsev, who is attached to Ukraine's Ministry of Energy and Coal Industry, was the first of three speakers that concentrated on a few case studies. For this workshop Dr Riabtsev probed *Assessing the threats of Islamic extremism in Ukraine*. He pointed out that in the 2000s Ukraine did not perceive Islamic radicalism to be a threat to the national security of the Ukraine. He explained that a 2010 study which was undertaken by experts, who were associated with the Design Basis Threat for Nuclear Installations project, concluded that the possible threat of extremists was absent. In fact, during 2009 the Ministry of Interior devised a legal instrument to ban extremist organizations; this instrument could not be finalized because those, who were invloved in constructing it, clashed over their terminologies and their meanings. So by the end of 2015 the instrument was not yet approved. This coincided with the time the Ukraine's Ministry of Defense to also adopt a similar stance; the latter argued that since 'radical Islamists' were not a threat to the nuclear installations or any other soft target the need to implement a legal

instrument to ban them was not necessary. He further explained that with the recent annexation of Crimea by Russian forces, many Muslims moved out of Crimea to Ukraine and also declared 'war' against the Russians. Many extremists groups, such as IS are recruiting individuals from this Muslim community. Ironically, even the though the Muslim community were apprehensive against Russia, the Ukrainian government also outlawed Muslim extremism and as a result now finds themselves as Ukrainians to be a target of Muslim extremist groups. Apart from sharing his insights, Dr Riabtsev's presentation contained an invaluable for the South African government and that is: if the government decided to specifically outlaw Muslim extremists, it may find itself becoming a target with some 'new enemies' in sight.

Though Dr Riabtsev did not express his disappointment at the findings and the position of the Ministry of Defense, he maintained that the Muslim communities in the Autonomous Republic of Crimea (located within the Ukraine governmental system) who number more than a quarter million do have groups within their midst that reflected extremist tendencies; and in Dr Riabtsev's opinion they are the ones along with ISIS, the Turkish Grey Wolves and Tatar extremists that the state authorities should be wary of. Since Dr. Riabtsev admitted to these outcomes, the question that one wished to have asked the presenter was: if key Ministries reached definitive conclusions that the threat is basically non-existent in the Ukraine then why did he give his attention to what might be described as a non-issue? One's guess is that Dr Riabtsev seemed to have been quite convinced that it was and remains an issue that needs all the attention that it deserves during this volatile period in and beyond the Middle East.

Dr Riabtsev's speculative study was followed by a similar one that was presented by Mr Rene Kanayama – a Japanese national who is also a member of the International Academy of Social Technologies at Russia's St. Petersburg. Mr Kanayama critically reflected on the *Rise of Islamic radicalism in Asia - its impact on Japan. Mr* Kanayama acknowledged that Japan, which has not been immune from its home-grown extremist groups, has a small population of just over 10,000 Muslims who form part of the low-income migrating work force; their numbers have not grown in any dramatic manner as a result of Japan's stringent laws regarding assimilation and conversion. Over the years Japan has, however, had good bilateral relationship with predominantly Muslim states. He argued that even though Japan has a polytheistic society, they have not been unaffected by the Islamic Extremism, mainly through the abduction of their nationals around the world. He ascribed these actions against Japan as a result of the increased involvement of Japan in international conflict (through the provision of aid and funding to countries fighting against Islamic extremists), the perception that Japan is a strong US ally, and the continued overlap of Japan's overseas interests and perceived interference with Islamic radicalism.

From Mr Kanayama's overall presentation it appears that the threat from Muslim extremists is not imminent. He, moreover, communicated his concerns for what might happen in the years ahead; here he had the Tokyo Olympics 2020 in mind. Mr Kanayama noted that Japan's foreign policy had inherent weaknesses that needed to be tackled; if not then this might be used as a convenient loop-hole for potential extremists. He, furthermore, stated that Japanese nationals have not been immune from attacks when on trips to the Muslim heartlands. Whilst one tries to appreciate Mr Kanayama's pro-active stance in wanting to prevent possible attacks from potential extremists who reside in South Asia and Southeast Asia where they (possibly) exist in

sizeable numbers, he has no convincing data to support his arguments and this is rather problematic when addressing this significant topic.

Dr Becky Omwenga expressed her feelings regarding *Islam and Al-Shabaab of Kenya* (by giving her attention to) *The pitfalls of Muslim scholars, clerics, and* (Islam's) *adherents. Dr* Omwenga underlined that though many of Kenya's Muslim theologians and scholars reject this phenomenon she lamented that no concerted effort was done by them collectively to out-right reject and lambast the unacceptable havoc the Al-Shabaab has been wreaking among Kenya's communities. She correctly pointed out that many Kenyans (and this applies to other nationalities too) do not really know that 'Islam as a way of peace;' in their eyes, Islam as a religious tradition has been and is associated with extremism and as a result of this skewed understanding naturally conclude that 'all Muslim are terrorists.' Dr Omwenga basically pleaded that Muslims should take drastic measures to prevent individuals from joining extremist groups such as Al-Shabaab and more importantly that they should come out en masse to be lead by the Muslim theologians to openly condemn Al-Shabaab's deadly dastardly deeds; if not, the journalists will continue to report questionable facts about Kenya's Muslims and their association with Al-Shabaab and other extremist groups.

Although she provided an accurate and factual description of attacks by Al-Shabaab in Kenya, she did not relate them to the reasons for the attacks or how the Kenyan government should have responded as a result. She argued that Muslims did not understand their faith fully and that Muslim theologians had a duty to explain to adherents that Islamic extremism was not a correct interpretation of Islam. On the whole one cannot find anything to quible about Dr Omwenga's passionate plea. The problem that one encountered with this presentation was that it did not provide detailed information about the Muslim theologians and scholars to give an idea what has been or what is being said about Muslim extremism. One is certain that Kenya's Muslim leadership have sent a strong message to their co-religionists who have adopted extremist measures and particularly those whose deeds are contrary to the teaching of Islam.

Keynote Theme Four: The Islamic State
Professor Marco Lombardi, who is based at the Universita Cattolica del Sacro Cuore in Italy, gave one of the most enlightening presentations on this subject. Since Lombardi has been doing extensive studies on extremist groups such as ISIS, he chose to share his thoughts on *Daesh's penetration into Africa: The lessons learned during the past two years.* Prof. Lombardi's rich and insightful discourse revealed that Daesh's leadership and its support structures have been quite sophisticated in their use of the various media platforms; their competent communication skills and their ability to capably coordinate various activities to achieve their goal which is the founding of a 'State' within a particular geographical territory.

He set the scene by explaining that the situation in Syria was new in the history of the world - something he described as "a hybrid war" which essentially constitutes an interconnected mix of conventional capabilities, terrorism, irregular warfare and criminality among actors. Due to the fact that this was so unique, the world, he argued, did not have as yet an answer to the problem. He put forward the idea that terrorist actors have thus far used the same supply lines as criminal actors, especially in Northern Africa (to Europe) and Western Africa (through Mexico into the US). He stated that IS was following a three point strategy (based on communications): (a) the first objective was to assist the process of State-building; (b) the second was to promote a form

of double-radicalization and this is on two levels (i) to recruit new followers and fighters and (ii) to promote a violent reaction in 'Western' audience; and (c) the third was to disntinguish between and compare Sunnis and Shiites, by establishing itself as "the first".

In Prof. Lombardi's opinion terrorism in Africa has so far undermined state institutions and it impeded economic development. He argued that the continent remained extremely vulnerable to these extremist elements because it was a phenomenon that was not limited to attacks but that also included, among others, the use of African territories for training, radicalisation and mobilisation of resources through both 'legitimate' and criminal channels. He mentioned that fighters left South Africa to join IS and he claimed that the AU counter-terrorism policy was and is still not working. All of this tangibly demonstrated Daesh's ability to organize and manage its affairs as a highly organized extremist organization; this may partly be attributed to the fact that its ideas are embedded in a set political theory and unlike similar groups it pursued a clear strategy to network with others and advance its specific cause. He listed at least seven groups that are located in West, North and East Africa that have allied with it; among them are Nigeria's BH and Mali's Al-Murabitoun. Though one is taken in by what Prof. Lombardi had to offer a few questions immediately pop up: if Daesh's penetration into the heart of Africa is on the increase what counter-strategies should be considered in stemming this tide? What tangible evidence exists - other than what had been presented – to prove Daesh's real presence on the continent? And if Lombardi's allegations are well founded then what role does AFRICOM play in dealing with these extremist elements? One would like to have had an intense discussion with Lombardi on this topic since he presented a very stimulating power point lecture.

Mr Andrew Liepman, who is a Senior Policy Analyst at the USA-based Rand Corporation, authored several significant reports; among them are *Counterterrorism and Counterinsurgency in Somalia: Assessing the Campaign against Al-Shabaab* (2016) and *The Costs of the Israeli-Palestine Conflict* (2015). He was concerned with *Confronting the Islamic State:* (and by assessing its) *Progress to date and* (and jotting down the) *Challenges ahead*. Mr. Liepman narrated that the USA coalition has for the past two years (circa 2014-2016) been at war with ISIS and since this was the case he aimed to basically assess what had been achieved by this coalition and how should one be able to measure the progress that has been made until now. Liepman underscored the point that ISIS is "more than just a proto-state;" he declared that "it is a movement that has seeped into conflicts across the region." And Mr Liepman accentuated that since it is a highly ambitious movement, it desires to destabalize cities and areas through generating irregular attacks in different parts of the world and for this "different strategies must be applied to defeat IS..."

He commented that the US was petrified of Islamic extremism due to a misunderstanding of the term while certain local political groupings keep on 'stoking the fire.' IS was, according to him, further misunderstood as it is neither a terrorist grouping, nor 'a state' but instead it is a movement which is not restricted to a physical territory, with strong militia and an army, and with cultish undertones. The key issue, he maintained, was to understand the IS for what it is: it can described by means of three concentric circles: (a) the first circle includes Syria and Iraq; (b) the second is its 'provinces' which include territories held by Al-Shabaab and BH; and (c) the third is its global penetration especially through social media. It should be military defeated in the first two concentric spheres and a different approach should be devised for the last. He

emphasised that IS was essentially Iraqi (its leadership is Iraqi, warriors and religious leaders) who bonded following the US invasion of Iraq. He stated that the IS was at present 1/3 and ¼ smaller since the time the bombing started and during this period it is much more difficult for them to recruit. Their resource base, he mentioned, was also under attack and was adversely affected. He added that IS was worse off now than ever before; this was since Ramadi was taken back it was considered a huge victory. He also opined that if the Iraqis were able to re-take Mosul IS might be placed on its back foot and this may lead to its eventual defeat.

Even though one found Mr. Liepman's lecture informative based upon the facts that he furnished, one is still somewhat skeptical whether ISIS or any related organization is able to hold the world ransom by spawning attacks across the globe. If the coalition possesses all the state-of-the-art early warning systems and has intelligence networks that eaves-drop on various fronts without being detected, how come ISIS and its ilk are able to literally get away with murder? Does the coalition not have the power to stop the transfer of arms to Daesh/ISIS members and where do these arms come from? It is rather puzzling to say the least that Daesh/ISIS has been 'permitted' by the coalition - in spite of the ongoing war in the Muslim heartlands where it is embedded – to wreak havoc and undermine nation-states in that region.

After Mr. Liepman's lecture the focus shifted to Professor Hussein Solomon who is a senior Professor in the Political Studies and Governance Department at South Africa's University of Free State. Solomon, who is known for having been a caustic critic of Muslim extremism in South Africa, wrote, among others, *Jihad: A South African Perspective* (2013) in which he evaluated this phenomenon. At this workshop Prof Solomon turned his attention to the *Islamic State and the Looming Global Conflagration.* He examined ISIS' origins, rise and future trajectory and emphasized that ISIS is not just 'a proto-state' – as already stated by Mr Liepman – but that it is 'a terrorist group' and 'an ideology;' two characteristics that has interestingly not mentioned by previous presenters. Solomon highlighted the fact that it continued to be 'a potent force' even though it had suffered substantial losses financially and territorially. Prof. Solomon further reminded the audience that the IS was deeply linked to the Saudi Wahhabi doctrine of *takfiri*. Of importance, is that it is extremely difficult for intelligence services to disrupt their operations as all the planning and organisation is done at the individual level on the ground. IS' *modus operandi* across North Africa is quite clear, according to Prof Solomon. They exploited existing grievances in a particular area (e.g. Tuaregs and Tebu in southern Libya) and they utilized returning IS fighters serve as a force multiplier for existing local militias who have pledged allegiance to the group; so in order to ensure command and control from IS' central command it sents one of the senior IS commanders as the leader of the local franchise.

He continued arguing that local groups like BH which is now part of the IS West African Wilayat also benefit from IS. Abubaker Shekau's oath of allegiance to Baghdadi occurred after Feb 2015 when a major military offensive against BH positions took place and they were ejected from 25 towns. BH is now receiving training in tactics as well as material support from IS. IS leadership also unified BH by making contact with Ansaru to rejoin BH. There is also the possibility of the West African Wilayat merging with North African Wilayat centred on Libya – this has serious implications for regional security and negative implications for state-centric security. He estimated that about 300 South African (Muslims) have been recruited to join IS ranks. The group seemed to emanate from Johannesburg's Mayfair and Fordsburg areas due to

the presence of radical *Salafi Takfiri* groups that operate in those areas. In conclusion, he stated that despite the fall of IS strongholds like Kobane and Ramadi, IS strengthened itself elsewhere such as in countries such as Indonesia, regions such as the Caucasus, and on continents such as Africa.

Prof Solomon rightly observed that ISIS has become a competative power as a consequence of the questionable interests of Muslim states such as Turkey, Iran and Saudi Arabia; each of them has a stake in the region's affairs and each has so far played disputed roles with the aim of serving their respective interests. And though Syria is not a regional player like the ones just mentioned, its nature has been treacherous and deceitful. Prof Solomon averred that ISIS gained much of its authority and strenght because the international security architecture has not been geared to take on its global threat.

For these rapporteurs this is a debatable statement and this is based upon the fact that since the West (i.e. USA and Western Europe) possesses all the required resources and essential equipment to effectively counter and successfully combat these reckless extremist groups - despite their adroit ability to use the media and weapons as mentioned by Prof Lombardi - why has the coalition failed to stop ISIS' onslaught in that region and why has it given it a long lease of life? Does the coalition have another unwritten agenda for the region? And why should these Middle Eastern communities suffer so much at the hands of such extremist groups – ones that have flagrantly flouted the very fundamental principles of the religious tradition that they so devoutly but hypocritically espouse?

Towards a Round-Up
Before concluding this report, it should be mentioned that the organizers structured the workshop in such a manner that after each speaker there was a discussion facilitator; the latter's task was to critically comment on the presentations and to generate further discussions. The individuals who acted as facilitators over the two days were: Wits University's Prof Anthoni Van Nieuwkerk, NWU's Dr Luni Vermeulen, NWU's Dr Barend Prinsloo and NWU's Prof Andre Duvenhage. Each of them made incisive comments and each of them raised a number of hard and probing questions such as how does one categorize ISIS and how does the Middle East conflict impact upon Africa.

They directly and indirectly also made ample reference to aspects that the presenters did not cover or did not satisfactorily deal with in their presentations. Whilst a few questions and some comments were made in this report about issues that these rapporteurs could not fully agree with, a consensus has been reached by all attendees that the presenters generally - except in one or two instances - addressed the themes and that the responses were on the whole fairly positive. Perhaps the conference organizers should have identified a former extremist to have provided an insider's view regarding the operations and more importantly the thinking processes that take place in these radical/extremist circles; an insider's understanding and insights usually shed a fascinating light into the radical/extremist's mind; something that is, at times, difficult to fathom when standing on the outside looking in. One would also have liked to have heard the government's voice on this matter since it has to put in place structures that, on the one hand, help to maintain peace and, on the other, that create a safe environment in which its citizens and others feel secure from any extremist elements.

That aside, after each speaker the floor was invited to pose further questions and this ended in a fairly healthy interaction and robust debate. The workshop, one may confidently state, was a fairly edifying gathering; it was one where vigorous discussions took place between the speakers and the audience, on the one hand, and among all participants, on the other. One would like to have experienced a longer period for debates and discussions; at times one was restricted because of the limited time-frame and this resulted in the debate coming to either an abrupt end or a participant having an inconclusive idea of the logical flow of an argument that a presenter or a questioner made. It should, however, be argued that the conference clearly highlighted that academic institutions need to work hand in hand with practitioners in the field. On the topic of 'Islamic Extremism', it was observed that better collaboration in the future is needed between academics and state institutions.

Since academic workshops and conferences such as this do visualize certain outcomes, it may be declared that these fora are occasionally guilty of presenting hypothetical ideas, innovative theories and the fresh research's results And it may be sai that practitioners are usualy attracted to these gatherings anticipating fresh viewpoints and additional information that are still somewhat unknown to them and others in their fields. In other words, many practitioners expect some sort of analysis and insights that may assist them in thinking and planning as to what may happen next, or as to what the future may hold. Though some academics do present results of research that have been conducted longitudinally and offer insightful conclusions that are of interest to the practitioners, the data and information are, at times, not in the form of an analytical product that aims to guide decision-taking processes that are based on certain future scenarios for instance. It is expected that this may lead to a certain amount of disappointment among practitioners when listening to academic presentations. Taking these points intoc account, it should be stated that the most useful presentations that practitioners take along with them from these fora are those that show tangible research outcomes. In the end and in a sense, to close the loop, the state as a key stakeholder will indeed benefit from greater and intense interaction with academics by supporting and funding appropriate and applicable research themes.

In conclusion, one is of the opinion that the organizers succeeded to achieve the workshop's goals. It managed to investigate the impact and nature of Muslim extremism in and beyond (South) Africa. In fact the discussions mentioned earlier assisted in this regard. If, however, future workshops are planned then it might be a good idea to invite – as already mentioned - a former religious extremist to share his/her story so that the audience can get an authentic sense of what cause individuals to adopt and pursue extremist tendencies in open societies where individuals are permitted to express his/her ideas freely without being censured or sidelined. Perhaps that planned workshop should set aside a special platform within which the attendees can explore in more detail issues that bug them when it comes to dealing with religious extremist group. And the workshop should perhaps have a discussion that considers religious extremism across the religious divide instead soley focusing on one religious community; afterall this phenomenon is experienced in all religious traditions and communities nationally, continentally and globally.

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PERSONS & POSTS

Dr. Esther Acolatse, AASR Representative for North America, has been appointed Associate Professor of Pastoral Theology at Knox College, beginning July 1, 2017. For further details, visit http://www.knox.utoronto.ca/acolatse/

Knox College is a postgraduate Presbyterian theological college. It is affiliated to the University of Toronto since 1885 and one of the 12 Colleges that constitute the University of Toronto as a collegiate university since 1890. Knox College is also a founding member of the Toronto School of Theology, which was founded in 1969.

RECENT PUBLICATIONS

Adams, Nathaniel, Lauren Herzog & Katherine Marshall 2016, 'Modernizing Islamic Education: The Cases of Bangladesh and Senegal', in *Policy Brief*, Berkley Center for Religion, Peace & World Affairs, Georgetown University, 4 pp.; PDF at: https://s3.amazonaws.com/berkley-center/160922BCWFDDModernizingIslamicEducationCasesBangladeshSenegal.pdf

[In many countries, Islamic school systems are major education providers. They often fill key gaps in state-run education systems, for example in reaching marginalized populations. They also point to significant demand for religious education, notable in Muslim communities in different world regions. This case study examines Islamic education systems in Bangladesh and Senegal, focusing on how they fit within broader national education strategies and how reform proposals meet concerns both of national education authorities and of religious leaders and communities.]

Adekunbi Labeodan, Helen, 2015, 'Exploring Yoruba Proverbs with Feminine Lexis as a Tool for Reimaging African Womanhood', in Ross & Amenga-Etego 2015: 21-34

Agorsah. E. Kofi, 2014, 'Spiritual Vibrations of Historic Kormantse and the Search for African Identity, Diaspora Identity and Freedom', in Ogundiran & Saunders 2014: ??-?? (chapter 5)

Amenga-Etego, Rose Mary, 2015, '"Akokɔbere nso Nim Adekyee": Women's Interpretation of Indigenous Oral Texts', in Ross & Amenga-Etego 2015: 3-20

Amenga-Etego, Rose Mary, 2016, 'Engaging the Religiocultural Quest in Development: An African Indigenous Perspective', in *HTS Teologiese Studies / Theological Studies 72, 4* (October 2016), 7 pp., (DOI: 10.4102/hts.v72i4.3502; PDF at:
https://www.researchgate.net/publication/309480628_Engaging_the_religiocultural_quest_in_development_An_African_indigenous_perspective

[The intertwining nature of African life and livelihood is a considerable challenge to the discourse of development. In as much as the view on unlocking both the spiritual and physical dimensions of life in developmental endeavours is frowned upon, contemporary exploration into indigenous knowledge systems as an alternative discourse of development does not simply transform the dialogue but posits it as a discourse of power. This article examines the interplay between indigenous beliefs and knowledge systems and the discourse of development, with a focus on the Nankani in the Upper East Region of Ghana.]

Amenga-Etego, Rose Mary, 2016, 'Nankani Women's Spirituality and Ecology', in *Worldviews: Global Religions, Culture, and Ecology* 20, 1: 15–29

[Nankani women are not only thought to believe they are spiritual beings; they are also made to understand that they are structurally interwoven with their ecosystem. From the mythical and proverbial saying, 'he who wilfully kills a woman has invoked upon himself a curse that he can never fully rectify,' to the religio-cultural symbolic representations of the woman as a calabash (vegetation) and/or and earthen pot (sand/clay), Nankani women are socialized to accept and recognise their integral place and role in their society's life and wellbeing. Thus strategically entangled with the family, clan and the community's beliefs and practices; the women believe they are purposefully situated to play their multi-tasking roles just as a pregnant woman nurtures and sustains the life within her. This paper provides some insights into Nankani women's spirituality and ecology.]

Ammah, Rabiatu, 2013, 'Islam, Gender, and Leadership in Ghana', in *CrossCurrents* 63, 2 (June 2013): 227-257; PDF at: http://onlinelibrary.wiley.com/doi/10.1111/cros.12027/pdf

[The question of Islam and its role in contemporary society is a debatable one. That of gender relations is a controversial one, and the status and role of women in Islam is a vexatious issue that has been the subject of debate in different circles. The two combined are therefore interesting topical issues that arouse excitement, passion, and from different quarters with varying degrees of responses. According to Ghada Karmi, "the whole matter is so charged with emotions and paranoia that to attempt a cool evaluation of exactly what are the rights of women under Islam is no easy matter". While the Western notion of feminism has made an intrusion into the debate, Muslims have also complicated the picture by providing different categories of interpretation of the Quranic verses on women.]

Ammah, Rabiatu, 2015, '"You Don't Have the Right to Keep Us Silent, We Have Reference in Matters of Religion and Law": Voices of Ghanaian Muslim Women in Dawah', in Ross & Amenga-Etego 2015: 69-86

Anderson, David M., & Jacob McKnight 2015, 'Understanding al-Shabaab: Clan, Islam and Insurgency in Kenya', in *Journal of Eastern African Studies* 9, 3: 536-557; PDF at:
http://www.tandfonline.com/doi/pdf/10.1080/17531055.2015.1082254?needAccess=true

[*Harakat al-Shabaab al-Mujahideen* has proven itself to be a highly adaptable organisation. Their most recent evolution has seen them transform from an overt, military and governmental force in southern Somalia to a covert, insurgent and anarchic force in Kenya. This article indicates how al-Shabaab has reinvented itself in Kenya. Both 'clan' and 'Islam' are often thought of as immutable factors in al-Shabaab's make-up, but here we show that the organisation is pragmatic in its handling of clan relations and of Islamic theology. The movement is now able to exploit the social and economic exclusion of Kenyan Muslim communities in order to draw them into insurgency, recruiting Kenyans to its banner. Recent al-Shabaab attacks in Kenya, launched since June 2014, indicate how potent and dangerous their insurgency has become in the borderlands and coastal districts where Kenya's Islamic population predominates.]

Angerbrandt, Hendrik, 2014, 'Religion, Ethnicity and Citizenship: Demands for Territorial Self-determination in Southern Kaduna, Nigeria', in *Journal of Contemporary African Studies* 33, 2: 232-250

[This article analyses the 'politics of scale' of how identity is linked to territory in the quest for self-determination by actors on the Christian side of the ethno-religious conflict in Kaduna State, Nigeria. Ethnic and political relations are framed with reference to scale, such as 'the local' and 'the regional', in ways that support claims for territorial control on an ethnic and religious basis. The experience of lack of access to the state is seen to be grounded in community identities. Furthermore, the state relates to citizens through religious and neo-customary authorities as a way to localise authority. This is connected to an idea that neo-customary institutions represent 'the local'. It is argued in this article that these institutions are just as entangled in various constructions of scale as is the state.]

Anyia, Albert, 2017, 'Muslim Organisation and the Mobilisations for Sharia Law in Northern Nigeria: The JNI and the NSCIA', in *Journal of Asian and African Studies* 52, 1 (February 2017): 82-102

[This paper examines the role of Muslim religious organisations in northern Nigeria as religious interest groups in relation to government decision-making, including their role as 'superior Muslim influence' in the introduction and dissemination of Sharia law in 12 northern states in Nigeria. Two of the most prominent Muslim organisations in Nigeria, the *J'amatu Nasril Islam* (JNI) and Nigerian Supreme Council for Islamic Affairs (NSCIA), are examined in this regard to compare and highlight their lobbying strategies in their attempt to justify claims to representing over 80 million Muslims in Nigeria. This paper suggest that Islam and the support from Muslim organisations were significant influences on government policy-makers involved in the process of adopting Sharia law in the northern states. Overall, this paper concludes that Muslim organisations have superior influence, have significantly marginalised non-Muslims and have focused on Sharia law policy, thus enabling an analysis of the relationship between religion and politics in Nigeria.]

Awuah-Nyamekye, Samuel, 2014, 'Indigenous Ways of Creating Environmental Awareness: A Case Study from Berekum Traditional Area, Ghana', in *Journal for the Study of Religion Nature and Culture* 8, 1 (June 2014): 46-63; PDF at:
https://www.researchgate.net/publication/271743043_Indigenous_Ways_of_Creating_Environmental_Awareness_A_Case_Study_from_Berekum_Traditional_Area_Ghana?focusedCommentId=58bdc0ca82999cd4be0bbea8

[The people of Berekum Traditional Area, Brong Ahafo region, Ghana, use their religio-cultural practices to instil and impart traditional ecological knowledge to their youth. Qualitative methodology research identified the main means by which indigenous ecological knowledge is transmitted to students: proverbs, myths, folktales, and rituals. There is evidence that indigenous methods of imparting ecological knowledge and thereby dealing with environmental problems are facing some challenges that appear to have interfered with their effectiveness. These challenges may be attributed to a change in the people's worldview resulting from cultural contact and modernity. The findings indicate that indigenous ecological knowledge is a potential resource that can complement scientific means of dealing with the region's environmental problems.]

Baderoon, Gabeba, 2014, *Regarding Muslims: From Slavery to Post-Apartheid.* Johannesburg: Wits University Press, 224, pp., ISBN 978 1 8681 4769 1 (hbk), SA-Rand 320,00

[South Africa is infamous for apartheid, but the country's foundation was laid by 176 years of slavery from 1658 to 1834, which formed a crucible of war, genocide and systemic sexual violence that continues to haunt the country today. Enslaved people from East Africa, India and South East Asia, many of whom were Muslim, would eventually constitute the majority of the population of the Cape Colony, the first of the colonial territories that would eventually form South Africa. Drawing on an extensive popular and official archive, *Regarding Muslims* analyses the role of Muslims from South Africa's founding moments to the contemporary period and points to the resonance of these discussions beyond South Africa. It argues that the 350-year archive of images documenting the presence of Muslims in South Africa is central to understanding the formation of concepts of race, sexuality and belonging. In contrast to the themes of extremism and alienation that dominate

Western portrayals of Muslims, *Regarding Muslims* explores an extensive repertoire of picturesque Muslim figures in South African popular culture, which oscillates with more disquieting images that occasionally burst into prominence during moments of crisis. This pattern is illustrated through analyses of etymology, popular culture, visual art, jokes, bodily practices, oral narratives and literature. The book ends with the complex vision of Islam conveyed in the post-apartheid period.]

Baugh, Amanda J., 2015, '"Green is Where it's At!": Cultivating Environmental Concern at an African American Church', in *Journal for the Study of Religion, Nature and Culture* 9, 3: 335-363
[Since the 1990s much 'religion and ecology' scholarship has sought to identify theological, ethical, and scriptural resources that suggest all religions teach their followers to protect the earth. Case studies have focused primarily on success stories that demonstrate how religions can contribute to a more sustainable future, but religion and ecology scholarship has paid inadequate attention to cultural complexities involved with cultivating environmental concern in religious communities. This article aims to address some of those neglected factors. A bible study on food, faith, and the environment held at an African American church in Chicago offers a glimpse into a window for exploring how assumptions about ethnicity and class influence the presumed 'greening' of American religion. I argue that efforts to 'green' American religion have relied not only on religious teachings, but also on latent assumptions about ethnicity and class.]

Behr Brada, Betsey, 2016, 'The Contingency of Humanitarianism: Moral Authority in an African HIV Clinic', in *American Anthropologist* 118, 4: 755-771
[Drawing on research conducted in clinical spaces where Botswana's national HIV treatment program and private US institutions overlapped, I examine the processes by which individuals claimed people, spaces, and practices as humanitarian, the contrasts they drew to make these claims, and the moral positions they attempted to occupy in the process. More than questions of mere terminology, these processes of categorization and contradistinction serve as crucibles for the larger struggles over sovereignty, inequality, and the legacies of co-lonialism that haunt US-driven global health interventions.]

Beliso-De Jesús, Aisha, 2014, 'Santería Copresence and the Making of African Diaspora Bodies', in *Cultural Anthropology* 29, 3: 503–526; http://dx.doi.org/10.14506/ca29.3.04; PDF at:
http://typhoon-production.s3.amazonaws.com/articles/ca293/ca293A04.pdf
[In Santería, priests' bodies are described ritually as being 'made Lucumí' (a term used for enslaved Yoruba in colonial Cuba) through a seating (*asiento*) process, which entails two spiritual 'birthing' (*pariendo*) ceremonies. Priests first wash and sanctify the Orisha, a combination of sacred stones (*otá*) and cowry shells (*dillogún*), and then wash and sanctify the new initiate (*iyawó*/*omó*).]

Bell, Dianna, 2014, 'Understanding a "Broken World": Islam, Ritual, and Climate Change in Mali, West Africa', in *Journal for the Study of Religion, Nature and Culture* 8, 3: 287-306
[In the early twenty-first century, an increasing number of Muslims in the West African state of Mali turned to religious rituals in an effort to stop the desertification of the Sahel and return to the temperate climate of the past. In order to better understand the relationship between Islam and climate change, I draw from ethnographic research to account for the perspectives and religious interpretations that civilians in southwestern Mali had for West Africa's drying climate. In what follows, I show that Muslims in Mali commonly accounted for climate change in terms of social and political conflicts. My research, moreover, documents the ritual practices that Muslims used in their everyday lives to peacefully manage the negative consequences of their increasingly arid environment.]

Blouet, Helen C., 2014, 'Spatial and Material Transformations in Commemoration on St. John, U.S. Virgin Islands', in Ogundiran & Saunders 2014: ??-?? (chapter 15)

Boaz, Danielle, 2014, '"Instruments of Obeah": The Significance of Ritual Objects in the Jamaican Legal System, 1760 to Present', in Ogundiran & Saunders 2014: ??-?? (chapter 8)

Bompani, Barbara, 2014, 'Beyond Disciplinarity: Reflections on the Study of Religion in International De-velopment', in *Religion and Theology* 21, 3-4: 309-344
[The increasing public role of religion in Sub-Saharan Africa and the consequent studies that are emerging on the topic, force us to rethink how to interpret, approach, categorize and understand religion in the public. The pervasiveness of religion, and the impossibility of simply inscribing it within a single discipline pushes us to reconsider our approaches, methodologies and theories. Focusing on the emergence of "Religion and Development" (RaD) as a sub-discipline within the discipline of Development Studies, the article will show how the creation of "focused transdisciplinarity", embedded in critical social science, can be an answer to the need of engaging with the multilayered nature of religion without compromising rigor and while still benefiting from methodologies and theories developed within a defined discipline. The article argues that a "focused

transdisciplinary approach" allows research to navigate complexity and engage with issues while constantly reminding us of the origins of the investigative process in which the study is conducted.]

Bongmba, Elias Kifon, 2014, 'Interdisciplinary and Transdisciplinarity in African Studies', in *Religion and Theology* 22, 3-4: 218-250

[In this essay, I discuss the importance of interdisciplinary approach to African theology and argue that in light of the challenges raised by the health care crisis, theologians, as well as other Africanists need to develop an interdisciplinary approach to the questions they raise and the solutions they propose to those questions.]

Bongmba, Elias Kifon, & Jill Olivier 2014, 'Introduction: The Challenge of Transdisciplinarity in Researching Religion and the Public', in *Religion and Theology* 21, 3-4: 211-217

[The world of study and engagement on religion and public life has become rather colorful and crowded of late, filled with all sorts of disciplinary specialists and actors. Working in this multi- and interdisciplinary space can be engaging or terrifying, given its opportunities and absence of clear boundaries and definitions. The papers in this edition examine the interdisciplinary space between "religion" and "the public" in Africa – with a focus on the intersection of religion, development and public health. The authors argue that achieving genuine dialogue, collaboration or transdisciplinarity in this space is elusive, but worthwhile.]

Bongmba, Elias Kifon, 2015, 'Hermeneutics and the Debate on Homosexuality in Africa', in *Religion and Theology* 21, 1-2: 69-90

[In this essay, I discuss hermeneutical approaches to the debate on homosexuality in the African context. I argue that the hermeneutics of Rudolf Bultmann offers a way of understanding the debate. I start with a general discussion of the response to homosexuality in Africa and follow that with a narration of perspectives from church leaders in Africa and proceed to discuss the work of Bultmann and in the last section apply the hermeneutical insights to point a way forward.]

Bongmba, Elias Kifon, 2015, 'Church and State in Cameroon: The Political Theology of Christian Cardinal Tumi', in *Journal of Asian and African Studies* 51, 3: 283-304

[In this essay, I discuss church state relations in Cameroon through a hermeneutics of the political theology of Christian Cardinal Tumi. I begin with a brief introduction to set the scene and follow it with a discussion of two major works by Cardinal Tumi. In the first book Tumi provides a detailed analysis of his relationship with the political leaders of Cameroon, and in the second book, he articulates his political theology. I conclude by arguing that one way forward for a political theology in Cameroon is to embrace a broad perspective that is not restricted to one's personal faith in Jesus Christ.]

Bongmba, Elias Kifon, 2016, 'Writing African Christianity: Perspectives from the History of the Historiography of African Christianity', in *Religion and Theology* 23, 3-4: 275-312

[In this overview of the historiography of Christianity in Africa a number of desiderata and considerations for future research are reviewed. The first issue considered relates to the practice of historiography. The second issue relates to African identity/-ies and its relationship to global cultural movements. The third desideratum is the pursuit of new disciplinary practices in the study of African Christianity, especially interdisciplinarity as scholarly ethos. Finally, a number of themes that should become foci in historiography of African Christianity are explored, among these are: concentration on local and regional narratives, the gendered character of Christianity in Africa, attention to the material conditions and needs of African religious communities and the various cultural innovations adopted to cope with these conditions, as well as the role of Christian communities in development in Africa and the wider encompassing question of ethics and morality.]

Bridgeman, Valerie, 2015, '"Now You Have Struck a Rock": *Rizpah*, Black Mama Trauma, and the Power of Shaming in the Face of the Powers', in Ross & Amenga-Etego 2015: 107-119

Butticci, Annalisa, 2016, *African Pentecostals in Catholic Europe: The Politics of Presence in the Twenty-First Century*. Cambridge [MA]: Harvard University Press, 208 pp., ISBN 9780674737099 (hbk), $39.95 • £31.95 • €36.00

[Over the past thirty years, Italy—the historic home of Catholicism—has become a significant destination for migrants from Nigeria and Ghana who bring their own form of Christianity, Pentecostalism, shaped by their various cultures and religious worlds. At the heart of Butticci's ethnography is a paradox. Pentecostalism, traditionally one of the most Protestant of Christian faiths, is driven by the same concern as Catholicism: real presence. In Italy, Pentecostals face harsh anti-immigrant sentiment and limited access to economic and social resources. At times, they find safe spaces to worship in Catholic churches, where a fascinating encounter unfolds that is equal parts conflict and communion. When Pentecostals watch Catholics engage with sacramental objects—relics, statues, works of art—they recognize the signs of what they consider the idolatrous religions of their ancestors. Catholics, in turn, view Pentecostal practices as a mix of African religions and

Christian traditions. Yet despite their apparently irreconcilable differences and conflicts, they both share a deeply sensuous and material way to make the divine visible and tangible. In this sense, Pentecostalism appears much closer to Catholicism than to mainstream Protestantism. *African Pentecostals in Catholic Europe* offers an intimate glimpse at what happens when the world's two fastest growing Christian faiths come into contact, share worship space, and use analogous sacramental objects and images. And it explains how their seemingly antithetical practices and beliefs undergird a profound commonality.]

Chimuka, Tarisayi Andrea, 2016, 'Afro-Pentecostalism and Contested Holiness in Southern Africa', in *Studia Historiae Ecclesiaticae* 42, 1: 124-141; PDF at:
http://www.scielo.org.za/pdf/she/v42n1/11.pdf

[The proliferation of charismatic and Pentecostal movements in southern Africa, and indeed the whole continent of Africa, as well as the recurrent competition for recognition and authenticity makes one astounded regarding the direction in which Christianity in Africa is developing. Is this connected to the historic Pentecost recorded in the second chapter of the book of Acts? If it is, why are there acrimony, strife and rivalry among the various members of the Christian body? This paper hypothesises the possibility of a parallel idea of holiness in African traditions which undergirds some of these religious movements and in turn challenges the idea of authenticity in African Christianity. If the various movements are somehow tapping into African traditions for miracle working power, does this suggest that the said traditions are alternative axils of holiness? Would this, by implication suggest that Christianity in Africa can be anchored thereon?]

Chitando, Ezra, & Tapiwa P. Mapuranga 2016, 'Unlikely Allies?: Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) Activists and Church Leaders in Africa', in Chitando & Van Klinken 2016: ??-?? (chapter 11)

Chitando, Ezra, & Adriaan van Klinken (eds.) 2016, *Christianity and Controversies over Homosexuality in Contemporary Africa*. London/New York: Routledge, 212 pp., ISBN 9781472444745 (hbk), £95,00; ISBN 9781315571928 (e-book), £24,49

[Issues of homosexuality are the subject of public and political controversy in many African societies today. Frequently, these controversies receive widespread attention both locally and globally, such as with the Anti-Homosexuality Bill in Uganda. In the international media, these cases tend to be presented as revealing a deeply-rooted homophobia in Africa fuelled by religious and cultural traditions. But so far little energy is expended in understanding these controversies in all their complexity and the critical role religion plays in them. Complementing the companion volume, *Public Religion and the Politics of Homosexuality in Africa*, this book investigates Christian politics and discourses on homosexuality in sub-Saharan Africa. The contributors present case studies from various African countries, from Nigeria to South Africa and from Cameroon to Uganda, focusing on Pentecostal, Catholic and mainline Protestant churches. They critically examine popular Christian theologies that perpetuate homophobia and discrimination, but they also discuss contestations of such discourses and emerging alternative Christian perspectives that contribute to the recognition of sexual diversity, social justice and human rights in contemporary Africa.]

Clark, Mathew, 2016, 'A Case Study in Theological Interaction with the Leadership of the Apostolic Faith Mission of South Africa (AFM) and the Elim Pentecostal Church UK at their Centenaries', in *Journal of the European Pentecostal Theological Association* 36, 1: 17-29

[This article sets out a narrative of the interaction of a seasoned theologian/church leader with the leadership of two national Pentecostal churches at their respective centenaries. Both denominations had changed their leadership models in 2000 and 1999 respectively to a modified approximation of the New Apostolic model. Executive power, pastoral oversight, and even doctrinal delineation were centred on one or a very few central leadership figures. The article offers a short constitutional history of the two denominations, and traces the course of the largely negative response of the new leadership to theologically substantiated analyses and suggestions that the current leadership models be revisited at constitutional level, as their past record and future prospects for the next century were not necessarily propitious.]

Cochrane, James R., 2014, 'Thinking about Complexity: Transdisciplinarity and Research on Religion and Health in Africa', in *Religion and Theology* 21, 3-4: 334-357

[Reflecting on research on 'religion' and 'health' in Africa, one quickly confronts the challenge of what we might call 'the complex real'. Adequately to understand and act upon the complex real requires multiple disciplines and interlocking theoretical constructs that transcend any particular discipline. Here the issue of transdisciplinarity arises and, with it, the relationship between knowledge and ethics. Does this have relevance for African Studies, where the intellectual task of asking "what do we know" is hard to separate from the practical one of asking "what should we do"? Here we pursue that question using Max-Neef's seminal understanding of transdisciplinarity.]

Corman, Crystal, 2016, 'Violence Against Women and Girls in Kenya: Roles of Religion and Response of Faith Actors' , in *Policy Brief*, Berkley Center for Religion, Peace & World Affairs, Georgetown University, 8 pp.; PDF at:

https://s3.amazonaws.com/berkley-center/160829BCWFDDViolenceAgainstWomenGirlsKenyaRolesReligionResponseFaithActorsPolicyBrief.pdf

[Despite significant progress for Kenyan women towards equal rights, widespread gender-based violence, of several sorts, is a serious and persistent problem. This brief focuses on violence against women and girls (VAWG), sexual violence during conflict, female circumcision, early marriage, and transactional sex, and it examines the roles of religion in and engagement of religious actors on these issues. For example, religious beliefs play major roles both in perpetuating female circumcision and efforts to end it, with multiple faith inspired actors working at the community level. Religious leaders and communities, however remain largely silent on VAWG, with the few existing efforts lacking momentum or urgency. Moving the needle to change attitudes and behavior requires a serious critique of unequal gender norms, often shaped and reinforced by religious teachings, that can be matched with concrete actions and dedicated resources.]

Comaroff, Jean, 2012, 'Pentecostalism, Populism and the New Politics of Affect', in Freeman 2012: 41-66

Draper, Jonathan A., 2015, 'African Contextual Hermeneutics: Readers, Reading Communities, and Their Options between Text and Context', in *Religion and Theology* 22, 1-2: 3-22

[The role of the missionaries and their widespread dissemination of the Bible in the process of colonisation of Africa problematized the interpretation of its text, particularly in South Africa, where it was used both to legitimate apartheid and in the struggle for liberation. This paper documents the emergence of the "Tri-polar Model" (Grenholm and Patte, as modified by Draper) in African Contextual Hermeneutics, and problematises it in terms of the hegemonic role of the reader's "ideo-theological orientation" (West). A new way forward is sought through emphasising this role of the reader, but also the possibility of a "willing suspension of disbelief" (Coleridge) in the construction of the "othered self" through "conversation" with the text (Gadamer) and the role of "reading communities" (Fish) in demanding accountability from reader(s).]

Droz, Yvan, 2013, 'Kikuyu Transformation of Death in Kenya: From Hyenas to Tombs', in Jindra & Noret 2013:, Chapter 3

Dujon, Genther, 2013, 'African-Canadian Black Women Leasers: Impacting Change in the Diaspora', in Njoki Wane, Jennifer Jagire & Zahra Murad (eds.) 2013, *Ruptures: Anti-colonial & Anti-racist Feminist Theorizing*. Rotterdam, etc.: Sense Publishers, 23-39; PDF at:

https://www.sensepublishers.com/media/1788-ruptures-anti-colonial-&-antiracist-feminist-theorizing.pdf

[This study is organized into sections as follows: The Literature Review examines the work of various re-searchers, academics, theorists, and educators; while the Historical Context of Black Women explores the lives of Black women from a historical context. Black Women and Resistance looks at the methods that Black women have used to resist over a period of time. This section presents an overarching portrait and historical perspective of Black Women in Canada. Black Women and Community Leadership will bring to light the important role that Black women have played as community leaders. Discussion and Conclusion summarizes the findings, and shows that Black women still face difficulties in trying to negotiate their space and place in society.]

Dijk, Rijk van, 'Pentecostalism and Post-Development: Exploring Religion as a Developmental Ideology in Ghanaian Migrant Communities', in Freeman 2012: 87-108

Ebhomienlen, T.O., & M.O. Idemudia 2014, 'Sacrifice in Yahwism and African Traditional Religion: The Edo Perspective', in *International Journal of Scientific & Engineering Research* 5, 1 (January-2014): 364-382

[A close look at Yahwism and African concept of sacrifice and sacrificial rites will immediately reveal to an observer, some stunning similarities. These similarities re-echo the point that "the soul of religion is one". The African generally express their worship to God through the agencies of the divinities and other spiritual intermediaries. Yahwism however claims a direct worship of God. Both people subscribe copiously to sacrificial rite as means by which it is believed that the Supreme Being can be reached. The preponderance of sacrificial rites as a core in both religion foregrounds our attempt in this paper. As can be inferred, the work adopts evaluative and analytical methods and submits that sacrifice is a core in both religion and that striking similarities exist in both conceptions. The writers discover that these similarities are not well appreciated by adherents of Christian religion which is an offshoot of Yahwism, and command large subscription in Nigeria. This paper concludes with the note that if religions in Nigeria emphasize these commonalities in religious beliefs, this will engender peace and unity which forms the bedrock for ideal national development.]

Ellis, Stephen, 2010, 'Development and Invisible Worlds', in B. Bompani & M. Frahm-Arp (eds.) 2010, *Development and Politics from Below: Exploring Religious Space in the African State.* London: Palgrave-MacMillan, 23-39

Ellis, Stephen, & Gerrie ter Haar 2012, 'Religion and Politics in Africa', in Elias Bongmba (ed.) 2012, *The Wiley-Blackwell Companion to African Religions*. Oxford: Blackwell, 2012), 457-465

Ellis, Stephen, & Gerrie ter Haar 2013, 'Religion and Politics', in Nic Cheeseman *e.a.* (eds.) 2013, *Routledge Handbook of African Politics*. London/New York: Routledge, 121-132

Ellis, Stephen, & Gerrie ter Haar 2013, 'Spirits in Politics: Some Theoretical Reflections', in A. Steinforth and B. Meier (eds), *Spirits in Politics: Uncertainties of Power and Healing in African Societies*. Frankfurt/New York: Campus Verlag, 37-48

Ellis, Stephen, 2014, 'De dreiging van Boko Haram', in *Internationale Spectator* 68, 11 (Nov. 2014): 17-21

Ellis, Stephen, 2014, 'Rethinking the Past", in Toyin Falola (ed.) 2014, *Mandela: Tributes to a Global Icon*. Durham, NC: Carolina Academic Press, 311-312

Ellis, Stephen, 2016, 'Nelson Mandela, the South African Communist Party and the Origins of *Umkhonto we Sizwe*', in *Cold War History* 16, 1 (February 2016): 1-18

Ellis, Stephen, 2016, & Gerrie ter Haar 2016, 'The History of Witchcraft Accusations and Persecutions in Africa", in Wolfgang Behringer, Sönke Lorenz & Dieter R. Bauer (eds.) 2016, *Späte Hexenprozesse: Der Umgang der Aufklärung mit dem Irrationalen*. Gütersloh: Verlag für Regionalgeschichte, 332–345 (= Hexenforschung, Band 14)

Ellis, Stephen, & Gerrie ter Haar 2016, 'Religion and Politics: Taking African Epistemologies Seriously', in Nicholas Cheeseman (ed.) 2016, *African Politics: Major Works* (4 volume set), vol. 3: *Identity Politics, Conflict and Accommodation: Class, Religion and Ethnicity*, London: Routledge, 93-108 (originally published in *Journal of Modern African Studies*, 2007)

Espirito Santo, Diana, 2016, 'Spirits, Spies and Lies in Havana: Unwitting and Paranoid Entanglements between Ethnographer and Field', in *Journal for the Study of Religious Experience* [ISSN: 2057-2301] 2: 87-104; PDF at: http://rerc-journal.tsd.ac.uk/index.php/religiousexp/article/view/12/35

[In this article I argue that caution, suspicion and even paranoia are natural outcomes, as well as processes generative, of the behaviour of knowledge and of knowing in the Cuban religious cosmos, and beyond it. "Knowers", here, may be variably absent, invisible, or immanent in the social plane, which implies necessary, if temporary, vacuums of knowledge and of certainty. I start with an anecdote from my fieldwork in Havana, Cuba, among spirit mediums, of being accused by one of my interlocutors of being a spy for the Cuban government. I then reason that this paranoid "intrusion" into my self-definition was less a case of what went wrong but of what went right. Spirits of the dead are master instigators of both relations and fracturing suspicion between people, and the economy of Afro-Cuban religious knowledge is one with many absences and invisibilities, generating pervasive doubt and spiritual insecurity. In order to come to grips with this distressing accusation I had to reflexively reconstitute my own forms of extreme proximity with practitioners and their *muertos* (spirits), the ontological uncertainties that were implied by this proximity, and the role of non-living entities in the equations of everyday life, including mine.]

Fantini, Emanuele, 2013, 'Transgression and Acquiescence: The Moral Conflict of Pentecostals in their Relationship with the Ethiopian State', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 12, 2: 205-230; PDF at: https://www.academia.edu/5720641/Transgression_and_acquiescence_the_moral_conflict_of_Pentecostals_in_their_relationship_with_the_Ethiopian_State

[This article 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 both elements of transgression and acquiescence towards the current political regime. The intention is to describe the growing *Pente* presence in Ethiopian public spaces, stressing how it follows different and alternative strategies while lacking a coherent political project.]

Fantini, Emanuele, 2016, 'Crafting Ethiopia's Glorious Destiny: Pentecostalism and Economic Transformation under a Developmental State', in *Archives de Sciences Sociales de Religions* 175 (Juillet-Septembre 2016): 67-86; PDF at:

https://www.academia.edu/30183453/Crafting_Ethiopias_Glorious_Destiny._Pentecostalism_and_Economic_Transformation_under_a_Developmental_State

[The expansion of Pentecostalism and the process of economic growth in contemporary Ethiopia suggest revisiting the supposed "elective affinity" that Pentecostalism shares with neoliberal globalisation and the 'spirit of development'. While the expansion of Pentecostalism in Africa has been traditionally associated with neoliberalism and a state in retreat, in Ethiopia Pentecostals are prospering in a context marked by the presence of a state that is strongly developmental. Pentecostals hold a controversial relationship with the strategy of this developmental state and their holistic approach challenges the government secular policy.]

Fennell, Christopher C., 2014, 'Dexterous Creation: Material Manifestations of Instrumental Symbolism in the Americas', in Ogundiran & Saunders 2014: ??-?? (chapter 12)

Flemmen, Anne Britt, & Mulumebet Zenebe 2016, 'Religious *Mahbär* in Ethiopia: Ritual Elements, Dynamics, and Challenges', in *Journal of Religion in Africa* 46, 1: 3-31; PDF at:
http://booksandjournals.brillonline.com/content/journals/10.1163/15700666-12340062?showFullText=pdf

[This article explores the religious association *mahbär*, also called *tsïwwa*, in Ethiopia. Data from lay practitioners as well as priests show that religious *mahbär* has many religious as well as social functions. It is a ritual with long traditions in the Ethiopian Orthodox Täwahedo Church. The authors show that what characterizes *mahbär* as a ritual is its unusual richness, complexity, multifunctionality and flexibility. By placing it within the Ethiopian religious context and the present development, the authors discuss why religious *mahbär* is in decline despite its multiple functions, flexibility, and support from the Ethiopian Orthodox Täwahïdo Church. In difficult economic times one would expect traditional rituals such as *mahbär* to become more important to people, and hence to be strengthened, but this does not seem to be the case here. In the authors' view, three factors are pushing this decline: economic challenges, time constraints, and member recruitment.]

Francis Stone, Emma, 2015, 'Re-enchanting Late Modernity: The Role of Nature in Brazilian Umbanda', in *Journal for the Study of Religion, Nature and Culture* 9, 4: 483-505

[The natural world holds a place of great reverence in Umbanda, an Afro-Brazilian religion. Whether experienced by adherents as plant-based healing or festive celebrations held in the midst of the crashing seashore, the inclusion of the natural world in spiritual practice is visible in diverse aspects of Umbanda, and is significant in the context of late modern life in urban Brazil. Following an ethnographic methodology, I explore two middle-class Umbanda *terreiros* (centres) located in Botafogo, in Rio de Janeiro and in Cotia, Sao Paulo, in order to illuminate how nature is constructed, perceived, and integrated into Umbanda practice and ritual. I argue that Umbanda provides an appealing means of re-enchanting late modernity in Brazil through interaction with nature and the privileging of embodied practices and rituals, and that this is particularly attractive to the middle and upper socioeconomic classes, in part by rehabilitating their perceptions of the natural environment.]

Freeman, Dena, 2012, 'The Pentecostal Ethic and the Spirit of Development', in Freeman 2012: 1-38

Freeman, Dena, 2012, 'Development and the Rural Entrepreneur: Pentecostals, NGOs and the Market in the Gamo Highlands, Ethiopia', in Freeman 2012: 159-180

Freeman, Dena, (ed.) 2012, *Pentecostalism and Development: Churches, NGOs and Social Change in Africa*. Basingstoke: Palgrave Macmillan, 2012. xiii + 235 pp., ISBN 9781 13701 724 6 (hbk), £57.50

[Development was founded on the belief that religion was not important to development processes. The contributors call this assumption into question and explore the practical impacts of religion by looking at the developmental consequences of Pentecostal Christianity in Africa, and by contrasting Pentecostal and secular models of change.]

Frigerio, Alejandro, 2013, 'Umbanda and Batuque in the Southern Cone: Transnationalization as Cross-Border Religious Flow and as Social Field', in Cristina Rocha & Manuel Arturo Vasquez (eds.) 2013, *The Diaspora of Brazilian Religions*. Leiden, etc.: Brill, 163-169

[Afro-Brazilian religions arrived in Argentina in the late 1960s, experienced a rapid growth in the 1980s with the return of democracy to the country. This chapter describes this evolution, analyzing it within a transnational frame of reference. The chapter discusses the growth of Afro-Brazilian religions in the Southern Cone as an example of transnationalization from below, one that is not primarily caused by immigration, since these religions were not taken to Argentina or Uruguay by Brazilian migrants. It shows that how a vast process of expansion of religious beliefs and practices originating in Brazil can take place without a large presence of immigrants nor a deliberate missionary intent and with no economic patronage from abroad. A diachronic view of the transnationalization of Afro-Brazilian religion shows that, it is an ongoing process, generating several multi-directional social fields whose density and intensity ebb and flow over the years.]

Frimpong Manso, Paul, 2013, 'Theological Education of Assemblies of God Ghana', in *Journal of the European Pentecostal Theological Association* 33, 2: 162-175

[This article gives a carefully researched account of ministerial training in Ghana. Assemblies of God, Ghana, now with roughly 2,000 congregations, has made a double transition: first the country itself became independent and then the denomination adapted itself once missionaries relinquished control.]

Gobin, Emma, & G. Morel 2013, 'Ethnography and Religious Anthropology of Cuba: Historical and Bibliographical Landmarks', in *Ateliers d'anthropologie* 38: 1-23; PDF at:
https://www.academia.edu/26251002/Ethnography_and_Religious_Anthropology_of_Cuba_Historical_and_Bibliographical_Landmarks_with_G._Morel_2013_?auto=bookmark&campaign=weekly_digest

Gómez, Pablo F., 2014, 'Transatlantic Meanings: African Rituals and Material Culture from the Early Modern Spanish Caribbean', in Ogundiran & Saunders 2014: ??-?? (chapter 7)

Goucher, Candice, 2014, 'Rituals of Iron in the Black Atlantic World', in Ogundiran & Saunders 2014: ??-?? (chapter 6)

Gundaker, Grey, 2014, 'Ritualized Figuration in Special African-American Yards', in Ogundiran & Saunders 2014: ??-?? (chapter 13)

Haas, Karl J., 2016, *Music, Masculinity, and Tradition: A Musical Ethnography of Dagamba Warriors in Tamale, Ghana*. Boston: Boston University, Graduate School of Arts and Sciences, PHD dissertation; PDF at:
https://www.academia.edu/30591197/MUSIC_MASCULINITY_AND_TRADITION_A_MUSICAL_ETHNOGRAPHY_OF_DAGBAMBA_WARRIORS_IN_TAMALE_GHANA?auto=bookmark&campaign=weekly_digest

[Chronic unemployment and decreased agricultural production over the last two decades have left an increasing number of men throughout Ghana's historically underdeveloped North unable to meet the financial and moral expectations traditionally associated with masculinity. Paralleling the liberalization of Ghana's political economy over this period, this "crisis of masculinity" has resulted in unprecedented transformations in traditional kinship structures, patriarchy, and channels for the transmission of traditional practices in Dagbamba communities. Driven by anxieties over these changes, Dagbamba "tradition" is being promoted as a pre-scription for problems stemming from poverty, environmental degradation, and political conflict, placing music and dance at the center of this discourse. *Music, Masculinity, and Tradition* investigates the mobilization of traditional music as a site for the restoration of masculinity within the Dagbamba community of northern Ghana. This dissertation explores the relationship between performances of traditional music, preservationist discourses, and the construction of masculinity in the first decades of the 21st century. Through analyses of the warriors' ritual performances, including sounds, movements, and dramatized violence, I ask how traditional ideals and contemporary realities of Dagbamba masculinity are constructed, negotiated, and reinforced through performances of traditional music, suggesting links between the "iterative performativity" of the ritual and evolving constructions of gender. This dissertation offers insight into the musical construction of masculinity and the place of "tradition" in the 21st century. It also challenges over-determined notions of power/resistance through a critical evaluation of traditional musical performances as sites for the negotiation of ideas about gender, power, and history in contemporary Africa.]

Hacket, Rosalind I. J., 2016, 'Resonating with *Sensational Movies*', in *Religion* 46, 4: 630-632

[The review extols the merits of Birgit Meyer's groundbreaking study of film and religion in Ghana as a model for future research on lived and public religion in diverse African settings. It also offers a critique of the book's relative inattention to the sound effects of these popular video films, suggesting that there are resonant affinities between aural media, regimes of audibility, and the affective presence of the spiritual 'beyond'.]

Haddad, Beverley, 2013, 'The South African Women's Theological Project: Practices of Solidarity and Degrees of Separation in the Context of the HIV Epidemic', in *Religion and Theology* 20, 1-2: 2–18

[It has previously been argued that the HIV epidemic is the new *kairos* in South Africa. The Circle of African Women Theologians has been at the forefront of theologising this crisis, particularly as it affects women. This article seeks to analyse the HIV work of six South African Circle writers namely, Denise Ackermann, Christina Landman, Madipoane Masenya, Sarojini Nadar, Miranda Pillay and Beverley Haddad. The focus of this analysis revolves around the "degrees of separation and practices of solidarity" inherent in their work. The first part of the article deals with each theologian in turn. It then identifies common threads and differences in their work employing the methodological framework of African women's theology as outlined by Sarojini Nadar and Isabel Phiri. The article concludes with a discussion of the particularities of the South African women's theological project and argues that the work of these six women does not deal sufficiently with "difference" or "solidarity" thus limiting their influence on the political HIV project.]

Halloy, Arnaud, 2016, 'Full Participation and Ethnographic Reflexivity: An Afro-Brazilian Case Study', in *Journal for the Study of Religious Experience* [ISSN: 2057-2301] 2: 7-24; PDF at: http://rerc-journal.tsd.ac.uk/index.php/religiousexp/article/view/16/3; also at: https://www.academia.edu/30622948/Full_Participation_And_Ethnographic_Reflexivity_An_Afro-_Brazilian_Case_Study?auto=download&campaign=weekly_digest

[In this article, I explore the conditions of ethnographic knowledge production, with a focus on 'full participation', i.e. an unrestricted affective and relational commitment on the part of the ethnographer doing fieldwork. The very notion of participation raises some questions as to the objectivity of the ethnographic endeavour, as well as to the nature of the knowledge thus produced. The main goal of this article is to show that this knowledge, under specific conditions, is not only scientifically admissible but also likely to shed a different kind of light on the reality studied ethnographically. As I will argue, this can only be achieved through the development of three forms of ethnographic reflexivity. Finally, I will stress the heuristic and epistemic added value of full participation and conclude with a discussion of the place of intuition in ethnographic work and its consequences for the training of today's and tomorrow's anthropologists. I was brought to reflect on this topic by my personal and scholarly involvement in the *candomblé Nagô* or *Xangô de Recife*, an Afro-Brazilian possession cult that I had the opportunity to study over the last fifteen years.]

Hankela, Elina, 2014, '"We're not liberated yet in South Africa": Liberation Theology and the Concept of Humanity in Inner-City Johannesburg', in *Religion and Theology* 21, 1-2: 173-206

[This article makes a case for employing the concept of humanity as the core category in the struggle(s) for liberation in the context of the Central Methodist Mission (CMM) in inner-city Johannesburg. It does so through engaging with the praxis of the leader of the CMM and, in particular, analysing his theological reflection. The concept of humanity offers a flexible framework for an on-going liberationist ministry in a changing society; it also allows the ministry to retain a liberationist edge while it addresses the complex manifestations of inhumanity in actual communities. Moreover, the case of the CMM shows that the content and method of grassroots liberationist ministry overlap: as much as the concept of humanity defines the content, it also has methodological implications for reading the signs of the times.]

Hannig, Anita, 2015, 'Sick Healers: Chronic Affliction and the Authority of Experience at an Ethiopian Hospital', in *American Anthropologist* 117, 4: 640-651

[At fistula hospitals in Ethiopia, patients who are not cured of their incontinence are hired as 'nurse aides' to perform essential nursing duties in the ward and operating theatre. In contrast to classic anthropological accounts of wounded healers and therapeutic narratives about the virtues of experience-based care, I argue in this article that illness experience can also have a profoundly delegitimizing effect. Rather than attributing these dynamics to the alleged stigma that surrounds obstetric fistula sufferers, I delineate the various challenges to clinical authority that are epitomized by the figure of the sick healer.]

Hansen, William, 2015, 'Boko Haram: Religious Radicalism and Insurrection in Northern Nigeria', in *Journal of Asian and African Studies* published online 7.12.2015: 1-19 [DOI: https://doi.org/10.1177/0021909615615594]

Hansen, William, 2016, 'Poverty and "Economic Deprivation Theory": Street Children, Qurʾanic Schools/*almajirai* and the Dispossessed as a Source of Recruitment for Boko Haram and other Religious, Political and Criminal Groups in Northern Nigeria', in *Perspectives on Terrorism* 10:5 (2016), 83-95

Harries, Jim, 2013, 'African Pentecostalism in Intercultural Linguistic Context', in *Journal of the European Pentecostal Theological Association* 33, 1: 91-104

[Words do not carry meanings. John Locke's notion that people are blank slates is misleading. What is inside people engages actively with inputs from their environment. If African 'slates' are not blank but are different from those of their Western fellows, why are such differences not being catered for in theological education programmes for Pentecostal leaders in Africa? Is the traditional belief by some African ethnicities that God is a force who provides material prosperity being reinforced and perpetuated by contemporary practice of mission? After a consideration of these and other related questions, this author advocates that some western missionaries should minister in Africa using local resources and languages.]

Hasu, Päivi, 2012, 'Prosperity Gospels and Enchanted Worldviews: Two Responses to Socio-economic Transformation in Tanzanian Pentecostal Christianity', in Freeman 2012: 67-86

Haustein, Jörg, & Emmanuele Fantini 2013, 'Introduction: The Ethiopian Pentecostal Movement: History, Identity and Current Socio-Political Dynamics', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 12, 2: 150-161; PDF at:

https://www.academia.edu/5720600/Introduction_The_Ethiopian_Pentecostal_Movement_History_Identity_and_Current_Socio-Political_Dynamics

[The expansion of the Pentecostal movement represents one of the most relevant religious and social phenomena in contemporary Ethiopia. In a country traditionally associated with Orthodox Christianity and with a historically rooted presence of Islam, official statistics about the religious affiliation of the population are increasingly marked by the rise of Protestantism. While estimated to account for less than 1 per cent of the population in the early 1960s, Protestants were recorded at 5.5 per cent by the 1984 Census and 10.2 per cent by the 1994 Census [rising to] almost 21 per cent [in 2011]. Consequently, Ethiopia is one of the African states with the highest numbers of Evangelicals and Pentecostals in absolute terms.]

Hawes-Dawson, Jennifer, Kathryn P. Derose, Frances M. Aunon, Blanca X. Dominguez, Alexandria Felton, Michael A. Mata, Clyde W. Oden, & Sandra Paffen 2016, ʻAchieving Broad Participation in Congregational Health Surveys at African American and Latino Churchesʼ, in *Field Methods* 29, 1: 80-94; PDF at: http://journals.sagepub.com/doi/pdf/10.1177/1525822X16648588

[Congregation-based health program evaluations often rely on surveys, but little documentation is available regarding specific methods and challenges. Here we describe methods used to achieve acceptable response rates (73–79%) in a survey of HIV-related attitudes and behaviors in two African American and three Latino churches in high HIV-prevalence communities in Los Angeles County.]

Hermann, Adrian, 2016, ʻStudying Religion, Audiovisual Media, and the Production of the "Religious Real": Introducing a Review Symposium on Birgit Meyer's *Sensational Movies* (2015)ʼ, in *Religion* 46, 4: 611-629

[This article introduces a review symposium on Birgit Meyer's book *Sensational Movies: Video, Vision, and Christianity in Ghana* (Oakland: University of California Press, 2015). It summarizes the structure and argument of the book, presents the six contributions to the review symposium as well as Meyer's response, and in closing relates the religious use of audiovisual media to theoretical debates on documentary film in order to reflect on the production of what could be called the 'religious real'.]

Herzog, Lauren, 2016, ʻThe Religious Landscape of Senegal: An Overviewʼ, in *Policy Brief*, Berkley Center for Religion, Peace & World Affairs, Georgetown University, 8 pp.; PDF at:
https://s3.amazonaws.com/berkley-center/160520BCWFDDReligiousLandscapeSenegalOverviewPolicyBrief.pdf

[Religious communities and institutions have wide influence in Senegal, playing complex and dynamic roles in many sectors, notably education, agricultural production, and family health. There are, however, significant gaps in the recent dialogue and research about how religious communities shape the contemporary national development agenda. This publication is part of the *Religion and Development: Country-Level Mapping* project conducted jointly by WFDD and the Berkley Center, which aims to explore religious dynamics and the development activities of faith-inspired actors. The brief draws from the report *Faith and Development in Focus: Senegal* to provide an overview of Senegal's religious communities, with a focus on the influence of religion in daily life, as well as the changing religious landscape. It highlights the contributions of faith-inspired development in various sectors.]

Hickel, Jason, 2014, ʻXenophobia' in South Africa: Order, Chaos, and the Moral Economy of Witchcraftʼ, in *Cultural Anthropology* 29, 1: 103–127; http://dx.doi.org/10.14506/ca29.1.07; PDF at: http://typhoon-production.s3.amazonaws.com/articles/ca291/ca291A07.pdf

[Focusing on the specific ethnographic context of Durban, I argue that xenophobic violence is a reaction to neoliberalism, but only inasmuch as economic decline is experienced according to a particular cultural idiom; namely, as a crisis of social reproduction. In other words, the relationship between neoliberalism and xenophobic violence is not deterministic in the materialist sense. Building on this point, I argue that, while there are many causes of xenophobia in South Africa, we can only fully understand the phenomenon by grappling with people's particular representations of otherness. In the Durban case, this means exploring the ways that people's perceptions of foreigners are often—although certainly not always—informed by popular ideas about witchcraft; ideas which provide the blueprint for a moral economy that rejects the forms of economic behavior that characterize neoliberalism in South Africa, with which immigrants have become symbolically associated.]

Higazi, Adam, 2013, ʻLes origines et la transformation de l'insurrection de Boko Haram dans le Nord du Nigeriaʼ, in *Politique Africaine* no. 130 (2013): 137-164

Hutchinson, Sikivu, 2017, ʻBlack Infidels: Secular Humanism, Atheism and African American Social Thoughtʼ, in Phil Zuckerman & John Shook (eds.) 2017, *The Oxford Handbook of Secularity*. Oxford, etc.: Oxford University Press, 450-461

Igboin, Benson O., 2016, 'Traditional Leadership and Corruption in Pre-Colonial Africa: How the Past Affects the Present', in *Studia Historiae Ecclesiaticae* 42, 3?: ??-??;

[During the International Interdisciplinary Conference on 'Politics, Probity, Poverty, and Prayer: African Spiritualities, Economic and Socio-Political Transformation' (organised by the University of Edinburgh, University of Ghana, and Trinity College, Ghana, and held at the Centre for African Wetlands, University of Ghana, Legon, from 21-23 October 2013), Afe Adogame, the convener, challenged the conferees to look back into the past, which most people felt should be interrogated further in an attempt to locate the source of corruption in contemporary African nations. There are two popular schools of thought about corruption in pre-colonial Africa: the Afrocentric view, and that of decolonisation. The latter argues that there were corrupt practices broadly defined in pre-colonial Africa, since corruption is a universal concept. It further argues that many traditional African leaders were and are still corrupt, independent of colonial influence. Therefore, they could not be insulated from corruption. The Afrocentric school argues that pre-colonial African leaders were responsible and responsive to their subjects and avoided corruption as much as possible. It maintains that traditional African leaders in the pre-colonial period could hardly be said to be corrupt, because of the communal spirit that guided their operation. This paper critically examines both views and posits that corrupt practices as a human rights violation were present in pre-colonial Africa and still resonate in post-colonial Africa.]

Inge, Annabel, 2016, *The Making of a Salafi Muslim Woman: Paths to Conversion*. Oxford, etc.: Oxford University Press, 320 pp., ISBN: 9780190611675 (hbk), £22.99, $35

[This book studies how Salafism took root in the United Kingdom— in this case, among a predominantly black convert community, mostly Somali and Afro-Caribbean. It is based on nearly two and a half years of ethnographic fieldwork in London. It examines why Salafism is attracting so many young Somalis, Afro-Caribbean converts and others, and how these women negotiate strict religious interpretations with everyday life in Britain. The spread of Salafism—often referred to as Wahhabism—in the West has intrigued and alarmed observers since the attacks of 9/11. Many see it as a fundamentalist interpretation of Islam that condones the subjugation of women and fuels Jihadist extremism. Yet in Britain, growing numbers of educated women— often converts or from less conservative Muslim backgrounds—are actively choosing to embrace Salafism's literalist beliefs and strict regulations, including heavy veiling, wifely obedience and seclusion from non-related men.]

Inge, Annabel, 2016, 'Introduction' (chapter 1 of *The Making of a Salafi Muslim Woman: Paths to Conversion*), 23 pp, PDF at: https://www.academia.edu/28092406/Introduction_-_The_Making_of_a_Salafi_Muslim_Woman_Paths_to_Conversion_OUP_Oct_2016

Insoll, Timothy, & Benjamin W. Kankpeyeng 2014, 'Reconstructing the Archaeology of Movement in Northern Ghana: Insights into Past Ritual Posture and Performance', in Ogundiran & Saunders 2014: ??-?? (chapter 2)

Issaka, Fulera, 2012, *Negotiating Marriage and Divorce in Accra: Muslim Women's Experiences;* A Thesis Submitted in Partial Fulfilment of the Award of MA in Social Science, Department of Religious Studies, Faculty of Humanities, University of Cape Town, South Africa; 74 pp.; PDF at: https://open.uct.ac.za/bitstream/handle/11427/12058/thesis_hum_2012_issaka_f.pdf;sequence=1

Jagire, Jennifer, 2013, 'Indigenous African Knowledges and African Feminism: Resisting Eurocentric Ways of Knowing', in Njoki Wane, Jennifer Jagire & Zahra Murad (eds.) 2013, *Ruptures: Anti-colonial & Anti-racist Feminist Theorizing*. Rotterdam, etc.: Sense Publishers, 77-90

Janson, Marloes, & A. Aknleye 2015, 'The Spiritual Highway: Religious World Making in Megacity Lagos (Nigeria), in *Material Religion: The Journal of Objects, Art and Belief* 11, 4: 550-562

Janson, Marloes, 2016, 'Unity through Diversity: A Case Study of Chrislam in Lagos', in *Africa* 86, 4: 646-672

[This article presents an ethnographic case study of Chrislam, a series of religious movements that fuse Christian and Muslim beliefs and practices, in its socio-cultural and political-economic setting in Nigeria's former capital Lagos. In contrast to conventional approaches that study religious movements in Africa as syncretic forms of 'African Christianity' or 'African Islam', I suggest that 'syncretism' is a misleading term to describe Chrislam. In fact, Chrislam provides a rationale for scrutinizing the very concept of syncretism and offers an alternative analytical case for understanding its mode of religious pluralism. To account for the religious plurality in Chrislam, I employ assemblage theory because it proposes novel ways of looking at Chrislam's religious mix that are in line with the way in which its worshippers perceive their religiosity. The underlying idea in Chrislam's assemblage of Christianity and Islam is that to be a Christian or Muslim alone is not enough to guarantee success in this world and the hereafter; therefore, Chrislam worshippers participate in Christian as well as Muslim practices, appropriating the perceived powers of both.]

Janson, Marloes, & Birgit Meyer 2016, 'Introduction: Towards a Framework for the Study of Christian-Muslim Encounters in Africa', in *Africa* 46, 4: 615-619; PDF at:
https://www.researchgate.net/publication/309437522_INTRODUCTION_TOWARDS_A_FRAMEWORK_for_the_STUDY_of_CHRISTIAN-MUSLIM_ENCOUNTERS_in_AFRICA

{In research on religion in Africa, the study of both Christianity and Islam is thriving. Alas, these fields exist more or less independently from each other. Scholars with expertise regarding either Christianity or Islam barely engage in conversations with each other. And yet, the long history of encounters between Muslims and Christians – involving a complex dynamic of becoming similar and asserting difference, of approach and detachment – calls for an encompassing conceptual framework that is devoted to drawing out similarities, differences and entanglements. It is the central aim of this special section of Africa to explore the possibilities and impossibilities of a comparative study of Christianity and Islam. Such a comparative approach requires that we study Christians and Muslims within one analytical frame. While there is a growing consensus to move beyond the bifurcation of the study of religion in Africa, scholars are just beginning to develop and debate productive analytical perspectives that enable a better understanding of the ways in which Christians and Muslims engage with each other in various configurations and modalities.]

Jeater, Diana, 2016, 'Masculinity, Marriage and the Bible: New Pentecostalist Masculinities in Zimbabwe', in Andrea Cornwall, Frank G. Karioris & Nancy Lindisfarne (eds.) 2016, *Masculinities under Neoliberalism*. Chicago: University of Chicago Press, 165-182; PDF at:
https://www.academia.edu/30506277/Masculinity_Marriage_and_the_Bible_New_Pentecostalist_Masculinities_in_Zimbabwe?auto=bookmark&campaign=weekly_digest

[This chapter takes a new look at what is happening to ideas of masculinity within Pentecostal prosperity churches in Zimbabwe. I want to see what light they throw on the current political, religious and economic conjuncture, and the ways in which the present conjuncture is gendered, and situated within a matrix of violence that is both local and global. As Stuart Hall put it, around about the time the original *Dislocating Masculinities* was published, 'These moments…have their historical specificity; and although they always exhibit similarities and continuities with the other moments in which we pose a question like this, they are never the same moment. And the combination of what is similar and what is different defines not only the specificity of the moment but the specificity of the question'. (1993: 104). I hope to show how the current moment draws on the past, but how much has changed over the past twenty years in the world of Pentecostal masculinities in Zimbabwe.]

Jefferson-Tatum, Elana, 2015, 'The Violence of Translation: An Indigenous World-Sense and the Western "Prostitution" of Dahomean Bodies', in *Journal of Africana Religions* 3, 3: 279-324; PDF at:
https://www.academia.edu/15171907/The_Violence_of_Translation_An_Indigenous_World-Sense_and_the_Western_Prostitution_of_Dahomean_Bodies

[The study of African religious cultures has long been hindered by inadequate "translational resources," to use Robin Horton's phrase, that privilege Western and Christian normative social standards over local ideologies. Biased Western translational practices not only reflect the problems inherent to interpreting the Other but also do discursive violence to African embodied experiences. Tracing this violence of translation through a case-study analysis of Edna Bay's *Wives of the Leopard* (1998), this article interrogates Bay's assertion that 'prosti-tution' was an institutionalized practice in the pre-colonial Dahomean kingdom. Through an analysis of primary documents, linguistic studies, and secondary historical and theoretical sources, this study finds that Euro-Western gender assumptions may conceal the inner workings of African social institutions and that European travelers' musings about African 'whores' are inadequate evidence of 'prostitution'. Devising an alternative interpretation of the Dahomean royal social institution, this article instead suggests the operation of an indige-nous matrimony system.]

Jethro, Duane, 2016, 'Imagining Tradition: Heritage, Culture and Religion in Contemporary Ghanaian Cinema Culture', in *Religion* 46, 4: 662-668

[This article is a response to Birgit Meyer's chapter 'Mediating Traditional Culture' from her book *Sensational Movies: Video, Vision, and Christianity in Ghana*. It reflects on her argument about heritage as a dominant discourse in debates about religion and culture in the Ghanaian video film industry, raises questions about the dynamics of this politics of representation, and outlines the significance of her approach for theorising heritage. It draws on a series of observations about sites of culture and heritage in contemporary Ghana to frame a discussion about dominant themes that emerge in Meyer's chapter, namely, chiefs and chiefly authority, the genre of the 'epic', and audience perceptions of mediations of tradition and culture. It concludes by pointing out the usefulness and value that a focus on imaginaries, media, and mediation brings to the study of heritage.]

Jindra, Michael, 2013, 'The Rise of Death Celebrations in the Cameroon Grassfields', in Jindra & Noret 2013: Chapter 5

Jindra, Michael, & Joël Noret (eds.) 2013, *Funerals in Africa: Explorations of a Social Phenomenon.* New York/Oxford: Berghahn, 244 pp., ISBN 978-1-78238-128-0 $29.95/£21.00 (pbk)
[Across Africa, funerals and events remembering the dead have become larger and even more numerous over the years. Whereas in the West death is normally a private and family affair, in Africa funerals are often the central life cycle event, unparalleled in cost and importance, for which families harness vast amounts of resources to host lavish events for multitudes of people with ramifications well beyond the event. Though officials may try to regulate them, the popularity of these events often makes such efforts fruitless, and the elites themselves spend tremendously on funerals. This volume brings together scholars who have conducted research on funerary events across sub-Saharan Africa. The contributions offer an in-depth understanding of the broad changes and underlying causes in African societies over the years, such as changes in religious beliefs, social structure, urbanization, and technological changes and health.]

Jindra, Michael, & Joël Noret 2013, 'Funerals in Africa: An Introduction', in Jindra & Noret 2013: ??-??

Jindra, Michael, & Joël Noret 2013, 'African Funerals and Sociocultural Change: A Review of Momentous Transformations across a Continent', in Jindra & Noret 2013: chapter 1

Jones, Alexander & Melanie C. Liz, 2015, 'When Caged Bodies Testify: African and African-descended Women's Memoirs as Sacred Texts', in Ross & Amenga-Etego 2015: 51-68

Jones, Ben, 2012, 'Pentecostalism, Development NGOs and Meaning in Eastern Uganda', in Freeman 2012: 181-202

Kaarsholm, Preben, 2015, 'Islam, Secularist Government, and State–Civil Society Interaction in Mozambique and South Africa since 1994', in *Journal of Eastern African Studies* 9, 3: 468-487
[This article explores state–civil society interactions in Mozambique and South Africa with a focus on Islamic groupings, and places the two countries within an Indian Ocean coastal continuum of links to East Africa, India, and the Arab world. Contrasting the histories of dominant-party rule since the transitions in 1994 to multiparty-ism in Mozambique and to democracy in South Africa, the article discusses the development of Islamic organisations including both transnational Sufi orders and modernist reform movements as important components in local civil societies. The article contrasts the spaces for accommodation of Islamic groups that have been created in South Africa with the more radical secularism that has been in place in post-Independence Mozambique. Finally, the article discusses the effects of this contrast on possibilities for stability and democratic consolidation in the context of the 2014 elections in South Africa and Mozambique.]

Kamwendo, Gregory, & Tebogo Seretse 2015, 'Linguistic and Religious Diversity and Inclusivity in the Botswana School Curriculum', in *Journal of Asian and African Studies* 50, 5 533-541
[Botswana, an African country, is characterized by linguistic and religious diversity. To this end, the paper assesses the extent to which the school curriculum accommodates and reflects the country's linguistic and religious diversity. The paper argues that whilst Botswana's Vision 2016 calls on the education system to accommodate linguistic diversity, the curriculum does not do so. Through the pursuit of a linguistic assimilation policy, the education system promotes and recognizes only one local language (Setswana), leaving other local languages out of the curriculum. In contrast, the curriculum houses a multi-faith religious education. This brand of religious education is an attempt to accommodate the religious diversity that exists in Botswana. Previously, schools had a mono-faith religious education syllabus. The multi-faith syllabus is considered to be a meaningful way of enabling learners to appreciate religious diversity.]

Kaunda, Chammah J., 2016, '"Rituals of Resistance, Weapons of the Weak": Toward an African Pentecostal Transformative Holy Communion Missiology'. in *Theologia Viatorum* 40, 2: 84- 101; PDF at:
https://www.academia.edu/30869348/RITUALS_OF_RESISTANCE_WEAPONS_OF_THE_WEAK_TOWARD_AN_AFRICAN_PENTECOSTAL_TRANSFORMATIVE_HOLY_COMMUNION_MISSIOLOGY?auto=bookmark&campaign=weekly_digest
[This article defines symbolic inversion as transgressive behaviour which most traditional Zambian societies re-enacted in the ritual context as a dynamic cultural form. It argues for critical reclamation and reconstitution of symbolic resistance dimension of Ndembu ritual (people of Northwest Zambia) to construct transformative Holy Communion missiology within Pentecostal Assemblies of God in Zambia (PAOG-Z). The symbolic resistance of Ndembu ritual seems to have potential to give fresh perspective on how Holy Communion could function as *mundus inversus* (world-upside-down) - a way of resisting negative prevailing social order. Finally some contours for Holy Communion Missiology are suggested on methodological and practical level to help the community of faith refocus its Holy Communion performances to resisting anti-life and death-dealing forces.]

Kaur, Min, 2013, 'Lumbah Rasta (A Long Journey): From Spirit Injury to Spirit Repair', in Njoki Wane, Jennifer Jagire & Zahra Murad (eds.) 2013, *Ruptures: Anti-colonial & Anti-racist Feminist Theorizing*. Rotterdam, etc.: Sense Publishers, 211-224

Kenny, Jeffrey T., & Ebrahim Moosa (eds.), *Islam in the Modern World*. London/New York: Routledge, xvii + 460 pp., ISBN 978-0-415-78086-5 (pbk), €37
[This comprehensive introduction provides broad overviews of the developments, events, people and movements that have defined Islam in the three majority-Muslim regions, traces the connections between traditional Islamic institutions and concerns, and their modern manifestations and transformations, how medieval ideas, policies and practices are refashioned to address modern circumstances, and investigates new themes and trends that are shaping the modern Muslim experience such as gender, fundamentalism, the media and secularisation. It also offers case studies of Muslims and Islam in dynamic interaction with different societies.]

Kgatle, Mookgo Solomon, 2016, 'Sociological and Theological Factors that Caused Schisms in the Apostolic Faith Mission of South Africa', in *Studia Historiae Ecclesiasticae* 42, 1: 15 pp., PDF at:
http://www.scielo.org.za/pdf/she/v42n1/04.pdf
[The Apostolic Faith Mission (AFM) of South Africa has experienced schisms from the year 1910 to 1958. The schisms were caused by sociological and theological factors. These are schisms by the Zionist churches (Zion Apostolic Church, Christian Catholic Apostolic Holy Spirit Church in Zion, Zion Apostolic Faith Mission); Latter Rain; Saint John Apostolic Faith Mission and Protestant Pentecostal Church. The sociological factors that led to the schisms by the Zionist churches and the Protestant Pentecostal Church are identified as racial segregation and involvement in politics respectively. The theological factors that caused these schisms by Latter Rain and Saint John Apostolic Faith Mission are manifestations of the Holy Spirit and divine healing respectively. After comparison of the factors, it is concluded that racial segregation is the main factor that caused schisms in the AFM.]

Klinken, Adriaan van, 2016, 'A Kenyan Queer Prophet: Binyavanga Wainaina's Public Contestation of Pentecostalism and Homophobia', in Chitando & Van Klinken 2016: ??-?? (chapter 4)

Klinken, Adriaan van, & Ezra Chitando, 2015, 'Introduction: Christianity and the Politics of Homosexuality in Africa', in Chitando & Van Klinken 2016: ??-??

Knauss, Stephanie, 2016, 'Imagination and the Crossing of Boundaries: Some Theological Reflections', in *Religion* 46, 4: 654-661
[In this response to Birgit Meyer's book *Sensational Movies*, the author will focus on the theological possibilities of her study, in particular with regard to two aspects: the role of the imagination and the imaginary; and the ways in which the boundaries that separate the visible and invisible, the spiritual, and everyday life are blurred in the video films so that the two spheres can touch each other. In addition, for both of these aspects, the author sees a strong potential to further elaborate their embodied dimension in a fruitful contribution to media studies, anthropology, religious studies, and theology.]

Knight, NaShieka, 2015, 'Say My Name: Failure to Name, Misnaming, and Renaming as Acts of Violence against Africana Women', in Ross & Amenga-Etego 2015: 167-196

Lamont, Mark, 2013, 'Decomposing Pollution?: Corpses, Burials, and Affliction among the Meru of Central Kenya', in Jindra & Noret 2013: Chapter 4

Landry, Timothy R., 2016, 'Incarnating Spirits, Composing Shrines, and Cooking Divine Power in Vodún', in *Material Religion: The Journal of Objects, Art and Belief* 12, 1: 50-73
[In this article I consider the ways in which shrine building, adornment, and the resulting experience of secrecy that emanates from shrines supports the building of new transnational networks and diasporas that are beginning to encourage a conceptual expansion of the African-Atlantic world. To achieve this I focus on how strategic choices in ritual flexibility and experimentation in shrine-building work to support the transnationalization of religions such as Vodún as they move from space to space, and how the religion's material culture and repertoire re-localize as social and national spaces shift. In so doing, I argue that processes of secrecy, which in Vodún are typically tethered to religious objects such as shrines, encourage – instead of restrict – the global expansion of West African religions.]

Lange, Rudi Wynand de, 2015, 'Encounters with Panaceas: Reading Flyers and Posters on "Traditional" Healing: A Reply to Kadenge and Ndlovu (2012)', in *Journal of Contemporary African Studies* 33, 4: 530-539
[Kadenge & Ndlovu [2012, 'Encounters with Panaceas: Reading Flyers and Posters on "Traditional" Healing in and around Johannesburg's Central Business District' in *Journal of Contemporary African Studies* 30, 3: 461–482] evaluated flyers and posters that advertise traditional and alternative healing methods which they regard as viable alternatives to biomedicine that may well transmit potent knowledge and facilitate new ways of thinking.

They furthermore view these flyers and posters as a demonstration of the advertisers' 'adaptability' and 'sensitivity' towards their customers (480–481). This article is a rebuttal of the aforementioned position towards, and judgement of these advertisers. Reading these flyers and posters from a misleading advertising and Kantian perspective reveals not a demonstration of adaptability, but rather dishonesty and exploitation; rather than transmitting ancient knowledge, they reinforce superstition and fear. These advertisements, often misleadingly clad as African, do not facilitate new ways of thinking, but merely facilitate deception]

Langewiesche, Katrin, 2013, 'Funerals and Religious Pluralism in Burkina Faso', in Jindra & Noret 2013: Chapter 6

Larkin, Brian, 2016, 'Entangled Religions: Response to J. D. Y. Peel', in *Africa* 86, 4: 633-639

[The tendency for studies of Christian movements to be written as if Muslims did not exist in the same polity and vice versa (needs to be critically interrogated). ... In many parts of Africa (certainly Nigeria), Christians (mainline, African Independent, Born-Again), Muslims (Sufi, Salafi, orthodox) and traditional religious practitioners all participate in a common space – one that is in constant dialogue with secular forms of Nigerian life. The emphasis on difference makes it difficult to analyse this more thickly constituted religious and secular environment and to understand quotidian entanglements of everyday encounter. Movements evolve similar responses to shared conditions, even if the origins of those practices are largely independent of each other. There is (also) much explicit borrowing of organizational forms, mission techniques, media practices, discursive norms, style of prayer, and the entire range of formal devices that emerge from one religious or secular context and migrate into another. Even in moments of difference and antagonism, religions are mutually engaged. Lastly, religious and secular practices evolve in relation to each other and to the secular world, as well as to their own traditions]

LaRoche, Cheryl J., 2014, '"As Above, So Below": Ritual and Commemoration in African-American Archaeological Contexts in the Northern United States', in Ogundiran & Saunders 2014: ??-?? (chapter 16)

Lauterbach, Karen, 2013, 'Making Sense of Religious Experience and the "Problem of Belief" in Fieldwork', in *Swedish Missiological Themes* 101, 3-4 (2013): 267-280; PDF at:
https://www.academia.edu/6525527/Making_Sense_of_Religious_Experience_and_the_Problem_of_Belief_when_doing_fieldwork

[The article discusses the analytical implications of how we understand and approach religious experience and how this is related to what we do when doing fieldwork. The article argues that rather than seeing religious experience (belief) as an inner state and as a question of being a believer/non-believer (either/or), religious experience can takedifferent expressions and forms. [..] In this article I will briefly give an account of how religious belief and 'the problem of belief' has been approached in the anthropological literature on religion and particularly in Christianity. Second, I will provide descriptions of three different fieldwork experiences (Burkina Faso, Ghana and Uganda). Third, I will discuss these experiences in relation to my ideas around belief as degrees of belief, and the importance of being open to the category of belief.]

Lauterbach, Karen, 2014, ʿSpiritual Gifts and Relations of Exchange among Congolese in Kampala, Ugandaʿ, in Tomas Dronen Sundnes (ed.), 2014, *Religion and Development: Nordic Perspectives on Involvement in Africa.* New York, etc.: Peter Lang, 75-86; PDF at:
https://www.academia.edu/7882536/Spiritual_Gifts_and_Relations_of_Exchange_among_Congolese_in_Kampala_Uganda

[This chapter draws attention to the ways in which spirituality becomes part of relations of exchange. It explores the ways in which these mechanisms of exchange take place and unfold among Congolese refugees in small Pentecostal churches in Kampala, Uganda. The chapter deals with the role of religion and spirituality in contexts of displacement and analyses spirituality (spiritual gifts) as an asset that can be exchanged for material goods, money and recognition. The spiritual realm takes on a specific meaning in contexts of displacement, where people seek ways of making a life in conditions of uncertainty and lack economic opportunities. Most often, religion and faith have been seen as providing hope and healing for people who have suffered distress and violence in relation to experiences of displacement. Religious institutions also offer a setting for achieving material support. This chapter argues that this materiality has to be understood as being strongly linked to the spiritual realm, which is exemplified by the revelation of spiritual gifts.]

Lauterbach, Karen, 2014, ʿReligion and Displacement in Africa: Compassion and Sacrifice in Congolese Churches in Kampala, Uganda', in *Religion and Theology* 21, 3-4: 290-308; PDF at:
https://www.academia.edu/9049650/Religion_and_Displacement_in_Africa_Compassion_and_Sacrifice_in_Congolese_Churches_in_Kampala_Uganda

[This article is about the role of religion in contexts of displacement. The article looks at the role churches and church leaders play in the lives of refugees and more particularly the assistance that these actors provide. The

analytical approach is to take into consideration both religious ideas and experiences as well as the everyday practices of people and the socio-economic structures within which they live. The empirical focus is on Congolese Christian congregations in Kampala, Uganda that for the most are founded and attended by refugees. I analyse the forms of assistance that are provided to refugees, how this is conceptualised as well as the practices in a perspective that includes the intersection between religious ideas (compassion and sacrifice) and ideas around social relationships, gift-giving and reciprocity.]

Lauterbach, Karen, 2016, 'Religious Entrepreneurs in Ghana', in Ute Röschenthaler & Dorothea Schulz (eds.) 2016, *Cultural Entrepreneurship in Africa*. London: Routledge, 19-36; PDF at: https://www.academia.edu/19682678/Religious_Entrepreneurs_in_Ghana
[This chapter is concerned with the relationship between entrepreneurship and religion. It examines the making of Pentecostal churches and pastoral careers as a form of entrepreneurship and discusses what the religious dimension adds to our understanding of how entrepreneurship unfolds in Africa today. The chapter analyses in particular how striving for and attaining social and economic aspirations can be fulfilled through a pastoral career in Pentecostal churches in Ghana. What is remarkable is that young men and women are able to 'become someone' in society, achieve status and accumulate wealth through the making of pastoral careers in a general context where the possibilities for social rise are constrained.]

Lauterbach, Karen, 2017, *Christianity, Wealth, and Spiritual Power in Ghana*. London, etc.: Palgrave Macmillan, XVII + 221 pp., ISBN 978-3-319-33493-6 (hbk), 96,29; ISBN 978-3-319-33494-3 (e-book), 79,99
[This book centers around mid-level charismatic pastors in Ghana. It analyzes pastorship as a pathway to becoming small "big men" and achieving status, wealth, and power in the country. The volume investigates both the social processes of becoming a pastor and the spiritual dimensions of how power and wealth are conceptualized, achieved, and legitimized in the particular context of Asante in Ghana. Lauterbach integrates her analysis of charismatic Christianity with a historically informed examination of social mobility: how people in subordinate positions seek to join up with power. She explores how the ideas and experiences surrounding the achievement of wealth and performance of power are shaped and re-shaped. In this way, the book historicizes current expressions of charismatic Christianity in Ghana while also bringing the role of religion and belief to bear on our understanding of wealth and power as they function more broadly in African societies.]

Leone, Mark P., Jocelyn E. Knauf & Amanda Tang 2014, 'Ritual Bundle in Colonial Annapolis', in Ogundiran & Saunders 2014: ??-?/ (chapter 11)

Lyonga, Frida, 2016, 'The Homophobic Trinity: Pentecostal End-time, Prosperity and Healing Gospels as Contributors to Homophobia in Cameroon', in Chitando & Van Klinken 2016: ??-?? (chapter 3)

Malara, Diego Maria, & Tom Boylston 2017, 'Vertical Love: Forms of Submission and Top-Down Power in Orthodox Ethiopia', in *Social Analysis: The International Journal of Social and Cultural Practice* 61, 4: 40-57
[The classical sociological literature on Amhara hierarchy describes a society based on open relations of domination and an obsession with top-down power. This article asks how these accounts can be reconciled with the strong ethics of love and care that ground daily life in Amhara. We argue that love and care, like power, are understood in broadly asymmetrical terms rather than as egalitarian forms of relationship. As such, they play into wider discourses of hierarchy, but also serve to blur the distinction between legitimate authority and illegitimate power.]

Marshall, Katherine, & Spencer Crawford 2016, 'Faith and Tuberculosis: Experience and Opportunity in Nigeria', in *Policy Brief*, Berkley Center for Religion, Peace & World Affairs, Georgetown University, 4 pp.; PDF at: https://s3.amazonaws.com/berkley-center/160521BCWFDDFaithTuberculosisExperienceOpportunityNigeriaPolicyBrief.pdf
[Engaging faith actors systematically in Nigeria's national tuberculosis (TB) programs is feasible and deserves high priority. Community outreach should be the main focus, particularly to reach vulnerable populations and build sustainable networks that deliver well-integrated health solutions. Faith communities can play positive roles in addressing stigma and supporting individuals and families. An interreligious approach can offer additional advantages. Interreligious groups currently support malaria and HIV and AIDS programs, thus extending such efforts to TB makes eminent sense. Inter-religious approaches that address common challenges and enhance collaboration can also strengthen social cohesion.]

Marshall, Katherine, & Wilma Z. Mui 2016, 'A Society's Responsibility: Ethics, Religion, and Children at Risk in Kenya, Senegal, and Cambodia', in *Policy Brief*, Berkley Center for Religion, Peace & World Affairs, Georgetown University, 8 pp.; PDF at: https://s3.amazonaws.com/berkley-center/160922BCWFDDSocietysResponsibilityEthicsReligionChildrenRiskKenyaSenegalCambodia.pdf

[Religious actors often play major roles both in caring for these children, with various approaches to the contemporary challenges of protecting and caring for the society's most vulnerable children. Kenya, Senegal, and Cambodia have each faced a crisis that has accentuated challenges of child vulnerability—and in each context, some approaches to vulnerable children are contested. This case study focuses on several situations in Kenya, Senegal, and Cambodia where religious attitudes and actors are directly involved in specific challenges facing children, notably the roles that religious beliefs and religious communities play in appreciating the challenges of caring and acting to care for vulnerable children.]

Matory, J. Lorand, 2016, 'Collecting and Exhibiting at the Crossroads: in Honor of Eshu', in *Material Religion:The Journal of Objects, Art and Belief* 12, 3378-380; PDF at:
http://www.tandfonline.com/doi/full/10.1080/17432200.2016.1192156

Matternes, Hugh B., & Staci Richey 2014, '"I Cry 'I Am' For All to Hear Me": The Informal Cemetery in Central Georgia', in Ogundiran & Saunders 2014: ??-?? (chapter 14)

Maxwell, David, 'The Creation of Lubaland: Missionary Science and Christian Literacy in the Making of the Luba Katanga in Belgian Congo', in *Journal of Eastern African Studies* 10, 3: 1-26; PDF at:
http://www.tandfonline.com/doi/pdf/10.1080/17531055.2016.1254923?needAccess=true
[This article examines the role of missionary social scientific research and Protestant Christian literacy in the making of the Luba Katanga ethnicity in colonial Belgian Congo. While pre-colonial Luba identity was plural and fluid, those located in the polity's heartlands shared a political aesthetic of divine kingship embodied in a rich material culture, which was emulated by neighbouring communities as marker of sophistication and civilisation. Under Belgian colonialism the scale and variety of Luba ethnic identity was limited by indirect rule, labour migration and the creation ethnic taxonomies. In the latter case, new categories of Luba were created by missionary work in ethnography, linguistics, collecting and photography, and these became the basis of linguistic zones for the production of vernacular scriptures and other Christian texts. Biblical literacy was spread by re-gathered ex-slave diaspora and young male Christian enthusiasts via an infrastructure of mission stations and schools in a spirit of grass roots ecumenism and had great appeal amongst labour migrants. The process was aided by the adoption of portable cyclostyled print technology by missionary societies. The article finishes by examining how the Luba cultural project became a political one as local intellectuals, Jason Sendwe and Bonaventure Makonga, sought to turn ethnic communities into political constituencies. The article modifies Benedict Anderson's influential thesis about the emergence of fewer secular print languages in the modern period as the basis for national consciousness, by highlighting the proliferation of missionary produced sacred vernaculars for the purpose of proselytism.]

Mbacke, Saliou, 2016, 'The Mouride Sufi Order', in *Policy Brief*, Berkley Center for Religion, Peace & World Affairs, Georgetown University, 20 pp.; PDF at:
https://s3.amazonaws.com/berkley-center/160101BCWFDDMourideOrderEnglish.pdf
[Senegal has a distinctive form of Islam, as it has one of the highest—if not the highest—percentages of Sufis among the world's Muslim-majority countries. Adherents of Sufi Islam belong to various orders or *turuq* (plural form of *tariqa*). Each order, commonly known in Senegal as confréries, pays heed to the teachings of its founder and consequently has its own practices, rituals, and leadership structures. One order is Mouridism, founded in 1882/1883 by Cheikh Ahmadou Bamba Mbacke. In Senegal approximately 30 percent of Muslims affiliate with Mouridism. This report, written by Sheikh Saliou Mbacke, great-grandson of the founder, provides a historical overview of Mouridism, its leading personalities, and reflections on current challenges and future directions.]

McGovern, Mike, 2012, 'Turning the Clock Back or Breaking with the Past?: Charismatic Temporality and Elite Politics in Côte d'Ivoire and the United States', in *Cultural Anthropology* 27, 2): 239–260; PDF at:
http://onlinelibrary.wiley.com/doi/10.1111/j.1548-1360.2012.01142.x/abstract
[This article explores the forms of punctuated time that characterize evangelical discourse in both Côte d'Ivoire and the United States. It compares forms of punctuated time that not only form the basis of End Times theology in both places, but have also served as the basis of important lobbying networks. Though evangelical politics in each place has different roots, both are linked by populist anti-immigrant and Islamophobic rhetoric. Most importantly, I argue, the shared structure of eschatological temporality shapes the elective affinities that brought together such strange bedfellows as Pat Robertson and Laurent Gbagbo.]

Meyer, Birgit, 2009 [PDF: 2016], 'Introduction: From Imagined Communities to Aesthetic Formations: Religious Mediations, Sensational Forms, and Styles of Binding', in Birgit Meyer (ed.) 2009, *Aesthetic Formations: Media, Religion and the Senses*. New York: Palgrave Macmillan, 1-29; PDF at:

https://www.researchgate.net/publication/304691756_Introduction_From_Imagined_Communities_to_Aesthetic_Formations_Religious_Mediations_Sensational_Forms_and_Styles_of_Binding

[Over the past decade, a host of studies probing into the relation between religion and media emerged in the interface of anthropology, sociology, media studies, religious studies, philosophy, and the arts. Moving beyond a view of religion and media in terms of a puzzling antagonism, in which two ontologically distinct spheres-the spiritual and the technological-collide, scholars now develop new approaches that regard media as intrinsic to religion. Rather than interpreting the at times spectacular incorporations of new media by religious groups as an entirely new phenomenon, the question raised is that of how a new medium interferes with older media that have long been part of religious practice. This understanding moves our inquiry out of the limiting field of binary oppositions, in which religion features as the Other of modernity and technology, whose eventual disappearance is presumed. The shift toward a new postsecularist vantage point from which to explore the rearticulation of religion in specific contemporary settings proves to be far more productive than debates about the decline of religion or its withdrawal from the public sphere undertaken from the paradigm of secularization. It allows us to take a fresh look at the salient appeal and public presence of diverse forms of contemporary religious expressivity.]

Meyer, Birgit, & Marleen de Witte 2013, Heritage and and the Sacred: Introduction, in *Material Religion: The Journal of Objects, Art and Belief* 9, 3: 274-280; PDF at:
https://www.researchgate.net/publication/272271892_Heritage_and_the_Sacred_Introduction

[Heritage formation involves some kind of sacralization, through which cultural forms are lifted up and set apart. But success is not guaranteed in the making of heritage, and the cultural forms that are singled out may well fail to persuade. Heritage formation is a complicated, contested political–aesthetic process that requires detailed scholarly explorations and comparative analysis. Which aesthetic practices are involved in profiling cultural forms as heritage? What are the politics of authentication that underpin the selection and framing of particular cultural forms? To which contestations does the sacralization of particular cultural forms, in particular, those derived from the sphere of religion, give rise? Which aesthetics of persuasion are invoked to render heritage sacred for its beholders? Calling attention to various facets of the relation between heritage and the sacred, this special issue offers detailed explorations of how form, style, and appearance seek to vest selected objects and performative practices with sacrality.]

Meyer, Birgit, 2016, 'Towards a Joint Framework for the Study of Christians and Muslims in Africa: Response to J.D.Y. Peel', in *Africa* 86, 4: 628-632

[The main point of John Peel's intriguing critical intervention is to warn against what he sees as an overemphasis on similarities between Christianity and Islam. Making these religions look all too similar, he argues, may come at the expense of paying due attention to the distinctiveness of each of these religious traditions and hence to their intrinsic differences. .. (There is a need, however,) to trigger a restructuring of scholarly inquiry in order to move beyond the current, poorly considered compartmentalization of the study of religion in Africa into separate fields devoted to Christianity and Islam, fields that are barely in conversation with each other. The need to look at both traditions together in the past and the present is more pertinent than ever.]

Meyer, Birgit, 2016, 'Responses, Reflections, and Afterthoughts', in *Religion* 46, 4: 669-679

[This is the author's response to the comments offered by J. Kwabena Asamoah-Gyadu, Rosalind I.J. Hackett, Duane Jethro, Stefanie Knauss, David Morgan, and Don Seeman on Birgit Meyer's book *Sensational Movies*. It addresses the entanglement of Africa and the West; positive and negative evaluations of African tradition and culture; the importance of a comparative stance towards imaginaries and the imagination in religious studies; the role of sound in relation to the visual; and material religion.]

Meyer, Birgit, 2016, 'The Icon in Orthodox Christianity, Art History, and Semiotics', in *Material Religion: The Journal of Objects, Art and Belief* 12, 2: 233-234; PDF at:
http://www.tandfonline.com/doi/full/10.1080/17432200.2016.1172768

Mothoagae, Itumeleng Daniel, & Boshadi Mary Semenya 2015, 'The Operation of Memory in Translation: On Moffat's Desecration of the Batswana Linguistic Heritage in the Production of the 1857 English-Setswana Bible', in Studia Historiae Ecclesiasticae 41, 3: 44-62; PDF at:
http://www.scielo.org.za/pdf/she/v41n3/04.pdf

Progressing from the idea that translation is neither just an act that is neutral or an instance nor product, but a complex activity during which the translator transmits cultural and ideological messages, we seek to argue in this paper that the production of the 1857 English-Setswana Bible by Moffat is an exemplar of a product caught up in seductions of translating. With an understanding that memory is an important tool and force in the

accomplishment of translations of texts, decolonial epistemic perspective is deployed to unmask the manner in which coloniality of knowledge operated in the process of translating the 1857 English-Setswana Bible, leading to a desecration of the linguistic heritage of Batswana. In addition, we illustrate how Moffat as a primary beneficiary and supporter of the institution of imperialism and its systemic violence, renders Batswana invisible in the creation of the 1857 English-Setswana Bible and displaces them as legitimate bearers of their own historical and cultural memory.]

Motswapong, Elizabeth, 2015, 'Sita's Story as a Text of Terror: A Motswana Woman's Impressions', in Ross & Amenga-Etego 2015: 153-166

Moyer, Joanne M., 2015, 'Faith-Based Sustainability in Practice: Cases Studies from Kenya', in *Journal for the Study of Religion, Nature and Culture* 9, 1: 42-67

[The enduring problems of poverty and environmental degradation demand new resources for advancing sustainability. Faith-based approaches and learning present two potential avenues. Archival research, interviews, and participant observation conducted with two faith-based organizations in Kenya engaged in sustainability work provide empirical evidence of how faith and sustainability can intersect in practice. A Rocha Kenya, a Christian conservation organization, focuses on bird and forest habitats and community conservation, and the Rural Service Programme delivers rural development programs for the Quaker church. Profiles illustrate the interaction between the faith convictions of the organizations and their members, their organizational culture and structure, their work, and learning for sustainability that emerges. Findings reveal that their sustainability work is undergirded by integrated and holistic approaches and their faith-based motivations and values. Characteristics that contribute to learning include commitment to building and sharing knowledge, a strong management structure, and diversity within the organizational culture.]

Muhammad, Kyari, 2014, 'The Message and Methods of Boko Haram', in M.-A. Perouse de Montclos (ed.) 2014, *Boko Haram: Islamism, Politics, Security and the State in Nigeria*. Leiden/Ibadan: African Studies Centre/French Institute for Research in Africa, 9–22

Muparamoto, Nelson, 2016, 'Enduring and Subverting Homophobia: Religious Experiences of Same-sex Loving People in Zimbabwe', in Chitando & Van Klinken 2016: ??-?? (chapter 9)

Musoni, Phillip, & Paul Gundani, 2016, 'Easter Celebrations with a Difference: A Critical Study of the Johane Masowe *Chisanu Yenyenyedzi* Approach to the Event', in *Studia Historiae Ecclesiasticae* 42, 1: 1-14; PDF at: http://www.scielo.org.za/pdf/she/v42n1/02.pdf

[While other Christian denominations [in Zimbabwe] commemorate the death, burial and resurrection of Jesus Christ at Easter, the Johane *Masowe Chishanu yeNyenyedzi* Church celebrates 'Easter' with a difference. For them 'Easter' is the time to remember the 'Fathers of the Faith', i.e. the messianic leaders whom God raised to give leadership and guidance to the church. Every Easter, the *Johane Masowe Chishanu yeNyenyedzi* Religious Movement commemorates deliverance from evil spirits, which was made possible through the charismatic leadership of Shonhiwa Masedza (Johane), founder of the original 'Church'; Mudyiwa Dzangara (Emanuere), second from Johane; and Sanders Nhamoyebonde (Sanders/Nyenyedzi), third from Johane. In the view of the Church adherents, Jesus Christ was sent by God to deliver people of *mhiri yegungwa* (overseas), i.e., the whites and the Jews, whilst Masedza, Mudyiwa and Nhamoyebonde were sent by God to deliver Africans. It is against this background that this study seeks to delve deeper into this religious movement's unique ways of celebrating the memory of their spiritual leaders during Easter commemorations. Interviews and participant observation are the key tools used for data collection, since this movement under study has no written documents.]

Muuchnik, Maïra, 2013, 'L'âme de l'ethnographe: Sur le terrain des religions afro-brésiliennes à Buenos Aires', in Santiago & Rougeon 2013: 193-212; PDF at: https://www.academia.edu/3629020/VATIN_X._Possessions_Plurielles._Exp%C3%A9rience_Ethnographique_%C3%A0_Bahia_Br%C3%A9sil_1992-2012_

[L'introduction des cultes afro-brésiliens en Argentine est un phénomène récent. S'implantant d'abord à Montevideo (Uruguay) dans les années 1950, l'umbanda puis le batuque de Porto Alegre s'exportent vers Buenos Aires dans les années 1960, soit directement depuis le Brésil, soit en passant par l'Uruguay. Le premier temple argentin ouvre officiellement ses portes en 1966. La diffusion de ces cultes par-delà les frontières nationales ne recouvre pas un phénomène de migration plus ou moins massive d'individus. Très peu de pratiquants, chefs de culte ou joueurs de tambours brésiliens, se sont installés à Buenos Aires. La circulation de ces pratiques et modèles religieux est passée par de multiples va-et-vient entre initiateurs et initiés: les *porteños*, habitants de Buenos Aires, allant se faire initier au Brésil, les Brésiliens venant trouver une clientèle en Argentine. Ces échanges ont connu leur apogée dans les années 1990. ... Le société argentine ne voit pas d'un bon œil le développement de ces religions venues d'ailleurs, dont les pratiques, qu'il s'agisse de la transe ou des

sacrifices d'animaux, viennent heurter le sens commun modelé par un catholicisme dominant. La presse et la té-lévision notamment, se sont chargées de diaboliser l'Umbanda, assimilée à une secte étrangère et dangereuse.]

Muwina, Derrick M., 2016, 'Christianity, Homosexuality and Public Politics in Zambia', in Chitando & Van Klinken 2016: ??-?? (chapter 5)

Mwije, Solomon, 2012, *Religious Based Gender Equality: The Role of Christianity in Enhancing Gender Equality in African Society*. PDF at:
https://www.academia.edu/17832055/The_Role_of_Christianity_in_Enhancing_Gender_Equality_in_African_Society?auto=bookmark&campaign=weekly_digest

Naidu, Marylyn, 2013, 'Transgressive Subversions?: Female Religious Leaders in Hinduism', in *Journal for the Study of Religion* 26, 2: 43-57
[As Mary Douglas (1966) pointed out, the "social body" constrains and contrives the way the physical body is perceived and obligated into performance. The physical experience of the body is in turn often modified by a clutch of regulatory and panoptic religio-social categories through which it is known and made to reflect a normative view of society. This paper wrestles with the assertion (DeNapoli 2013) that female gurus are transgressive bodies and irruptions into a predominantly male tream tradition of religious teachers. The paper works through the theoretical notion of intertextuality and attempts to deconstruct and read whether such irruptions (and interruptions) into the Hindu tradition are actually transgressive and gendered religious violations, or whether they work instead to discursively and differently perpetuate particular parochial and masculinised social constructions of "woman". The paper thus probes what could be conceived of as "intertextual gaps" in order to examine the assertion that particular gendered enactments of the female gurus are subversive. The paper suggests instead that the gendered enactments appear to present ambivalences and ambiguities in renunciate discourses on gender and female agency.]

Naidoo, Marilyn, 2015, 'A REDCo Study: Learners' Perspectives on Religious Education and Religious Diversity in Catholic Schools in South Africa', in *Journal for the Study of Religion* 28, 1: 165-201
[Societies are changing rapidly, and in many countries there is an ongoing debate on the role of multiculturalism and religious diversity. REDCo, an international comparative research project set out to investigate whether developing ideas on multiculturalism and religious diversity influenced school pupils' views on these issues. A South Africa project was conducted to understand how learners experienced religious diversity within a new approach to religious education in South Africa. To answer the research question, the REDCo II questionnaire was used in Catholic schools. The descriptive study revealed that learners are generally positive towards the role and function of religion in schools. This indicates that Catholic schools are approaching religious education from a multi-faith perspective where teaching about other religions does not threaten the identity of the Catholic schools. Further research of qualitative nature is required to deepen the findings and to formulate theoretical and practical approaches to teaching religion education for use in religious schools.]

Naidu, M., & N. Hoel 2013, 'Continuities and Departures: Women's Religious and Spiritual Leadership', in *Journal for the Study of Religion* 26, 2; 5-11

Naidu, Maheshvari, 2016, 'Displaced Sense: Displacement, Religion and Sense-making', in *Journal for the Study of Religion* 29, 1: 104-126
[This article probes how internally displaced persons (IDPs) in one Zimbabwe settlement cope with the materialities of their disrupted lives through their personal scaffold of religious beliefs and behaviours. Using narrative inquiry with a sample community of five women and five men in Caledonia settlement in Zimbabwe, the article sheds light on how these individuals use their religious beliefs to cohere some semblance of order out of crisis typified by the structural violence of deprivation, poverty and dislocation. Findings suggest that, in the absence of security and a known and ordered future, the internally displaced in Caledonia settlement make sense of their present reality and their precarious future within their settlement through the matrix of their beliefs, and exhibit resilience, trust and faith.]

Ndlkovu, Thabisani, & Maxwell Kadenge 2015, 'Encounters with Panaceas: Reading Flyers and Posters on "Traditional" Healing: a reply by Kadenge and Ndlovu', in *Journal of Contemporary African Studies* 33, 4: 540-541

Ndlovu, Lovemore, 2016, 'The Anti-homosexual Narrative in the Anglican Church in Zimbabwe: Political Diatribe or Religious Conservatism?', in Chitando & Van Klinken 2016: ??-?? (chapter 6)

Nel, Marius, 2015, *Aspects of Pentecostal Theology: Recent Developments in Africa*. Berlin, etc.: LIT Verlag, 228 pp., ISBN 978-3-643-90706-6
[The book comprises 14 chapters, all focusing on Pentecostal theology of the Apostolic Faith Mission (AFM) in South Africa. The subjects treated in the chapters can be grouped into the following themes: Pentecostal

spirituality identity; Pentecostal history; Pentecostal history and theology of healing; and Pentecostal hermeneutics. The book is based on rich primary data in the form of church minutes, which are usually difficult to access for an outside scholar. Nel, being a minister of the AFM, therefore provides rare insight, which brings to the public very valuable information. The author's training in New Testament Studies in particular, and Biblical Studies in general, comes in handy in the analysis of Pentecostal theology and can be easily noted. The book also provides a rich bibliography that can help the reader access more literature on the subject. Key resources on Pentecostal Christianity were utilised.]

Nel, Marius, 2016, '"John G. Lake as a Fraud, Con Man and False Prophet": Critical Assessment of a Historical Evaluation of Lake's Ministry', in *Studia Historiae Ecclesiaticae* 42, 1: 24 pp; PDF at: http://www.scielo.org.za/pdf/she/v42n1/06.pdf

[This article assesses the evaluation of John G. Lake, one of the founders of South African Pentecostalism, by some historians regarded as a fraud, con man and false prophet in terms of several elements of his life: his business concerns; his mission to Africa; ministry of Spirit baptism and divine healing; and some accusations made by Lake's co-workers. The conclusion is reached that there are valid points of criticism against Lake's ministry and concerns about his integrity, although it is also true that the specific historical evaluation is hampered by presuppositions that preclude any miracles and a seemingly preconceived notion of Lake as a fraud and scam, supported by an unbalanced utilisation and unfair treatment of resources.]

Nel, Marius, 2016, 'Rather Spirit-filled than Learned!: Pentecostalism's Tradition of Anti-intellectualism and Pentecostal Theological Scholarship', in *Verbum et Ecclesia* 37, 1: 9 pp.; PDF at: http://verbumetecclesia.org.za/index.php/VE/article/view/1533

[This article reflects a historical survey of attitudes within the South African Pentecostal churches towards academic endeavours and theological reflection, showing how it changed from anti-intellectualism toward a more positive attitude with certain reservations and allowing for the development of Pentecostal scholarship. For historical reasons South African tertiary education has been closed for Pentecostal scholarship, although the situation will be changing in the near future because of the Pentecostal influence.]

Nfam, Odeigah Theresa, 2015, 'The Implications of Globalisation on Security and Development: A Study of Boko Haram Insurgency and Niger Delta Militancy', in *Alore: Ilorin Journal of the Humanities* [ISSN: 0794-4551] 24: ??-??

[One of the most important and widely discussed ideologies that were initiated in the later part of the last millennium is globalisation. Globalisation is as a result of the advancement in communication and information technology, which has helped in the integration of different cultural, social, religious and economic activities across national boundaries. With the advancement of globalisation also came a lot of opportunities that facilitated growth and development in Nigeria. Despite tremendous benefits of globalisation, no meaningful development has occurred in Nigeria with the spate of insurgency in different parts of Nigeria. Since 2009 Nigeria has been battling with insecurity as a result of insurgency, and this has become the major social problem in the country. Radicalisation and violent extremism have been at the root of the Boko Haram insurgency in Nigeria. This has threatened the survival of the Nigerian nation. Boko Haram insurgency has also resulted in massive loss of lives and property including mass movement of people from the North Eastern region of Nigeria to other parts of Nigeria, resulting in more social pressure and challenges for individuals, families and the country. Kidnapping, indiscriminate and senseless killing of Nigerians, armed robbery, business closure and militancy in the Niger Delta region, had been the major security tasks for the government before the problem of the Boko Haram insurgency was added to the list of our national challenges. This paper takes a historic-structural, multi-disciplinary approach and analytic views of this menaces and concludes that these socio-economic and political problems are as a result of the short-changing of Nigerians by the colonial masters and their current Nigerian cohorts in power.]

Ngale, Samuel J., 2014, 'Civil Religious Dynamics in José Craveirinha's Aesthetised Nationalism', in *Journal for the Study of Religion* 27, 2: 25-42

[This paper is about the way in which Craveirinha's aesthetic representation in *Karingana-Ua-Karingana*, *Xigubo* and *Cela 1*, helped gather a shared repertoire near the will (longings, desires, wishes) of many Mozambicans – the organic civil religion, into a coherent political project – the instrumental civil religion. That is, how an eschatological symbolism in Craveirinha's poems created an aesthetic platform for the emergence of a Mozambican civil religion, known as *Moçambicanidade*. Jose Craveirinha is known to be the godfather of poets and short story writers in Mozambique, a towering figure in the literary world who, in life, dreamed of and projected an image of a just and modern southeast African nation at the end of twentieth century. In key poems of *Karingana-Ua-Karingana*, *Xigubo* and *Cela 1* he evoked old Nguni warriors and larger-than-life

figures, such as Maguiguana and Mahazul; and Bantu deities and spirits, such as Jambul, and Ngungunhane the Nguni emperor. He summoned the powers of mother Africa, brother Zambezi; he also painted images of young men melting in the sounds of Xipalapala and bare chested young Negroes raising their arms to the light of sister moon and dancing the war dance of ancient tribes of the river. There are plenty of drumbeats, war songs dances in circles around the fire. He uses thus, teleological and eschatological imagery and symbolism to construct an ideal group (communal in the Anderson's meaning of the word, tribal or national) identity to which, he wants to be part of, and names it Moçambique.]

Ngom, Fallou, 2016, *Muslims beyond the Arab World; The Odyssey of Ajami and the Muridiyya*. New York: Oxford University Press, 336 pp., ISBN 9780190279868 (hbk), $99.00

[This volume explores the vibrant tradition of writing African languages using the modified Arabic script (ʹ*Ajami*) alongside the rise of the Muridiyya Sufi order in Senegal. The book demonstrates how the development of the ʹ*Ajami* literary tradition is entwined with the flourishing of the *Muridiyya* into one of sub-Saharan Africa's most powerful and dynamic Sufi organizations. It offers a close reading of the rich hagiographic and didactic written, recited, and chanted ʹ*Ajami* texts of the *Muridiyya*, works largely unknown to scholars. The texts describe the life and Sufi odyssey of the order's founder, Shaykh Ahmadu Bamba Mbakke (1853-1927), his conflicts with local rulers and Muslim clerics and the French colonial administration, and the traditions and teachings he championed that permanently shaped the identity and behaviors of his followers. Fallou Ngom evaluates prevailing representations of the Muridiyya movement and offers alternative perspectives. He demonstrates how the Murids used their written, recited, and chanted ʹ*Ajami* materials as an effective mass communication tool in conveying to the masses Bamba's poignant odyssey, doctrine, the virtues he stood for and cultivated among his followers: self-esteem, self-reliance, strong faith, work ethic, pursuit of excellence, determination, nonviolence, and optimism in the face of adversity - without the knowledge of the French colonial administration and many academics. Ngom argues that this is the source of the resilience, appeal, and expansion of *Muridiyya*, which has fascinated observers since its inception in 1883.]

Niehaus, Isak Arnold, 2012, 'From Witch-hunts to Thief-hunts: On the Temporality of Evil in the South African Lowveld', in *African Historical Review* 44, 1: 29-52

[This article explores continuities and changes between two forms of political mobilization in the Bush-buckridge region of South Africa: violent attacks on alleged witches by young men during the late 1980s, and the punishment of thieves and rapists by anti-crime squads since 2009. The author suggests that within local knowledge witches, thieves and rapists have important affinities. As 'absented persons' they perpetrate negative reciprocity and feed upon ordinary hardworking villagers. But significant differences become apparent when one considers the broader 'tempo-politics' of these kinds of political mobilization. Activism occurred against witches towards the end of apartheid and was informed by ideologies of liberation and lineal progress. Witches were perceived as elders who were rooted in the past, and spread misfortune that obstructed the realization of a brighter future. Fifteen years into democratic rule, the new ANC government's promises of prosperity lacked conviction. In this context, the crimes perpetrated by young thieves and rapists, provoked disquiet about suc-ceeding generations and about the future. Anti-crime squads did not seek to inaugurate an age of bliss, but rather aimed to avert catastrophe.]

Niehaus, Isaak, 2013, '*Kuru*, AIDS, and Witchcraft: Reconfiguring Culpability in Melanesia and Africa', in *Social Analysis: The International Journal of Social and Cultural Practice* 57, 3: 25-41

[This article examines the significance of witchcraft accusations during the South African AIDS epidemic. In search of broader intercontextual understanding, I compare experiences of AIDS in Bushbuckridge, where I have done fieldwork, with anthropological studies of *kuru*, a transmissible degenerative disease, in Papua New Guinea. Whereas scientists blamed the spread of *kuru* on the practice of cannibalism, those who were affected attributed it to sorcery. These dynamics resonate with the encounters between health workers and host popu-lations during the AIDS epidemic in Bushbuckridge. Health propaganda attributed the rapid transmission of HIV to sexual promiscuity. In response, sufferers and their kin invoked witchcraft, shifting blame onto outsiders and reinforcing the relations that medical labeling threatened to disrupt. The comparison enables us to see witchcraft accusations as a means of reconfiguring culpability, cutting certain networks, and strengthening other existing configurations.]

Nogueira-Godsey, T., 2012, 'First Impressions: American Sociology's Early Encounters with Pentecostalism', in *Journal for the Study of Religion* 25, 1: 31-50

[Though sometimes presented as a recent development in sociology of religion, the convergence of Pen-tecostalism with Weberian principles is as old as both Pentecostalism and Max Weber himself. This paper analyzes early developments in Weberian sociology and the important role Pentecostalism played in directing

the trajectory of Weberian principles, particularly with respect to church-sect theory and The Protestant Ethic. In doing so we can conclude that Pentecostalism was invoked arbitrarily to serve the needs of the sociologist in perpetuating (or in at least one case, critiquing) the applicability of Weberian concepts.]

Nogueira-Godsey, T., 2012, 'Weberian Sociology and the Study of Pentecostalism: Historical Patterns and Prospects for the Future', in *Journal for the Study of Religion* 25, 2: 51-71

[This paper presents three sociological theories of Weberian origin: church-sect theory, secularization theory and what I have called the Pentecostal ethic for development. These theories are discussed with respect to the study of Pentecostalism, as it will be demonstrated that Pentecostalism has played a unique role in shaping the trajectory of Weberian sociology, and likewise the way scholars approach Pentecostalism today. By analyzing the three aforementioned Weberian theories and their interactions with the Pentecostal movement a pattern emerges in which Weber's works are crafted into theories that depart significantly from his intentions and gain widespread acceptance, only to be stymied by research on Pentecostals and subsequently fall from favour among scholars. Recognizing this pattern provokes questions about the future of Weberian sociology as well as inquiry into Pentecostalism.]

Noibi, Mubarak Ademola, 2010, 'Political Corruption and the Nigerian Democratic Environment: The Role of Religion', in *Journal of Oriental and African Studies* 19: 233-243

[Corruption is a relative phenomenon and is usually treated in accordance with the norms of its context and not according to universal standards. However, from the Islamic point of view, corruption, which is often referred to as *fasad*, takes different forms and is also universal. The author surveys various definitions of corruption, looks at different causes of corruption (customs, attitudes and habit; pressure on officials; the political environment; ethnicity), and sums up its benefits (economic development; national integration) and costs (wastage of resources; instability; capacity reduction). In Nigeria, political corruption is widespread. Attempts to stamp out corruption have not been successful. Ironically, religion has not been put to optimal use in this respect. The author highlights relevant teachings of Islam and recommends using religion to address the problem of political corruption in Nigeria. Religion should be a compulsory subject in primary and secondary schools in order to acquaint pupils with the true teachings of their religion which will reflect in their personal interactions. Teaching of accountability in the hereafter should be incorporated in the General Studies Programme in Nigeria's tertiary institutions. Religious bodies should be involved in the screening of political office holders in order to verify their honesty. Furthermore, the government should encourage religious clerics to preach to the public through the electronic media on the evils of corruption.]

Nolte, Insa, Rebecca Jones, Khadijeh Taiyari, & Giovanni Occhiali 2016, 'Research Note: Exploring Survey Data for Historical and Anthropological Research: Muslim–Christian Relations in south-west Nigeria, in *African Affairs* 115 (nr. 460): 541-561; PDF at:
http://afraf.oxfordjournals.org/content/115/460/541.full.pdf+html

[This research note argues that quantitative survey data on Africa, welcomed by most researchers in public health, economics, and political science, can make an important contribution to the work of historians and anthropologists, especially if it is open to critical analysis. The research note describes the 2012–13 'Knowing Each Other' survey on religion among the Yoruba of south-west Nigeria, which provides strong evidence for a slow shift from Islam to Christianity in the area since 1963, and reflects on the methods and challenges of carrying out the survey and the resulting biases within it. In doing so, the research note draws out lessons on how to use surveys for historical and anthropological research. It also shows how using surveys contributes to understanding the complex and unexplored dynamics of Muslim–Christian relations in Nigeria from the perspectives of locality, age, and gender.]

Noret, Joël, 2013, 'Funerals and the Religious Imagination: Burying and Honoring the Dead in the Celestial Church of Christ (Southern Benin)', in Jindra & Noret 2013: Chapter 7

Norman, Neil, 2014, 'Sacred Vortices of the African Atlantic World: Materiality of the Accumulative Aesthetic in the Hueda Kingdom, 1650-1727', in Ogundiran & Saunders 2014: ??-?? (chapter 3)

Nsiah, Alice Matilda, 2015, 'A Reading of Matthew 20:20-28 and Implications for Local Governments in Ghana', in *International Journal of Humanities and Social Sciences* (e-ISSN: 1694-2639) 2, 1: 86-97; PDF at:
https://www.researchgate.net/publication/311614882_A_Reading_of_Matthew_2020-28_and_implications_for_Local_Governments_in_Ghana

[This study examines the functions of the Metropolitan, Municipal and District Chief Executives (MMDCEs) in the 1992 Constitutions of the Republic of Ghana in the light of Mt. 20: 20-28 in an attempt to throw light on their duties from a Christian perspective. The researcher is interested to examine why many of the people nominated for the position of MMDCEs are later sacked by their respective government for unsatisfactory work

done and what account[s] for the protest and agitations against them from the assembly people who elected them. The philosophy behind the research is that public officers are to be selected on merit not on any political affiliations. Moreover, the Ghanaian is very religious and religion is said to permeate every facet of their life. Consequently, any Ghanaian of good will, irrespective of their religious denominations, their belief in God and their conscience should impact on their civic duty of contributing to the development of Ghana. The research concludes that MMDCEs appointed on partisan basis without the requisite qualification and working experience are among the possible results of their rejection. Among other things, their orientation and preparation for duty once appointed should include their religious responsibilities to the people.]

Ntho-Ntho, Maitumeleng Albertina, & Jan Frederik Nieuwenhuis 2016, 'Religious Intolerance: The Case of Principals in Multi-faith Schools', in *Journal for the Study of Religion* 29, 1: 167-186

[This article reports on a qualitative study framed in a phenomenological research design and aimed at investigating how school principals describe their mediating role when implementing religion-in-education policy at schools. Data were collected by means of narrative interviews. Stories of twelve school principals pursuing postgraduate studies at the University of Pretoria, all of whom had been in education for at least fifteen years at the time of the study, were collected, transcribed, analyzed and interpreted. Research findings indicate that, irrespective of the laws and policies laid down for them in implementing the policy, these school principals were unable to reconcile the requirements of the constitution with their own traditions and school rules.]

Nyamaah, Emmanuel, & Alice Mathilda Nsiah 2013, 'Christianity and Culture in Ghana: A Study of the Church of Pentecost's Decree on Head Covering and 1Corinthians 11: 2-16', in [No editor 2013], *Proceedings of the 1st Annual International Interdisciplinary Conference AIIC 2013, 24-26 April, Azores, Portugal*. [No Place of Publication: No Publisher], 155-161; PDF at:
https://www.researchgate.net/publication/265601994_Christianity_and_Culture_in_Ghana_A_Study_of_the_Church_of_Pentecost_Decree_on_Head_covering_and_1_Corinthians_112-16

[The seeming tension between culture and the Christian religious identity of the Ghanaian woman partly compelled the Church of Pentecost in Ghana to issue a communiqué in2010 to annul a long-standing tradition of head covering by her women. The communiqué generated varied, but largely unfavourable reactions from the church's members. This paper examines the culture of headgear in Ghana, the communiqué annulling the practice in the church, the reactions of church members, as well as 1 Corinthians11:2-16; which appears to be a double-edged sword for both the imposition and the annulment. The paper opines that the reactions of the members of the church indicated a lack of appreciation of the rationale of the communiqué and the actual decisions it contains. Hence, the paper proposes a careful blend of culture and Christianity in Ghana and the adoption of a more inclusive approach towards effective grassroots participation in church governance.]

Nyeck, S.N., 2016, 'Queer Fragility and Christian Social Ethics: A Political Interpolation of the Catholic Church in Cameroon', in Chitando & Van Klinken 2016: ??-?? (chapter 7)

Obadare, Ebenezer, 2016, 'Response to "Similarity and Difference, Context and Tradition, in Contemporary Religious Movements in West Africa" by J. D. Y. Peel', in *Africa* 86, 4: 640-645

[In the immediate aftermath of '9/11', it was easy to overlook that there has always been a direct sharing and transfer of experiences in religious practices and evangelizing stratagems. This does not imply that theological differences are erased. T they suggest, rather, that competing faiths, in their attempts to expand and preserve themselves, frequently cross boundaries to appropriate the other's devotional and conversionary strategies. J.D.Y. Peel's analysis of the similarities and differences between contemporary religious movements in West Africa is symptomatic of a refreshing scholarly shift from the noted emphasis on 'cosmologies in collision' in favour of new and interesting convergences in their 'dialogic constitution'. E.g. new forms of Islamic prayer whose modalities – such as all-night prayer sessions, Sunday services, personal testimonies and a new emphasis on good and evil – bear a striking resemblance to those of Pentecostal Christians in south-western Nigeria, are indicative of an emergence of a 'Charismatic Islam'. These new dramatizations of Muslim prayer help us to understand the shifting boundaries between Islam and Christianity.]

Obeng, Emmanuel Adow, & Alice Matilda Nsiah 2014, 'Civil Right Violations in Acts 16:16-40: Implications for Ghana', in *American Journal of Social Issues and Humanities* [ISSN: 2276-6928] 4, 2: 84-92

[Civil right violations appear to be increasing in Ghana. Some of the events leading to civil rights abuse are similar to what happened to Paul and Silas in Philippi. While Paul was aware of his right as a Roman citizen, many Ghanaians are unaware of their rights. This work examined the arrest of Paul and Silas in Acts 16:16-40. Through critical analysis of the relevant verses of the passage, elements of civil right violations were identified. This was then related to the Ghanaian situation where aspects of civil rights abuse were also identified. Remedial lessons were drawn from the text and applied to the Ghanaian context. The study recommends the

need for intensive civil right education in Ghana. Moreover, it is necessary that the judiciary and police force should be independent and the law of the nation be applied indiscriminately. The study concludes that these issues could serve as some of the possible corrective actions that can address the challenge of human right violations in Ghana.]

Ogana, Winifred, & Vivian Besem Ojong 20115, 'A Study of Literature on the Essence of *Ubungoma* (Divination) and Conceptions of Gender among *Izangoma* (Diviners)', in *Journal for the Study of Religion* 28, 1: 52-80

[In South Africa's KwaZulu-Natal (KZN) Province, the *isangoma* (diviner) remains firmly entrenched at the apex of the hierarchy of African traditional medicine (ATM). This review article raises two questions. The first interrogates the essence of *ubungoma* (divination), while the second focuses on gendered notions in this line of work. The latter question probes four issues: why *izangoma* (plural for *isangoma*) are mostly women; whether these females possess disproportionate power as compared to their male counterparts; and whether such womenfolk possess their power by virtue of being female or *izangoma* per se. The fourth aspect addresses sexual orientation of *ubungoma*. Plausible explanations for these questions were gleaned from a scanty – albeit fascinating information – collated through a literature search and personal communication. Female *izangoma* were found to have attributes that outclass their male counterparts. This review also interrogates the manner in which African beliefs have been represented in literature. Western epistemologies have tended to misrepresent the realm of African beliefs by dismissing them as mere superstition. Alternatively, they create boundaries of intellectual segregation by treating African beliefs as cognitive false consciousness. In contemporary South Africa this form of misrepresentation has not deterred Africans from seeking the services of *izangoma*.]

Ogunade, Raymond, 2010, 'African Religion in Democracy', in Adam K. arap Chepkwony, & Peter M.J. Hess (eds.), *Human Views on God: Variety Not Monotony; Essays in honour of Ade P. Dopamu*. Eldoret: Moi University Press, 63–70

Ogundiran, Akinwumi, 2014, 'Cowries and Rituals of Self-Realization in the Yoruba Region, West Africa, ca. 1600–1860', in Ogundiran & Saunders 2014: ??-?? (chapter 4)

Ogundiran, Akinwumi, & Paula Saunders 2014, 'On the Materiality of Black Atlantic Rituals', in Ogundiran & Saunders 2014: ??-?? (chapter 1)

Ogundiran, Akinwumi, & Paula Saunders (eds.) 2014, *Materialities of Ritual in the Black Atlantic*. Bloomington: INdiana University Press, 418 pp., ISBN 9780253013866 (hbk), $65

[Focusing on everyday rituals, the essays in this volume look at spheres of social action and the places throughout the Atlantic world where African–descended communities have expressed their values, ideas, beliefs, and spirituality in material terms. The contributors trace the impact of encounters with the Atlantic world on African cultural formation, how entanglement with commerce, commodification, and enslavement and with colonialism, emancipation, and self-rule manifested itself in the shaping of ritual acts such as those associated with birth, death, healing, and protection. Taken as a whole, the book offers new perspectives on what the materials of rituals can tell us about the intimate processes of cultural transformation and the dynamics of the human condition.]

Oke, Peter Olusegun, 2016, 'Plea Bargaining and the Religious cum Socio-cultural Concept of Yoruba *Ọmọlúàbí* in the Nigerian Political Landscape', in *Ilorin Journal of Religious Studies* 6, 1: 31-46; PDF at: http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/1874/1184

[The subtle incursion of plea bargaining into Nigeria's criminal justice system during the trial of some influential personalities in the law courts in recent times has provoked a flurry of debates in the polity. The seemingly unending arguments on these debates about plea bargaining call for a scholarly attention, if the current efforts of government at eradicating corruption in the country will not be a mere political statement. On this issue, various researches have been carried out, some for the removal of this aspect of criminal justice system, others for its retention. This study is not out to consider either its removal or retention, but how it relates to the socio-cultural concept of *Ọmọlúàbí* among the Yoruba. It therefore, attempts to define what is meant by plea bargaining, introduction as to its history and its implication for the criminal justice system vis-a-vis the cultural concept of *Ọmọlúàbí* among the Yoruba. The methodology adopted in this work was the use of oral sources where adults were engaged to know their opinions about the Yoruba concept of *Ọmọlúàbí* as it relates to the subject matter. The deontological theory of Immanuel Kant constitutes the theoretical framework for this work. The theory emphasises on the rightness or wrongness of actions themselves as opposed to the consequences of such actions to the character and habit of the actor. The paper therefore finds among other things that the high rate of corruption came about due to the absence of the socio-cultural concept of *Ọmọlúàbí* among many political leaders in the country.]

Oke, Ruth, & Helen Adekunbi Labeodan 2015, 'Boko Haram Insurgence, the Chibok Girls' Abduction and the Implications for the Girl Child in Nigeria', in Ross & Amenga-Etego 2015: 93-106

Okundi, Elizabeth Siwo, 2015, 'Judges 19 and the Virgin Daughter's Trauma: "Small Voice", Implications for African Women and Girls', in Ross & Amenga-Etego 2015: 139-152

Okyerefo, Michael P.K., 2015, 'Legon Day of Prayer: A Contested Religious Activity in the Academe', in *Contemporary Journal of African Studies* 3, 1: 17-37

Olivier, Jill, 2014, 'Mapping Interdisciplinary Communication Between the Disciplines of Religion and Public Health in the Context of HIV/AIDS in Africa', in *Religion and Theology* 21, 3-4: 251-289
[While there has been a massive surge of interest and grey literature publication on religion and development and religion and health, especially at an international advocacy level, the academic disciplinary processes for such work remains poorly clarified – and largely uncritical. This paper examines the interdisciplinary intersection of religion and public health (using the example of research on HIV/AIDS in Africa), and considers lingering clashes of disciplinary cultures and power that continue to make collaboration in this space a challenge.]

Oliveira Pinto, Valdina, & Rachel E. Harding 2016, 'Afro-Brazilian Religion, Resistance and Environmental Ethics: A Perspective from Candomblé', in *Worldviews: Global Religions, Culture, and Ecology* 20, 1: 76 – 86

Olivier, Lennox, 2013, '*Bossiedokters* and the Challenges of Nature Co-management in the Boland Area of South Africa's Western Cape', in *Journal of Contemporary African Studies* 31, 3: 361-379
[This paper engages with the efforts made by Cape Nature Conservation Board and the Boland indigenous healers – *Bossiedokters* – to resolve conflict around illegal harvesting of indigenous medicinal flora from protected areas. Dialogues emerging around such co-management platforms reveal that inequalities voiced by healers are once again silenced by government practices ostensibly designed to resolve them. Conceptualising this conflict through the lens of 'environmentality' suggests its usefulness, as well as its limitations in grasping contemporary South African dilemmas about transformation of nature. *Bossiedokters* reveal a substantially different way of being-with-nature in comparison to historically produced dominant conceptions of nature. This difference cannot be understood outside the complex relations from which they emerge and allows a better understanding of the social condition for the possibility of their voices to be heard today. While *Bossiedokters* want to reclaim their pre-colonial social authority, the question remains as to how and whether they will be able to transform conservation practice before conservation practice transforms them.]

Oppong, Seth, 2015, 'Racial Stereotyping of *Homo Sapiens Africanus*: A Review of Its Myth and Impact on Developmental Capacity', in *Africanus: Journal of Development Studies* [ISSN 0304-615X] 45, 2: 49–71; PDF at:
https://www.academia.edu/25993083/RACIAL_STEREOTYPING_OF_HOMO_SAPIENS_AFRICANUS_A_REVIEW_OF_ITS_MYTH_AND_IMPACT_ON_DEVELOPMENTAL_CAPACITY?auto=view&campaign=weekly_digest
[Generally, negative stereotypes have been shown to have negative impact on the performance of members of the social group that is the target of the stereotype. It is against the background of this evidence that this article argues that the negative stereotypes of perceived lower intelligence held against Africans has a similar impact on the general development of the continent. This article seeks to challenge this stereotype by tracing the source of this negative stereotype to David Hume and Immanuel Kant and by showing the initial errors they committed, which have influenced social science knowledge about race relations. Hume and Kant argue that Africans are naturally inferior to Whites, or are less intelligent and support their thesis with their contrived evidence that there has never been any civilised nations other than those developed by White people or any African scholars of eminence. Drawing on Anton Wilhelm Amo's negligence-ignorance thesis, this article proves that the Hume-Kantian argument and its supporting evidence are fallacious]

Orimoogunje, Oladele Caleb, 2016, 'The Utilitarian Nature of *Ofò* and its Sub-types in the Yorùbá Authochtonous Healing System', in *Alore: Ilorin Journal of the Humanities* 25:
[This paper focuses on *ofò* and its sub-types, the verbal art used in the Yorùbá indigenous healthcare system. The issue of the utilitarian nature of indigenous literature (orature), and art in general, is relevant to this work. In African Literature and art, the aesthetic function and other utilitarian functions are inseparable. The issue of art for art's sake as in Western formalist and new criticisms, structuralism, etc. are not applicable. By verbal art, we mean the various literary genres used in reflecting and expressing the belief, religion, worldview and values of the society. Specifically, the verbal art under study are the genres used among the Yorùbá people to manage their physical, mental and social well-being in pre and post-colonial era. Therefore, it could be assumed by the Africans that the Western healthcare delivery system is regarded as complementary to the indigenous system of

healing. The verbal arts discussed under study are ọfọ̀ and its sub-types. These sub-types are *àyájọ́* (myth-like incantation), *ẹ̀bẹ̀* (verbal propitiation), *èpè* (curse) and *ìwúre* (supplicatory blessing).]

Osei-Tutu, Brempong, 2014, 'Cape Coast Castle and Rituals of Memory', in Ogundiran & Saunders 2014: ??-?? (chapter 17)

Owusu-Ansah, Sylvia, 2016, 'The Role of Circle Women in Curbing Violence against Women and Girls in Africa', in *Verbum et Ecclesia* 37, 2: 6 pp.; PDF at:
http://verbumetecclesia.org.za/index.php/VE/article/viewFile/1594/pdf_1
[This essay looks at the types of violence that women face in West Africa with the specific contributions of Circle women in the struggle to end violence against women and girls. It argues that Circle women have played significant roles both in setting the pace and giving the platform for women activities to minimise gender-based violence against women and girls. Circle women have written and presented papers that have addressed many challenges including HIV and/or AIDS, girl child trafficking, marriage of minors, and almost all kinds of violence against women and girls. Currently, religious violence threatens the fabric of African nations causing insecurity and panic, women and girls being the most vulnerable. The challenge to the present and future Circle members is to contribute in significant ways towards religious harmony in Africa and beyond.]

Parés, Luis Nicolau, 2015, 'Afro-Catholic Baptism and the Articulation of a Merchant Community, Agoué 1840–1860', in *History in Africa: A Journal of Method* 42: 165-201
[This paper analyzes the "Southern" Afro-Brazilian Catholicism which was brought to West Africa by former slaves from Brazil prior to the expansion of the "Northern" European Catholic missions. In examining two significant mass baptisms held in the town of Agoué in 1846 and 1855, this paper explores the religious history of the Aguda or Afro-Brazilian freed slaves, and how they built a network of ethnic, commercial, and affective relationships by means of Catholic baptism and godparenting. The Aguda's Catholic affiliation (rather than conversion), beyond being coextensive with Brazilian identity, served to produce a merchant community whose main activity, in the early period, was the slave trade. The paper also discusses the methodological potential of cross referencing and fertilizing West African data with Bahian data in order to elucidate how the returnees' appropriation of Catholic ritual was shaped by their previous Brazilian experience.]

Parsitau, Damaris, 'Agents of Gendered Change: Empowerment, Salvation and Gendered Transformation in Urban Kenya', in Freeman 2012: 203-221

Parsitau, D.S (2017), Taming Rogue Clergy and Churches: God, Scandals Government and Religious Regulations in Kenya, in Green, C 2017 et al, Religious Pluralism, Heritage and Social Development in Africa, Sun MeDIA, Stellenbosch, African Consortium for Law and Religious Studies (ACLARS), Bringham Young University, www.afriacnsunmedia.co.za

Parsitau D.S and Deacon Gregory (2017) Empowered to Submit: Pentecostal Women in Nairobi Navigation Culture, Journal of Religion and Society, Volume 19(2017) The Kripke Center, Creigton University, http://wwwhdl.handle.net/10504/109164

Parsitau, D S (2017) Soft Tongue, Powerful Voice, Huge Influence: The Dynamics of Gender, Soft Power and Political Influence in Faith Evangelistic Ministries in Kenya, in Afolayan, A (ed) (2017), *Pentecostalism and Politics in Africa (in print)*

Parsitau, D. S (2016) Prophets, Power, Authority and the Kenyan State: Prophet David Owuor of the National Repentance and Holiness Ministry, in Coertzen, P, Green C and Hansen, L (2016), Religious Freedom and Pluralism in Africa: Prospects and Limitations, African Consortium for Law and Religious Studies (ACLARS), Bringham Young University

Parsitau, D.S (2014) Embodying Holiness: Gender, Sex, Bodies and Patriarchal Imaginaries in a Neo-Pentecostal Church in Kenya, in Augustine Agwuele (2014), *Body Talk and Cultural Identity in the African World*, Equinox Publishers,Texas State University, USA. ISBN-13- 9781782791851 www.equinoxpub.com

Parsitau, D.S (2014) Building Bridges of Peace and Reconciliation! Faith Based Organizations (FBOs) and Religious Peace Building Initiatives in Kenya's Rift Valley Province (*Studia Historiae Ecclesiaticae (SHE) Journal of the Church History Society of Southern Africa, University of Pretoria*) http://uir.unisa.ac.za

Parsitau, D.S (2014), Pentecostalising the Church of Scotland? The Presbyterian Church of East Africa (PCEA) and the Pentecostal Challenge in Kenya (1970-2010), in Adogame, A and Lawrence A (2014), *Scotland in Africa, Africa in Scotland: Historical Legacies and Contemporary Hybridities,* Leiden Brill, Netherlands, (pages 230-252), brill.com/aegis. ISSN-1574-6925

Patel, N., 2013, 'Exploring South African Girlhoods: The Self-Identifications of Young Muslim Female Learners in Post-Apartheid South African High Schools', in *Journal for the Study of Religion* 26, 1: 61-81
[This paper explores the theme of South African girlhoods within the context of post-apartheid schooling environments and from the perspective of young Muslim female learners. Presented chiefly as an exploratory endeavour within the field of Islamic feminist scholarship in South Africa, this paper navigates the relatively uncharted terrain of girlhood studies and asks the following questions: How do present-day young Muslim girls in South Africa self-identify with the labels "South African", "Muslim", "female", and "learner"? And what does democracy mean to, and for, Muslim girlhoods in South Africa? Drawing on data gathered for a pilot study conducted in 2010 with a group of young Muslim female learners from two girls' high schools in Cape Town, I present the voices of young South African Muslim girls as a reflection of some of the complexities and diversities of South African girlhoods. The study also considers how different post-apartheid schooling environments may shape the gendered experiences of Muslim girls in South Africa.]

Paton, Diana, & Maarit Forde (eds.) 2012, *Obeah and Other Powers: The Politics of Caribbean Religion and Healing*. Durham [NC]: Duke University Press, xii + 354 pp., ISBN 978-0-8223-5133-7 (pbk), $27,95
[In *Obeah and Other Powers*, historians and anthropologists consider how marginalized spiritual traditions—such as *obeah*, Vodou, and Santería—have been understood and represented across the Caribbean since the seventeenth century. In essays focused on Cuba, Haiti, Jamaica, Martinique, Puerto Rico, Trinidad and Tobago, and the wider Anglophone Caribbean, the contributors explore the fields of power within which Caribbean religions have been produced, modified, appropriated, and policed. The 'other powers' of the book's title have helped to shape, or attempted to curtail, Caribbean religions and healing practices. These powers include those of capital and colonialism; of states that criminalize some practices and legitimize others; of occupying armies that rewrite constitutions and reorient economies; of writers, filmmakers, and scholars who represent Caribbean practices both to those with little knowledge of the region and to those who live there; and, not least, of the millions of people in the Caribbean whose relationships with one another, as well as with capital and the state, have long been mediated and experienced through religious formations and discourses.]

Peel, John D.Y., 2016, 'Similarity and Difference, Context and Tradition, in Contemporary Religious Movements in West Africa', in *Africa* 86, 4: 620-627
[The position I critique in this paper is really a complex of closely overlapping positions, some more theoretically sophisticated or better grounded empirically than others.1 Their central thrust is to emphasize the similarities rather than the differences between current movements in the world religions, particularly Christianity and Islam, but also to a lesser extent in Buddhism, Hinduism and Judaism. It appeals more to social scientists than to those working in religious studies, particularly scholars of specific religious traditions. It also taps into a common lay attitude to what might be called a 'secular common sense', which feels impatience or distaste for all forms of what it considers religious extremism, while at the same time shying away from regarding any one religion as more prone to extremism than others.]

Petrus, Theodore, 2010/2011, 'Empowering the Powerless: Using Anthropological Knowledge to Address the Challenge of Witchcraft-related Crime in Post-apartheid South Africa', in *Africa Insight* 40, 3: 50-60

Phiri, Lilly, 2016, '"Born this Way": The Imago Dei in Men Who Love Other Men in Lusaka, Zambia', in Chitando & Van Klinken 2016: ??-?? (chapter 10)

Pillay, Jerry, 2016, 'Presbyterian Indians in South Africa', in *HTS Teologiese Studies / Theological Studies* 72, 1: 7 pp.; PDF at: http://www.hts.org.za/index.php/HTS/article/view/3402
[In this article the author traces the origins and development of Indians in the Uniting Presbyterian Church in Southern Africa. He acknowledges the work of the founder of the Indian Presbyterian work, the Rev. Joseph Prakasim, looks at the expansion of Presbyterianism among the Indian population in South Africa and shows how through various ministries these congregations contributed to the development of the Indian communities in South Africa, impacting on the country as a whole.]

Piot, Charles, 2012, 'Pentecostal and Development Imaginaries in West Africa', in Freeman 2012: 111-133

Preez, P. du, 2014, '"Why was she born into this white skin?": Curriculum Making for Remembrance as Critical Learning in Postconflict Societies', in *Journal for the Study of Religion* 27,1: 154-168

[South Africa is essentially a traumatised society in which remembrance of the past evokes many different emotions. This traumatised state is partly the result of the contradicting and confusing remembrances that individuals have of the past and how these translate into the present. This article proposes that remembrance should not be reduced to a strategic practice of viewing the past as a reconciliatory possibility for the future. Instead it proposes the past be seen as an opportunity for a critical form of learning. This requires attention to questions such as: How do we need to view curriculum to do justice to the notion of remembrance as critical learning? What method should we use to realise the ideals of critical learning of this kind? In considering these questions, the memory narratives of two students were explored and theorised in terms of intracategorical complexity. I argue that curriculum making for remembrance as critical learning could begin with eliciting individual memories through memory work and disrupting these remembrances through intersectionality and intracategorical complexity.]

Prempeh, Charles, 2016, 'Peeping into the Sacralisation of Marijuana in Urban Slums: A Study of Muslim Youth in Maamobi, Ghana', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 2, 1 (October 2016): 4-18; PDF at:
http://www.a-asr.org/wp-content/uploads/2014/01/AASR-2.1.pdf
[The smoking of marijuana is considered a criminal act in many parts of the world. In Ghana, marijuana is a criminalized substance. However, the disclosure by the Narcotic Drugs Control Board (NACOB) that Ghana places first and third in the consumption of marijuana in Africa and the world respectively has sustained the debate about the criminalization of the substance. The arrest and prosecution of a popular hip-hop musician, Emmanuel Botchwey, for publicly smoking marijuana has further deepened the debate. This essay seeks to contribute to the debate on the use of marijuana in urban slums, focusing on the sacralisation of marijuana by Muslim youth in Maamobi. The paper argues that, while the consumption of marijuana pre-dates colonialism, the criminalization of the substance in Ghana is a recent phenomenon, largely influenced by the colonialists' conceptualization of marijuana as a substance that is only smoked for recreational purposes.]

Prozesky, Martin, 2012, 'John Hick's Interpretation of Religion: A Perspective from South Africa', in *Journal for the Study of Religion* 25, 1: 5-14
[In his 1989 book *An Interpretion of Religion* the eminent British philosopher of religion (and formerly philosophical theologian) John Hick provided a detailed view of what he saw as world religions, involving his well known and much-debated pluralistic hypothesis in terms of which he is able to see all those religions as valid paths to salvation/liberation. How convincing is his theory? This article addresses that question by summarizing Hick's main contentions in the 1989 book and then offering a critical discussion involving five key questions, with answers to them, from the perspective of a student of religion based in and indebted to South African traditional cultures, their beliefs and their ethics.]

Prozeski, Martin, 2014, '*Homo Ethicus*: Understanding the Human Nature that Underlies Human Rights and Human Rights Education', in *Journal for the Study of Religion* 27, 1: 283-301
[The themes of human rights and human rights education in South Africa's multi-cultural society are central to the work of Cornelia Roux. This article discusses the human reality and ethics underlying those themes, using an approach based on a view of human nature. It has six sections, starting with an introduction that states the aims of the article, central to which is fostering debate and research with the goal of enhancing the ethical quality of society. The second section gives grounds for holding that significant ethical enhancement is achievable. Then there is a third section setting out a view of ethics, understood as practice as distinct from the academic discipline of that name. This is followed by a section containing an updated working hypothesis about *homo sapiens* stemming from earlier research by the author on human nature, arguing that it exhibits a drive to maximize well-being. The fifth section links the hypothesis to the ethical dimension of human nature, while the final section provides short accounts of a range of research questions related to ethical enhancement where further research is needed.]

Punt, Jeremy, 2013, 'Who's the Fool, and Why?: Paul on Wisdom from a South African Perspective', in *Religion and Theology* 20, 1-2: 107–128
[South Africa is a young democracy but with colonial and Apartheid legacies fresh in the minds of many, the lasting impact and consequences of hegemony still tangible and measurable in a new, democratic dispensation with its own problems and concerns. This is the context within which Paul's appeal for a different understanding of wisdom and appearance to insist on breaking through the conventions of the day (1 Cor 1:18–31) is considered. Since Empire largely defined wisdom in the first century, Paul's rhetoric of foolishness can be interpreted as a critique of the imperial discourse of wisdom and power. But Paul simultaneously invoked a new discourse of power through his rhetoric which inter alia depended on scriptural appeal for endorsement or

authority. A postcolonial optic enables one to see Paul's discourse as mimicry, negotiating power as much with discursive Roman colonialism as with the recipients of his letters, and also with the Scriptures of Israel. Such use of discursive power and ambiguity resonates in interesting ways in the South African context.]

Quadri, Yasir Anjola, Rotimi Williams Omotoye & Rafiu Ibrahim Adebayo (eds.) 2016, *Religion in Contemporary Nigeria*. London/Abuja: Adonis & Abbey Publishers, 448 pp., ISBN 978-1-909112-60-5 (pbk),

[Nigeria, a multi-religious nation, has experienced and is still experiencing the positive as well the negative aspects of religious practices in her socio-political, economic and cultural spheres. There is no doubt that religion is manipulated by some people, which portray it in bad light and makes it vulnerable to criticisms despite the unanimity about its potential to be a force for good in the society. Recent developments in Nigeria indicate that religion has a role in the survival or otherwise of the country. Such include the re-introduction of Shariʿah penal code in some states in the northern part of the country, the emergence of Islamic banks, proliferation of private faith-based tertiary institutions, emergence of different factions and sects in religions, and the challenge of insurgency using religion as camouflage in the name of the Boko Haram. This book addresses contemporary issues in the use of religion in Nigeria. Its uniqueness lies in the calibre of notable scholars who contributed to it from various ethno-religious and geographical backgrounds. It contains the views of eminent scholars from Islam and Christianity and is jointly edited by experienced professors in the two faiths. The overall aim is to enhance better understanding of religion and to promote peaceful co-existence between and among adherents of the two religions.]

Quansah, Agnes, 2015, ʿA Critique of Indigenous "Wisdom" as Enshrined in Some Fanti Sayings and Practices on Wife-Beating in Ghana', in Ross & Amenga-Etego 2015: 35-49

Quayesi-Amakye, Joseph, 2015, ʿProphetism in Ghana's New Prophetic Churches', in *Journal of the European Pentecostal Theological Association* 35, 2: 162-173

[This article discusses the nature and features of a new prophetic phenomenon in Ghana. This is evident in the activities and practices of Ghana's New Prophetic Churches (NPC). These churches stress evil and the need to negate it among adherents. In this sort of prophetism, the person of the prophet is central. It is the prophet who is looked upon for a divine word and direction in the negotiation of evil. The prophets involve their clients in several prophetic rituals, some of which are bizarre, and thus raise questions in terms of their scriptural validity and authenticity. Critical in NPC prophetism is the role of music. Music provides the contextual matrix for interpreting NPC theological insights. The theology of the NPCs must be assessed to see how far they respond to the Ghanaian developmental needs.]

Rafudeen, Auwais, 2014, ʿThe Study of Religion as Passionate Engagement: The Visionary Sensibility of Talal Asad', in *Journal for the Study of Religion* 27, 2: 43-65

[As interpreted by this essay, Asad locates the key features of the secular perspective as residing in re-presentation, quantification and the autonomy of the individual. These features are inscribed in the way the secular, and a religious studies implicated by this secular, approaches religion. But in analyzing these features, Asad uncovers alternate ways of approaching religion, ways that do not categorize religion within a broader secular project, but engage its manifestations as sense-driven, passionate, transforming forms of life. These ways, we believe, have implications for the notions of 'theory' and 'method' in religious studies.]

Ranger, Terence, 2013, ʿA Decent Death: Changes in Burial in Bulawayo', in Jindra & Noret 2013: chapter 2

Reese, Scott S., 2015, ʿShaykh Abdullahi al-Qutbi and the Pious Believer's Dilemma: Local Moral Guidance in an Age of Global Islamic Reform', in *Journal of Eastern African Studies* 9, 3: 488-504

[Using the writings of the religious scholar `Abdullahi al-Qutbi, this article examines the 'transregional' nature of Muslim reformist discourse in the early twentieth century and the way in which the trajectories of individuals, objects and ideas cut across the largely imaginary boundaries traditionally used to divide the Middle East and Africa. African Muslims have maintained intimate ties with their non-African brethren across space through various intellectual, economic and political relationships throughout the history of Islam. However, they have also remained entwined across time via engagement with the more or less commonly ac-cepted canon of the faith and what Talal Asad has termed the 'discursive tradition.' This essay demonstrates the persistence of these processes through the age of European colonialism into the early twentieth century. But equally important is the way in which the increasingly elaborate and rapid networks of empire created in the nineteenth century facilitated and intensified the interaction of both people and ideas helping create the modern horizontally integrated community of believers.]

Reeves, Matthew, 2014, ʿMundane or Spiritual?: The Interpretation of Glass Bottle Containers Found on Two Sites of the African Diaspora', in Ogundiran & Saunders 2014: ??-?? (chapter 10)

Reisenberger, A.T., 2013, 'On the Seam between Spirituality and Activism', in *Journal for the Study of Religion* 26, 2: 13-23

Rey, Jeanne, 2013, 'Mermaids and Spirit Spouses: Rituals as Technologies of Gender in Transnational African Pentecostal Spaces', in *Religion and Gender* 3, 1: 60-75; PDF at:
https://www.religionandgender.org/articles/abstract/10.18352/rg.8422/
[This article aims to approach the construction of gender in transnational spaces by focusing on the ritual practice of African Pentecostal migrants in Europe and in Africa. One dimension of African Pentecostalism is its insistence on the practice of exorcism called 'deliverance' where malevolent spirits are expelled from one's body. Within the Pentecostal demonology, several categories of spirits carry implications for how gender is constructed. This article will analyse effects of the appearance of these spirits on the construction of gender among Ghanaian and Congolese Pentecostal churches in Geneva and in Accra. It will show that variations in the appearance of spirits within rituals can be interpreted as a negotiation of gender roles in a migratory context. Shifts in Pentecostal demonology can therefore be interpreted as a response to the reconfiguration of gender roles associated with the broader gender context and work opportunities in Europe.]

Roberts, Jonathan, 2013, 'Funerals and Fetish Interment in Accra, Ghana', in Jindra & Noret 2013: Chapter 9

Rich, Jeremy, 2016, 'From Jean-Perce Makanzu to Makanzu Mavumilusa: An Evangelical Protestant Leader in Mobutu's Congo, 1960–1980', in *Journal of Africana Religions* 4, 1: 76-103
[While scholars have written at length about Pentecostal churches and African Independent Churches in the postcolonial era in the Democratic Republic of Congo, little attention has been given to evangelical Protestants in the opening decades of Congolese independence. Jean-Perce Mavumilusa Makanzu became a key theologian and evangelist in the 1960s and 1970s, and became popular with U.S. missionaries in the late 1960s in promoting evangelical teachings as one means of recovery from the left-wing Simba revolts of the mid-1960s. While the Mobutuist state struggled to subjugate the Roman Catholic hierarchy in the 1970s, Makanzu became a key figure in promoting reconciliation between evangelical teachings and Mobutu Sese Seko's dictatorship. He lost his previous support from U.S. missionaries as a result, but showed his versatility at obtaining foreign aid by building close ties with West German Protestants..]

Rosas, Nina, 2016, 'A Igreja Universal do Reino de Deus: ação social além-fronteiras', in *Ciências Sociais Unisinos* 52, 1: 17-26; PDF at:
https://www.academia.edu/27728886/A_Igreja_Universal_do_Reino_de_Deus_a%C3%A7%C3%A3o_social_al%C3%A9m-fronteiras
[This paper is an original exercise of exploring some of the social actions of the Universal Church of the Kingdom of God (UCKG) in Namibia, South Africa, Angola, Mozambique and Portugal. Taking into consideration the contingences of each region, the UCKG tries to make and link new faithful through the social action organized mainly by organizations such as Sisterhood and Woman in Action, and by the Associação Beneficente Cristã, which has been already closed in Brazil. On the one hand, the church establishes partnerships with governmental institutions in order to promote itself as a social welfare organization. On the other hand, the sisterhoods offer promises of emotional success and social reconstruction. These programs encourage women to be committed to the church routine and to discipline themselves. The resulting achievement is a vehicle of empowerment and transformation. The ethnographic material is composed of articles and stories collected from newspapers, journals, magazines, websites and blogs created by the church and that register social actions of the UCKG during 2009 and 2010.]

Ross, Rosetta E., 2015, 'Introduction: Continental and Diasporan African Women Engage Each Other and Sacred Texts', in Ross & Amenga-Etego 2015: vii-??

Ross, Rosetta E., & Rose Mary Amenga-Etego (eds.) 2015, *Unraveling and Reweaving Sacred Canon in Africana Womanhood*. Lanham [MD]: Rowman & Littlefield, 232 pp., ISBN 978-1-4985-1821-5 (hbk), $80.00; £52.95
[In this collection, continental and diasporan African women interrogate the concept "sacred text" and analyze ways oral and written religious "texts" intersect with violence against African-descended women and girls. While the sanctioned idea of a sacred text is written literature, this project interrupts that conception by drawing attention to speech and other embodied practices that have sacral authority within the social imaginary. As a volume focused on religion and violence, essays in this collection analyze religions' authorization of violence a-gainst women and girls; contest the legitimacy of some religious "texts"; and affirm other writing, especially memoir, as redemptive. This volume arises from three years of conversation of continental and diasporan women, most recently continued in the July 6-10, 2014 Consultation of African and African Disaporan Women in Religion and Theology. It privileges experiences and contexts of continental and diasporan African women

and girls. Interlocutors include African traditionalists, Christian Protestants and Catholics, Muslims, and women embodying hybrid practices of these and other traditions.]

Rougeon, Marina, 2013, 'Effets de regards, effets d'images et pratiques de bénédiction: Terrain et expériences photographiques à Goiás (Brésil)', in Santiago & Rougeon 2013: 77-109; PDF at:
https://www.academia.edu/3629020/VATIN_X._Possessions_Plurielles._Exp%C3%A9rience_Ethnographique_%C3%A0_Bahia_Br%C3%A9sil_1992-2012_

[Les réflexions présentées sont le résultat d'un travail de terrain situé dans le Centre-ouest brésilien, plus spécifiquement dans certains quartiers de la ville de Goiás, les quartiers de João Francisco et Aeroporto, dans lesquels vit la plus grande partie des habitants. La proposition étant de montrer en quoi, dans ce contexte, la valeur heuristique de la pratique photographique a pris sens. Elle a permis de révéler les effets de regards et d'images constitutifs d'un univers symbolique riche et complexe, mu d'une part par des relations particulières de sociabilité propres aux femmes, et par les conflits de proximité que ces relations suscitent, mais aussi par les prati-ques locales de bénédiction. Ainsi, la question des religions afro-américaines sera abordée non pas à partir d'une religion en particulier, mais de l'expérience vécue autour de la pratique de certains thérapeutes, les bénisseurs, et de ceux qui les sollicitent.]

Sampson, Isaac Terwase, 2012, 'Religious Violence in Nigeria: Causal Diagnoses and Strategic Recommendations to the State and Religious Communities', in *African Journal on Conflict Resolution* 12, 1: 103–33, 122–23

Sampson, Isaac Terwase, 2014, 'Religion and the Nigerian State: Situating the de facto and de jure Frontiers of State–Religion Relations and its Implications for National Security', in *Oxford Journal on Law and Religion* 3, 2; 311-339; PDF at: http://ojlr.oxfordjournals.org/content/3/2/311.full.pdf+html

[Since its independence in 1960, Nigeria has struggled unsuccessfully to clearly articulate the relationship between religion and the state. Whereas the British colonialists seemingly bequeathed to the new nation-state a secular regime at independence, the internal contradictions, which, paradoxically were propagated by the colonial authority, incubated to pose a challenge to the new state soon thereafter. On the one hand, there was the Muslim north, groomed under the English indirect rule, which accommodated the sharia legal order; on the other hand, there was the Christian/Animist south, mentored under the British-secular regime. Thus the post-independence secular state, which seemed acceptable to the Christian/animist south, was abhorred by the Muslim north. This paradox has remained the Achilles' heel of Nigeria's corporate existence, as northern Islamists have consistently sought the establishment of an Islamic state to replace the extant secular regime. This article therefore seeks to situate the legal and constitutional frontiers of state–religion relations in Nigeria. It is intent on delineating the conceptual boundary between religion and politics, while evaluating the impact of the current relationship on national security. The article advocates for a moderate secular regime—by whatever name—that is constitutionally defined and institutionalized.]

Santiago, Jorge P., 2013, 'Polysémie, inclusion et reconfigurations dans les *terreiros* d'umbanda', in Santiago & Rougeon 2013: 251-279 ; PDF at:
https://www.academia.edu/3629020/VATIN_X._Possessions_Plurielles._Exp%C3%A9rience_Ethnographique_%C3%A0_Bahia_Br%C3%A9sil_1992-2012_

[Ce texte est le résultat de mes observations et de mes analyses sur la dynamique des religions afro-brésiliennes depuis plu-sieurs années. Il vise particulièrement à montrer qu'outre l'intérêt des chercheurs et l'importance du paysage rempli par le prestige du candomblé d'origine yoruba, souvent considérée comme la plus 'traditionnelle' de ces religions, la place de l'umbanda et de sa diffusion en tant que religion 'populaire', ouvertement syn-crétique car réunissant des éléments venant des traditions africaines, indiennes, catholiques, spirites et occultistes, ne peut pas être négligée par les travaux en anthropologie.]

Santiago, Jorge P., & Marina Rougeon 2013, 'Introduction: Expériences sensibles sur le terrain des pratiques religieuses afro-américaines', in Santiago & Rougeon 2013: 19-27

Santiago, Jorge P., & Marina Rougeon (eds.) 2013, *Pratiques religieuses Afro-Américaines: Terrains et Expériences Sensibles.* Louvain la Neuve: Academia Bruylant; PDF at:
https://www.academia.edu/3629020/VATIN_X._Possessions_Plurielles._Exp%C3%A9rience_Ethnographique_%C3%A0_Bahia_Br%C3%A9sil_1992-2012_

Saraiva, Clara, 2013, 'Pretos Velhos across the Atlantic: Afro-Brazilian Religions in Portugal', in Cristina Rocha & Manuel Arturo Vasquez (eds.) 2013, *The Diaspora of Brazilian Religions*. Leiden, etc.: Brill, 197-222

[This chapter gives a brief account of how Afro-Brazilian religions have spread in Portugal in the last twenty years, and then moves on to characterize this religious scenario from two different points of view. First, it interprets the way that Afro-Brazilian religious leaders conceptualize their religious work, and how they perceive the organization and function of Afro-Brazilian religions in Portugal, especially concerning healing

and the improvement of individual's well-being. Second, the chapter analyzes it from the perspective of the Portuguese practitioners and consumers of such religions, focusing mainly on how exotic religious alterity is mixed within an ideological repertoire and tool box where such religions appear as a solution for life-crisis situations, where healing, well-being and self-improvement play crucial roles.]

Saunders, Paula, 2014, 'Charms and Spiritual Practitioners: Negotiating Power Dynamics in an Enslaved African Community in Jamaica', in Ogundiran & Saunders 2014: ??-?? (chapter 9)

Schaffler, Yvonne, & Bernd Brabec de Mori 2016, 'A Multi-perspective Analysis of Videographic Data on the Performance of Spirit Possessio in Domincan Voudou', in *2015 International Forum on Audio-Visual Research-Jahrbuch* 6: 100-125; PFD at:
https://www.academia.edu/25984601/A_Multi-perspective_Analysis_of_Videographic_Data_on_the_Performance_of_Spirit_Possession_in_Dominican_Vodou_2015_?auto=view&campaign=weekly_digest

[The article is concerned with spirit possession during public Vodou celebrations in the Southwest of the Dominican Republic. By analysing videographic material archived at the *Phonogrammarchiv* of the Austrian Academy of Sciences, features of Dominican *Vodou* are described from three interlocking perspectives, with particular emphasis on the enactment of the divine. These perspectives include the view of the researcher, a medical anthropologist, as well as the interpretations of a local specialist in the performance of the genre, and the perceptions and associations of a musicologist working at the *Phonogrammarchiv* preparing the collection for deposit and eventual access by archive patrons. Based on this multi-perspectivity, the article provides a detailed description of spirit possession, including a wider perspective by referring to theoretical issues from different cultural areas and research disciplines, and it finally explores what constitutes a successful possession performance.]

Schirripa, Pino, 2016, 'Pentecostalismo, sfera pubblica e ONG: Il caso dell'Etiopia', in *SMSR* 1/2016: 131-149; PDF at:
https://www.academia.edu/28741298/Pentecostalismo_sfera_Pubblica_e_ong._Il_caso_dellEtiopia

[After setting the nexus between Pentecostalism and development within the "neoliberal turn" which concerned the African continent in the last three dacades, the paper discusses development programs which involve Pentecostal churches and target children and their education. All of them provide extracurricular recreational and educational activities, as well as bible studies. These programmes are often sponsored by transnational agencies that work with Ethiopian churches, such as the Mulu Wengel Church. This paper focuses on the content of educational work, showing that one can speak of a Pentecostal pedagogy. The work carried out in the churches aims to build a "pentecostal person" as an individual able to cope with the uncertainty of social life. The paper engages with the fundamental question of the relationship between the construction of Pentecostal individuals, through precise pedagogical strategies, and the neoliberal rhetoric of individual empowerment.]

Schmidt, Bettina E., 2015, 'Spirit Mediumship in Brazil: The Controversy about Semi-Conscious Mediums', in *Diskus* 17, 2: 38-53, PDF at: http://diskus.basr.ac.uk/index article/view/70/62.php/DISKUS/

[This article focuses on spirit mediumship in Brazil. The term mdiumship refers to the communication between humans [and] the spirit world which is the core of Spiritism. In anthropological literature it is often categorised as altered states of consciousness. However, people experiencing it reject these categorizations. This article presents excerpts from interviews with Brazilian spiritists in order to illustrate the different ways people explain mediumship to an outsider, an anthropologist from Europe. The article then discusses their interpretation within the wider academic discourse surrounding this kind of experience. The intention is that Brazilian Spiritism and the wider discourse surrounding mediumship will serve as a case study to present the complexity of this form of religious experience.]

Schmidt, Bettina E., 2016, *Spirits and Trance in Brazil: An Anthropology of Religious Experience*. London, etc.: Bloombury Academic Publishing, 224 pp., ISBN 9781474255691 (EPUB eBook), £64.99

[Bettina E. Schmidt explores experiences usually labelled as spirit possession, a highly contested and chal-lenged term, using extensive ethnographic research conducted in São Paulo, the largest city in Brazil and home to a range of religions which practice spirit possession. The book is enriched by excerpts from interviews with people about their experiences. It focuses on spirit possession in Afro-Brazilian religions and spiritism, as well as discussing the notion of exorcism in Charismatic Christian communities. The book is divided into three sections which present the three main areas in the study of spirit possession. The first section looks at the social dimension of spirit possession, in particular gender roles associated with spirit possession in Brazil and racial stratification of the communities. It shows how gender roles and racial composition have adapted alongside changes in society in the last 100 years. The second section focuses on the way people interpret their practice. It

shows that the interpretations of this practice depend on the human relationship to the possessing entities. The third section explores a relatively new field of research, the Western discourse of mind/body dualism and the wide field of cognition and embodiment. All sections together confirm the significance of discussing spirit possession within a wider framework that embraces physical elements as well as cultural and social ones. Bringing together sociological, anthropological, phenomenological and religious studies approaches, this book offers a new perspective on the study of spirit possession. Cf. http://www.bloomsbury.com/uk/spirits-and-trance-in-brazil-9781474255691/#sthash.xrplVe2P.dpuf]

Schmidt, Bettina E., & Steven Engler (eds.) 2016, *Handbook of Contemporary Religions in Brazil*. Leiden, etc.: Brill, 450 pp., ISBN 9789004321854 (hbk), €185, $194

[The Brill *Handbook of Contemporary Religions in Brazil* provides an unprecedented overview of Brazil's religious landscape. It offers a full, balanced and contextualized portrait of contemporary religions in Brazil, bringing together leading scholars from both Brazil and abroad, drawing on both fieldwork and detailed reviews of the literatures. For the first time a single volume offers overviews by leading scholars of the full range of Brazilian religions, alongside more theoretically oriented discussions of relevant religious and culture themes. This Handbook's three sections present specific religions and groups of traditions, Brazilian religions in the diaspora, and issues in Brazilian religions (e.g., women, possession, politics, race and material culture).]

Seat II, Thomas W., 2016, 'Christian Confrontations with Indigenous Beliefs in the Niger Delta', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora 2,* 1 (October 2016): 19-33; PDF at: http://www.a-asr.org/wp-content/uploads/2014/01/AASR-2.1.pdf

[After centuries of deep embeddedness within macrocosmic social structures, including trade with Europeans and other communities along the Niger, the macrocosmic tiers of Brass' and Bonny's cosmologies were not as prominent as Robin Horton's Intellectualist Theory would predict. Rather, this article suggests that a process of microcosmic-tiered condensation precipitated conversion in Brass and Bonny. Church Mission Society archival materials that recount cosmological confrontations between Christian and indigenous beliefs under Bishop Samuel Crowther in Bonny and Rev. Thomas Johnson in Brass are examined, arguing that for individuals that abandoned contested beliefs, the microcosmic tier of their cosmology became smaller with each belief that was disowned. A cosmological lacuna was thereby created that could be filled in a number of ways, including conversion to Christianity. This article suggests that this process of microcosmic-tiered condensation became a contributing factor in conversion in Brass and Bonny.]

Settler, F., 2012, 'Frantz Fanon's Ambivalence towards Religion', in *Journal for the Study of Religion* 25, 2: 5-22

[Frantz Fanon has for more than fifty years been a celebrated theorist, intellectual and activist of the black struggle for recognition, to the degree that he has assumed the status of a "sacred cow" in African nationalist discourse. Without seeking to raise the significance of religion in Fanon's thinking, I use a critical, postcolonial literary reading of Fanon texts to critique his conception of religion. Although he regarded Catholicism and Islam as orthodox religions that deprived the colonized of their dignity, he referred to them as the "great revealed religions." Interestingly, Fanon's writing reflects a particular ambivalence towards indigenous religions, in the Caribbean and Africa, which he regarded as primitive, terrifying and pre-modern — always depriving the colonized of the gains of modernity. His reflections on indigenous religion are less considered and more visceral. He describes these traditions as irrational and more terrifying than the colonial settler. Ultimately his ambivalence towards religions leaves Fanon unable to expel colonial representations of the black as superstitious, primitive and child-like from his theories of transformation.]

Shakhbazyan, Ekaterina V., 2010, 'Africans in Moscow: "Foreign Churches" as a Factor of Socio-Cultural Adaptation or Non-Adaptation', in Tilo Grätz (ed.) 2010, *Mobility, Transnationalism and Contemporary African Societies*. Newcastle upon Tyne: Cambridge Scholars Publishing, 44-55; PDF at: https://www.academia.edu/28886641/CasentiniG_Socio-Cultural_and_Political_Change_in_a_Transnational_Group._The_Konkombas._in_Tilo_Graetz_ed_Mobility_Transnationalism_and_Contemporary_African_Societies

[In this article we discuss the so-called 'foreign churches' as an institution around which a part of the Africans living in Moscow are grouping. ... At the same time there also are several Catholic, Lutheran, Anglican churches in Moscow as well as rather many churches of 'new' Protestant congregations including African (created and led by African preachers) that are active in Russia (St. Andrew's Anglican Church, Moscow International Seventh-Day Adventist Church, Our Lady of Hope, Moscow Good News Church, Church of Saint Louis of the French of Moscow). The social background of their parishes is mixed and includes among others a lot of persons not so well-adapted in all senses. These churches have no roots in the 'mainstream' Russian

culture and are perceived as a rule by the country's native citizens as completely alien. Not by chance they are often called 'foreign churches' in the media and by the public.]

Silva, Sónia, 2016, 'Object and Objectivity in Divination', in *Material Religion: The Journal of Objects, Art and Belief* 12, 4: 507-509; PDF at:
http://www.tandfonline.com/doi/full/10.1080/17432200.2016.1227638

Simmonds, S., 2014, 'Mapping the Curriculum-Making Landscape of Religion Education from a Human Rights Education Perspective', in *Journal for the Study of Religion* 27, 1: 129-153

[With the advent of democracy in South Africa, religious education became a contested topic in the education sector. Contestation stemmed from the desire to embrace religious plurality rather than Christian National Education (CNE) that dominated the curriculum pre-1994. This contestation initiated the reconceptualisation of religion in curriculum-making. Together with other scholars, Roux, a scholar-activist, has played a seminal role in conceptualising religion in the curriculum as religion in education (RiE) and more recently, religion and education (RaE). In disrupting the boundaries of religion, she has also made human rights the departure point for engagement with RaE. The concomitant blurring of the boundaries between religion education (RE) and human rights education (HRE), has made it necessary to explore the complexities of the foundations of human rights. In response, this article uses Roux's work to extend the argument by exploring the possibilities of human rights literacy (HRLit) in curriculum-making for HRE. To conclude, this conception of HRLit is considered juxtaposed to Roux's most recent scholarship, which interrogates gender as a specific position within HRE. In engaging with this scholarship, this article takes a critical HRLit perspective so as to embrace Roux's work through an alternative theoretical lens.]

Sithole, N., 2012, 'The Sacrifice of Flesh and Blood: Male Circumcision in Ibandla lama Nazaretha as a Biblical and African Ritual', in *Journal for the Study of Religion* 25, 1: 15-30

[Male circumcision is an African phenomenon that has been in existence for thousands of years, dating back to the pre-colonial era. The Zulu King Shaka (1790-1828) put an end to this practice for the Zulus; but Isaiah Shembe (1870-1935) brought it back. However, the kind of circumcision that Isaiah Shembe reinstated is a hybrid form, combining the precolonial ritual practice as a rite of passage and the Israelites' biblical one based on Abraham's covenant with God in Genesis 17:10-14.]

Siwila, Lilian, 2016, 'An Encroachment of Ecological Sacred Sites and its Threat to the Interconnectedness of Sacred Rituals: A Case Study of the Tonga people in the Gwembe Valley', in *Journal for the Study of Religion* 28, 2: 138-153

[This paper uses two cases to discuss the value of sacred sites and sacred rituals and their religious connectivity to Tonga ecology. The paper begins with a brief discussion on the Tonga ecology and the effects of the construction of the Kariba dam in the 1950s to local people's religiosity, worldviews and perceptions of environmental issues. Thereafter the paper deals with another ecological practice of the Tonga people called *lwiindi* ceremony. Within this practice the paper employs gender lens to analyse the value of religion in the practice and how the practice is slowly being trespassed by political interests thus overriding its significance to peoples' understating of crop production and rain patterns. This study has found out that indigenous peoples' religion is embedded in their understating of ecological sites and rituals. Therefore development programmes working in these spaces need to take into consideration the religious significance attached to these sites by the local people. This will help enhance environmental care and respect for people's religious beliefs and spiritualties. This however does not mean romanticising indigenous knowledge as though it has no ecological challenges.]

Siwo-Okundi, Elizabeth, 2015, 'Judges 19 and the Virgin Daughter's Trauma: "Small Voice" Implications for African Women and Girls', in Ross & Amenga-Etego 2015: 139-152

Sjørslev, Inger, 2013, 'Boredom, Rhythm, and the Temporality of Ritual: Recurring Fieldwork in the Brazilian Candomblé', in *Social Analysis: The International Journal of Social and Cultural Practice* 57, 1: 95-109

[Setting out from fieldwork experiences in the ritual of the Brazilian Candomblé, this article aims to understand temporality in different ways. The significance of 'unfocused presence' in the field is discussed by way of the concept of 'deep hanging out'. The boredom experienced by the fieldworker is analyzed in relation to sentiments expressed by the people involved in ritual and the fieldworker's changing emotions over time, as previous experiences influence how time spent waiting is perceived. In ritual as well as in the interaction between fieldworker and the people in the field, temporality is deeply related to sociality and the aesthetics of social rhythm. It is concluded that the fieldworker is drawn into the time-geography of the field in a joint choreography of social interaction.]

Smidt, Wolbert, 2005, 'Les Africains de Bâle du 19ème siècle', in Thomas David *et al.* (eds.), 2005, *De la traite des Noirs à la fin du régime de l'Apartheid: trois siècles de relations entre la Suisse et l'Afrique (XVIIIe-XXIe siècles),* Münster: Lit-Verlag 2005, 209-225; PDF at:
https://www.academia.edu/31727448/Les_Africains_de_B%C3%A2le_du_19%C3%A8me_si%C3%A8cle
[Avec Londres et Paris, Bâle constitua, à partir du milieu du 19ème siècle, l'un des 'centres' de la première diaspora africaine en Europe de l'Ouest. Toutefois, l'origine de cette étonnante présence d'Africains à Bâle n'est pas due aux activités du commerce international qui préoccupaient tant les métropoles de l'Ouest. À Bâle, ce sont les piétistes qui jouèrent le rôle principal dans la création d'une communauté africaine. On peut, en effet, déjà parler d'une véritable communauté, dans la mesure où non seulement les Africains se connaissaient, mais où ils partageaient aussi un sort commun et effectuaient une grande partie de leurs activités ensemble. En revanche, il serait certainement exagéré de qualifier cette communauté de 'diaspora' au sens strict du terme. Cette expression ne serait appropriée que si un nombre important d'Africains, originaires d'une seule région, s'était établi de façon permanente dans cette ville, ce qui ne fut pas le cas. Quelques-uns parmi ceux qui résidèrent à Bâle – surtout à partir des années 1850 – venaient de l'Afrique de l'Ouest, mais la plupart était originaire des régions soudanaise et éthiopienne. Une fraction assez considérable de ces Africains mourut à Bâle, mais plus de la moitié retourna finalement dans son pays d'origine. L'observation suivante est importante, puisqu'elle indique une autre spécificité bâloise qui la distingue de Paris ou de Londres: non seulement la motivation. Une étude proposant des biographies des Africains vivant à Paris ou Londres montre qu'une majorité d'entre eux était des anciens esclaves, des serviteurs de personnalités impliquées dans l'expansion commerciale française ou anglaise, ou encore des ressortissants des premières colonies.]

Smit, Johannes A., 2016, 'J.T. van der Kemp and Eighteenth Century Coded Subjectivity', in *Journal for the Study of Religion* 28, 2: 6-41
[J.T. van der Kemp was the first London Missionary Society President of African Missions. He arrived in the Cape in 1799, and it can rightfully be said that he was indeed the inaugurator of what became known as the 'century of missions' in South and Southern Africa (during the 19th century). The impact on the indigenous populations of this century of missions has been described as the most important system which, for the purposes of this paper, we may call a system of cultural violence and deculturation. In order to address this matter, the paper starts off by briefly presenting three models of the progressive impacts of missions in South Africa, viz. that of Nosipho Majeke (Dora Taylor) ([1952] 1986); that of John L. Comaroff (1989); and that of David Chidester (1996). It then proceeds to an analysis of the impact of J.T. van der Kemp, 1799-1804. Theoretically I draw on the distinction between morality and ethics by Michel Foucault as well as his theorising of eighteenth century representational thought.]

Smit, Johannes. A., 2016, 'J.T. van der Kemp and his Critique of the Settler Farmers on the South African Colonial Frontier (1799-1811)', in *Journal for the Study of Religion* 29, 1: 6-56
[As first London Missionary Society (LMS) President of African Missions in South Africa, J.T. van der Kemp came into conflict with the settler farmers on the South African frontier (1799-1811). This revolves around the fact that the settler farmers saw themselves as settled in South Africa (and not as a temporary phenomenon as perceived by the D.E.I.C.), that they supported the patriot and revolutionary movements in the Netherlands, Europe, and America, and were critical of both the British and the Dutch governments of their time. They in actual fact rebelled against these government, were slave holders, participated in the slave trade, and manifested 'cruelty' towards the Khoi and Xhosa on the frontier. This article unpacks these issues with specific reference to Van der Kemp's South African texts as published by the LMS in their Transactions of the London Missionary Society Volumes I – III. Theoretically, I draw on some insights from works of Michel Foucault, especially with regard to eighteenth and early nineteenth century 'representational thought', where 'idea' and 'object' are directly related.]

Smith, James H., 2012, 'Saving Development: Secular NGOs, the Pentecostal Revolution and the Search for a Purified Political Space in the Taita Hills, Kenya', in Freeman 2012: 134-158

Soares, Benjamin, 'Reflections on Muslim–Christian Encounters in West Africa', in *Africa* 86, 4: 673-697
[Among historians, social scientists and scholars of religion there has been increased recognition of the importance of studying Islam and Christianity in Africa not separately but rather together as lived religions in dynamic interaction over time. In this article, I trace how scholars have arrived at such a point and consider some of the challenges of conducting research on religious encounters, and particularly those associated with studying Islam and Christianity, Muslims and Christians together. I frame this discussion in terms of some of the theoretical and methodological issues at stake in advancing the study of religious encounters in Africa and

draw from my own research and the work of others on the topic, particularly in West Africa, to reflect upon how this important field of inquiry has developed and what it has accomplished.]

Stegmann, Robert N., & Marlyn Faure 2015, 'Reading Scripture in a Post-Apartheid South Africa: Re-Imagining Gendered Identity Hermeneutically', in *Religion and Theology* 22, 3-4: 219-249
[This essay is particularly concerned with reading practices which both remains faithful to ancient biblical contexts, as well as to how gender identity, as a fluid construct, is continually negotiated in post-apartheid South Africa. By employing postcolonial optics, this paper hopes to re-imagine gendered identity in a post-apartheid South Africa.]

Stenschke, Christoph, 2015, 'Recent Contributions to the Study of the Reception of the Bible and Their Implications for Biblical Studies in Africa', in *Religion and Theology* 22, 3-4: 329-383
[This article surveys a number of recent studies on the reception of biblical material in the Bible itself or in later works and periods. It endeavours to present studies that are representative of the nature and extent of the shift in the past two decades from the Bible itself to its rich reception history. An introductory section describes how recent developments in hermeneutics have shown to what extent hermeneutics is a historical discipline. After a detailed presentation and assessment, a final section draws some conclusion for the tasks ahead for biblical studies and related disciplines in Africa.]

Strijdom, Johan, 2014, 'Uses of Social Theory in Comparative Religious Studies: Assessing Chidester's Sociological Analysis of "Wild Religion" in Post-apartheid South Africa', in *Journal for the Study of Religion* 27, 2: 10-24
[In analysing 'sociality' (the formation of inclusive or exclusionary collective identities), 'materiality' (the desire for material objects, sensory experiences and gendered bodily performances of rituals) and 'exchange' (communist or capitalist economic exchanges in rituals of gift-giving and expenditure) as three aspects of religion within local and global contexts, David Chidester has used the social theories of Durkheim, Bataille, W.E.B. Du Bois, Weber, Marx-Adorno-Horkheimer, Benjamin and others. This paper assesses what we have gained from Chidester's use of social categories such as 'sociality' and 'exchange' to analyse unconventional or 'wild' forms of religion in post-apartheid South Africa within a global context. On the basis of his sociological analysis of Freedom Park and the 2010 FIFA World Cup as forms of 'wild religion', the author argues for the legitimacy and relevance of using *etic* vis-à-vis *emic* categories to afford a critical understanding of African religious realities within a global context.]

Strijdom, Johan, 2016, '"Colonialism" and "Material Culture" in David Chidester's Oeuvre: Key Terms for Teaching about Religion and Religions at South African Universities', in *Religion and Theology* 23, 3-4: 386-402
[Against the background of the recent proliferation of guides on key concepts for the analysis of issues across religious traditions, this article traces David Chidester's theoretical elaboration of "colonialism" and "material culture" from an African and South African perspective and his application of these key terms to South African case studies. It is argued that within the current context of demands for a decolonisation of the curriculum these terms need to be foregrounded in rethinking Religious Studies programmes at South African universities. How this transformation of the curriculum may be effected, is illustrated with reference to two introductory courses in Religious Studies at the University of South Africa.]

Sukdaven, Maniraj, Asgher Mukhtar & Hamid Fernana 2016, 'Timbuktu Manuscript Expressing the Mystical Thoughts of Yusuf-Ibn-Said', in *Journal for the Study of Religion* 28, 2: 181-201
[This article is based on a Timbuktu manuscript listed in a digital form on the Library of Congress – Global Gateway. The authors of this article were involved in the translation and exegesis of the manuscript. Of significance, aside from the translation, is the exegetical analysis of the manuscript which was translated and written simultaneously in a poetic form so as to bring forth the intended beauty of the author of the manuscript. From the eighty-eight lines, eighty-three are dedicated to theosophical ethical thoughts as well as to the spiritual sarcasm of the author. The context addresses a reciprocal relationship between God and humanity and how humanity can experience the highest form of happiness in this world and the hereafter. Therefore this manuscript is not only a mystical text but also contributes to Islamic ethics. In the exegesis of the translated work, Qur'anic verses were incorporated to lend support to the text where necessary.]

Sulaiman, Kamal-deen Olawale, 2016, 'Religious Violence in Contemporary Nigeria: Implications and Options for Peace and Stability Order', in *Journal for the Study of Religion* 29, 1: 85-103
[This article looks at the rising incidence of religious violence in Nigeria. It also investigates the causes and the implications of religious violence for a peace and stability order in contemporary Nigeria. The prospect for combating this religious violence is equally examined. The method of approach is purely from written sources which comprise of documents, monographs, manuscripts, books, journals as well as magazines. The study

reveals that religious violence in Nigeria has claimed many lives and property worth billions of Naira. The violence has not helped in the growth and development of the nation. However, education, tolerance, dialogue and reconciliation among others should serve as tools with which to douse the social violence that emerges from the practice of religion in Nigeria. This will ensure peaceful co-existence of Christians, Muslims, Traditionalists and members of other religions. This would also help in the restoration of a peace, security, growth and stability order in Nigeria as a nation.]

Sulemanu, Fatimatu, 2015, '"Those Who Entrusted Their Affairs to a Woman Will not Prosper": Its Implication in the Ghanaian Muslim Community', in Ross & Amenga-Etego 2015: 121-138

Sumich, Jason, 2010, 'Does All that is Solid Melt into Air?: Questioning "Neo-liberal" Occult Economies in Mozambique', in *Kronos* no. 36: 157-172

[This article examines a scandal that broke out in the city of Nampula (northern Mozambique) in 2003. It concerned a foreign investor who was supposedly the head of an organ trafficking ring. The scandal quickly spread as the accusers claimed that many members of the ruling Frelimo party in the municipal and provincial government were complicit. As the furore grew, investigative teams were sent, but the allegations proved to be baseless. The article uses this scandal as a way to critique ideas of 'neoliberal occult economies'. Instead of 'occult interpretations' arising in an almost predetermined way as people revert to familiar idioms of sorcery to cope with their incomprehension at the changes wrought by neoliberalism, the article argues that the Nampula organ scandal shows that it is people's particular relationship to the State which explains the scandal rather than simply economic changes. That is why this particular scandal ended up speaking far more convincingly to the fears of the better-off than of the poor.]

Swanepoel, Elizabeth, 2016, 'The Startling Phenomenon of the Western Tibetan Buddhist Nun: The Challenges Faced by Western Nuns in the Tibetan Buddhist Tradition Living Outside the Traditional Tibetan Buddhist Regions', in *Journal for the Study of Religion* 29, 1: 127-149

[This article investigates the recent manifestation of a number of Western Tibetan Buddhist nuns and the challenges they face living outside traditional Himalayan nunneries. The lives of these nuns have been researched mainly by insiders such as scholarly Western nuns and no reliable statistics are available about the number of Western monastics in the Tibetan Buddhist tradition. This article uses a phenomenological perspective to determine the challenges of transplanting a Buddhist monastic community to the West and the difficulties experienced by the Western Tibetan Buddhist nuns in the process. The author concludes that despite the difficulty of adopting an ancient Asian religious tradition and transplanting its monastic institution to the West, these nuns have contributed significantly in transforming gender prejudice within the ranks of Tibetan Buddhism, and furthermore render a diversity of services in the lay and monastic communities.]

Tade, Oludayo, 2013, 'A Spiritual Dimension to Cybercrime in Nigeria: The "Yahoo Plus" Phenomenon', in *Human Affairs* 23, 4 (Oct 2013): 689-705

[Cybercrime in Nigeria is largely perpetrated by young people and students in tertiary institutions, socially tagged "yahoo yahoo" or "yahoo boys". Yahoo boys rely on their computer dexterity to victimise unsuspecting persons in cyberspace. A new phenomenon in cybercrime is mixing spiritual elements with internet surfing to boost cybercrime success rates. This paper examines the factors underlying this spiritual dimension (cyber spiritualism) to cybercrime, and discusses some of the strategies employed in perpetuating cybercrime. The clampdown on Internet fraudsters by the Economic and Financial Crimes Commission (EFCC), in-group conflict among yahoo boys over social recognition, reduced victimisation and delayed success, and mass media enlightenment, were reported factors influencing the fusion of spiritual elements in cyber crime. The methods used include *ase* or *mayehun* (incontrovertible order), charmed or magical rings (*oruka-ere*) and incisions made around the wrist, which are used to surf the net, while *ijapa* (tortoise) is used to navigate profitable sites. Unsuspecting victims fall under the spell of the *ase* via phone conversation where spiritual orders are given to the victims without their objecting.]

Takyi, Baffour, 2017, 'Secular Governments in Sub-Saharan Africa', in Phil Zuckerman & John Shook (eds.) 2017, *The Oxford Handbook of Secularity*. Oxford, etc.: Oxford University Press, 201-213

Taliani, Simona, 2012, 'Coercion, Fetishes and Suffering in the Daily Lives of Young Nigerian Women in Italy', in *Africa* 82, 4: 579-608

[In the aftermath of social conflicts and urban violence between autochthons and migrants in Italy in recent years, the question of how to control the growing number of illegal immigrants is increasingly discussed in the language of zero-tolerance anti-crime campaigns. Traffic in women has been a 'structural' social reality in the Italian migration landscape over the last 15 years, and is a prominent aspect of illegal female migration. These women are qualified as 'victims of human trafficking' when they denounce their pimps. Most of their suffering

– involving psychological or psychiatric symptoms and requiring psychosocial support – is expressed through an *emic* vocabulary that talks about fetishes, spirit possession, witchcraft, sacrifice, debts, and spiritual and moral deliverance. This study – based on extensive field research in Turin into an Ethno-Psychiatric Service (provided by the Frantz Fanon Centre) in which 50 Nigerian women participated – addresses the following anthropological issues: the relationship between *emic* vocabulary (so called 'voodoo' or 'juju'), migration, and moral economies of violence; and the intersection between symbolic violence and coercion, as experienced through sexual abuse and/or ritual violence (occurring both in Nigeria and Italy, and also during the migration itself in different countries such as Benin, Mali and Libya). In the conclusion of this article, I underline the limits of psychiatric and psychological therapeutical methods vis-à-vis the symptoms and traumatic experiences that 'mark' these female bodies; and I discuss in particular the emergence of new forms of post-colonial disorders affecting subjects who are at the mercy of compromised desires.]

Tamarkin, Noah, 2014, 'Genetic Diaspora: Producing Knowledge of Genes and Jews in Rural South Africa', in *Cultural Anthropology* 29, 3: 552–574;
http://dx.doi.org/10.14506/ca29.3.06; PDF at:
http://typhoon-production.s3.amazonaws.com/articles/ca293/ca293A06.pdf
[Drawing on fourteen months of ethnographic research conducted in South Africa between 2004 and 2006 and two additional months of research in 2010 and 2013, this article examines the Lemba DNA studies, the media archive they have enabled, and a series of Lemba encounters with American Jews, including myself. I include myself in this way because most Lemba people read my presence as a researcher equally as my presence as a Jew. I demonstrate that those implicated in genetic studies transform DNA into a resource that authorizes their own histories and politics of race, religion, and recognition. I argue that DNA and diaspora converge to create new sites of political belonging, ones marked by precarious connections that balance on the production of knowledge and its refusal.]

Tarter, Andrew, 2015, 'Trees in Vodou: An Arbori-cultural Exploration', in *Journal for the Study of Religion, Nature and Culture* 9, 1: 87-112
[Trees are an important dwelling place for the spirits of the Vodou pantheon. I describe arboreal rituals dedicated to the veneration of tree-residing spirits, taboos against cutting sacred trees, conflicting taboos against planting certain trees, and a ceremony for removing a spirit from one tree and placing it in another. After discussing common folk beliefs about particular tree species, and examining associations between these species and individual spirits, I suggest that a rapid decrease of trees in Haiti mandated the ceremony for removing a spirit from a tree and placing it somewhere else. Consequently, as tree diversity dwindled into the handful of primary species utilized in rural Haiti today, a large pantheon of spirits had to be funneled into an increasingly limited number of trees. Accordingly, Vodou practitioners had to facilitate spirit flexibility with regard to which trees they inhabit.]

Taru, Josiah, & Federico Settler 2016, 'Patterns of Consumption and Materialism among Zimbabwean Christians: A tale of Two Indigenous Churches', in *Journal for the Study of Religion* 28, 2: 113-137
[This article critically considers the role of religion in relation to patterns of consumption among members of two indigenous churches in Zimbabwe. Through an examination of their distinct theological orientations toward modernity and the accumulation of wealth, we set out to understand religion and materialism in the postcolonial context. Our analysis and findings are based on extended observation and interviews conducted in two indigenous churches in Zimbabwe between 2011 and 2013. We contend that despite their common theological heritage in Protestant ethics and its bible-centred dogma, the United Family International Church and the Johanne Marange Church have in the postcolonial context, each forged distinct theological and ecclesiastical understandings of their relation to consumption and materialism [that] not only shape their members' patterns of consumption, but also raises critical questions about what constitutes religion in the postcolonial context.]

Tarusarira, Joram, 2013, 'Of Spirits and Healing: Cultural Values and Post-conflict Reconciliation Agenda in Zimbabwe', in *The African Review: A Journal of African Politics, Development and International Affairs* [Dar-es-Salaam: Dept. of Political Science and Public Administration, University of Dar-es-Salaam] 40, 1: 93-119

Tarusarira, Joram, 2013, 'Civil Society and Generation of Trust in Zimbabwe', in *The African Review: A Journal of African Politics, Development and International Affairs* [Dar-es-Salaam: Dept. of Political Science and Public Administration, University of Dar-es-Salaam] 40, 2: 140–161

Tarusarira, Joram, 2014, 'Religion in Times of Crisis in Zimbabwe: A Case Study of Churches in Manicaland and its Theodicy of Liberation', in G. Ganiel, H. Winkel & C. Monnot (eds.) 2016, *Religion in Times of Crisis*. Leiden: Brill Academic Publishers, 88-110.

Tarusarira, Joram, 2016, *Reconciliation and Religio-political Non-conformism in Zimbabwe*. Abingdon: Routledge, 2016, 240 pp., ISBN 9781472465993 (hbk), £95

[Religio-political organisations in Zimbabwe play an important role in advocating democratisation and reconciliation, against acquiescent, silenced or co-opted mainstream churches. The author analyses activities of religious organisations that deviate from the position of mainline churches and the political elites with regard to religious participation in political matters, against a background of political conflict and violence. Drawing on detailed case studies of the Zimbabwe Christian Alliance (ZCA) Churches in Manicaland (CiM) and Grace to Heal (GtH), this book provocatively argues that in the face of an unsatisfactory religious and political culture, religio-political non-conformists emerge seeking to introduce a new ethos even in the face of negative sanctions from dominant religious and political systems.]

Tarusarira, J., & G. Ganiel 2014, 'Religion, Reconciliation and Reconstruction in Zimbabwe', in M. Leiner & P. Stöckner (eds.) 2014, *Africa between Conflict and Reconciliation*. Gottingen: Vandenhoeck and Ruprecht, 55-78

Tarusarira, Joram, & Bernard Manyena 2016, 'Reconciliation in Zimbabwe: Building Resilient Communities or Unsafe Conditions?', in *Journal of Conflict Transformation & Security* 5, 1 (April 2016): 53-74; PDF at: http://cesran.org/wp-content/uploads/2016/05/JCTS-8-A-3.pdf

[Reconciliation and resilience are intimately connected concepts. They emphasise the agency involved in influencing and enhancing bottom-up social change, and the self-help mechanisms that persist despite the disturbances following intrastate conflicts. This article uses a qualitative methodology to examine the absorptive, adaptive, and transformative capacities of communities as they seek to deal with intrastate conflict. It also assesses the extent to which the government-led reconciliation approach used in Zimbabwe since 2008 has facilitated community resilience. This research suggests that local communities have adapted to the conflict in order to go about their daily lives, but that neither community actions, nor the government-sponsored reconciliation process, have led to the transformation of the status quo that caused the intrastate conflict in the first place. Absorptive and adaptive capacities should not be seen as ends in themselves. Instead, they should provide the basis for facilitating sustainable peace and social change.]

Tayob, Abdulkader, 2013, 'Al Fārūqī between the 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.]

Tayob, Abdulkader, 2014, 'Politics and Islamization in African Public Spheres', chapter 20 in Kenny & Moosa 2014.

Tayob, Abdulkader, 2016, 'Religion as Culture and Text: Frameworks for Religion Education in South Africa', in *Religion and Theology* 23, 2-4: 403-418

[Professors David Chidester and Cornelia Roux support the new policy on religion education promulgated in 2003 that emphasises the value of exposing learners to the diversity of religious traditions in the country. In this essay, I identify the frameworks they adopt for the study of religions, and argue that they be further developed for the religion education classroom. I propose that both dynamic discursive traditions (Chidester) and texts (content) (Roux) provide key frameworks for religion education. Discursive traditions open the door to a critical and contextual appreciation of religions that is open to change, renewal and innovation. I do not support the hermeneutical preoccupation of Roux, but find her emphasis on the texts and content of religions useful for thinking about the semiotics of religious traditions on self, society and the world. I provide the justification for these frameworks from reflections in the study of religions.]

Tayob, Shaheed, 2016, '"O You who Believe, Eat of the *Tayyibāt* (pure and wholesome food) that We Have Provided You": Producing Risk, Expertise and Certified *Halal* Consumption in South Africa', in *Journal of Religion in Africa* 46, 1: 67-91

[This article is an analysis of the development of *halal* consumption in South Africa. Research on the contemporary consumption of *halal* has argued for an articulation of Muslim identity in a variety of settings. What evades these scholarly analyses is the production of *halal* as a commodity. How is it that *halal* consumption, as defined by Islamic dietary law, has been produced into a separately identifiable product? This paper argues that in South Africa the production of certified *halal* has been produced through an extensive campaign that identified the power of the Muslim consumer, consumption as an Islamic imperative, and the contemporary risks to *halal* presented by food technology and cross-contamination. Communicating with the Muslim consumer and identifying risks to *halal* consumption established a particular form of *halal*-certification expertise. The result was an increase in the visibility of *halal* and the establishment of *halal*-certification organizations as necessary intermediaries for the proper practice of *halal*. In the process *taqwa* was recalibrated to mean vigilance against uncertified consumption as the inspection of a *halal* label was introduced into the determination of *halal*.]

Tazanu, Primus M., 2016, 'Practices and Narratives of Breakthrough: Pentecostal Representations, the Quest for Success, and Liberation from Bondage', in *Journal of Religion in Africa* 46, 1: 32-66

[Instant healing, performance of miracles, public exorcism, supply of blessed objects for protection, and prophetic abilities are major religious practices that account for the popularity of certain Pentecostal leaders in contemporary Africa. Prophet T.B. Joshua, a renowned Nigerian televangelist, is one of them. Through his Emmanuel TV channel, he informs 'viewers all over the world' that invisible but influential evil forces are responsible for their daily challenges and that people can enjoy prosperity when they are purged of malevolent spirits. This article describes the practices and narratives of liberation from unknown bondage by Cameroonians who draw inspiration from T.B. Joshua's prophetic messages and displays. The aspects covered include the desire to embark on a pilgrimage to T.B. Joshua's church in Nigeria and actors' use of his blessed religious objects to neutralise, destroy, or fight off invisible evil forces suspected of halting their socioeconomic progress.]

Tenai, Noah K., 2016, Religious Extremism: The Case of Sudan's Mariam Yahya Ibrahim Ishag', in *Verbum et Ecclesia* 37, 1: 8 pp.; PDF at: http://verbumetecclesia.org.za/index.php/VE/article/view/1511

[The recent case of the arrest, prosecution and imprisonment of Mariam Yahya Ibrahim Ishag of Sudan has drawn attention to the place of Islamic sharia law in contemporary, diverse and multireligious communities and nation states. Islamic sharia law was used to charge Mariam of apostasy; she was subsequently [on 15 May 2014] sentenced to 100 lashes [to be] followed by hanging [but released on 24 June 2014]. Religious extremism and one of its resultant effects, namely persecution, particularly of women and other minorities, is a persistent hindrance to ongoing efforts against poverty responses.]

Thurston, Alex, 2015, 'Muslim Politics and *Shari'a* in Kano State, Northern Nigeria', in *African Affairs* 114 (no. 454): 28-51

[Since 1999, Muslim-majority northern Nigeria has witnessed a new phase of political struggles over the place of Islamic law (*shari'a*) in public life. This article traces how Muslim politics played into *shari'a* administration in Kano, northern Nigeria's most populous state, and argues that governmental bureaucracies created for the purpose of administering *shari'a* became sites of political contests over the meaning of public morality in Islamic terms. *Shari'a* bureaucracies featured as prizes in unstable political alliances between Muslim scholars and elected Muslim politicians. Politicians' appointments of Muslim scholars to bureaucratic positions, and their empowerment or disempowerment of certain bureaucracies, posed fundamental questions concerning who would control the *shari'a* project and what its content would be. The manoeuvres surrounding Kano's *shari'a* bureaucracies reflect broader trends in northern Nigerian politics. The *shari'a* project has not been a manifestation of Islamism in a narrow sense, but rather the site of a more complex set of intra-Muslim rivalries and electoral competition within an ostensibly secular political system.]

Togarasei, Lovemore, 2016, 'The Legacy of Circle Women's Engagement with the Bible: Reflections from an African Male Biblical Scholar', in *Verbum et Ecclesia* 37, 2:, 9 pp.; PDF at:
http://verbumetecclesia.org.za/index.php/VE/article/viewFile/1582/pdf_1

[The entry of women into religious and theological studies has revolutionised the *modus operandi* of these disciplines. Especially with the formation of the Circle of Concerned Women Theologians, the study of these disciplines has never been the same. In this article, an attempt is made to consider the legacy of women theologians in the area of biblical interpretation. Specifically, the article looks at how members of the Circle have interpreted the Bible in their quest for a theology that responds to African women's experiences. The article discusses Circle biblical scholars' methods of interpreting the Bible, what they have managed to achieve, as well as pointing out areas that still call for attention. It concludes that Circle biblical scholars, like all African

Biblical Interpretation, are engaged scholars who serve both the need for intellectual growth as well as solving the pressing needs of their societies.]

Togarasei, Lovemore, 2016, 'Historicising Penteoostal Christianity in Zimbabwe', in *Studia Historiae Ecclesiasticae 42*, 1: 13 pp., PDF at: http://www.scielo.org.za/pdf/she/v42n1/05.pdf
[This paper is a first attempt to systematically present a history of Pentecostal Christianity in Zimbabwe. The paper first discusses the introduction of the Apostolic Faith Mission (AFM) in Zimbabwe before moving on to discuss some of the Pentecostal churches born out of the AFM. This is followed by a discussion of the 1980s and 1990s explosion of American type Pentecostal churches and the current Pentecostal charismatic churches that seem to be sweeping the Christian landscape in the country. The paper acknowledges the difficulty of writing a history of Pentecostalism in the country due to a lack of sources. It identifies AFM as the mother church of Pentecostal movements in Zimbabwe, but also acknowledges the existence and influence of other earlier movements. It has shown that the current picture of Zimbabwean Christianity is heavily influenced by Pentecostalism in mainline churches, African Initiated Churches (AIOs) and the various Pentecostal movements.]

Tounsel, Christopher, 2016, 'Khartoum Goliath: SPLM/SPLA Update and Martial Theology during the Second Sudanese Civil War', in *Journal of Africana Religions* 4, 2: 129-153
[During the Second Sudanese Civil War, the Sudan People's Liberation Movement/Army published a weekly newspaper entitled SPLA/SPLM Update. This article builds on previous scholarship about the role of Christianity in the Sudanese civil conflict by revealing how the SPLM/SPLA Update was an essential medium of the conflict and contributed to its framing in religious terms. The Update published content that constituted a martial theology pitting the SPLA against the National Islamic Front, the party of the Muslim Brothers under Hassan Turabi's leadership. It interpreted events using biblical and ancient Israelite templates, placed circumstances in a narrative trajectory, and transformed political history into a spiritual chronicle. In so doing, it attracted readers beyond the geographic borders of Sudan, situating Christian Sudan in a contemporary global Sudanese diaspora while also reaching into the ancient past to locate the contemporary struggles of Sudanese Christians in an older story of divine chosenness.]

Trentini, Daria, 2016, '"The Night War of Nampula": Vulnerable Children, Social Change and Spiritual Insecurity in Northern Mozambique', in *Africa* 86, 3: 528-551
[People living in the neighbourhoods of Nampula city, northern Mozambique, often speak of a war that is being waged at night, during which sick infants and small children figure more and more frequently as the preferred prey of malevolent ancestors, witches and new malign spirits that come at night, and who abduct and enslave them in order to harm their families. The purpose of this article is to explore what this 'war of the night' reveals, to understand why it is that mothers are afraid their babies and children will be stolen from the compound and, finally, to analyse the ways in which families handle their fears and apprehensions about a child's sickness. I begin this analysis of the 'war of the night', and the accompanying anxieties surrounding infants and children, by examining it in relation to large-scale changes that have occurred both at the micro-level of the household and in the community more generally. Specifically, the article looks at the ways in which ongoing economic and social transformations are reconfiguring gender and generational relationships, which, in turn, generates more insecurity within the household and intensifies a sense of existential threat from external forces. The article then examines the cultural logic of rumours and beliefs involving children, as a consideration of local interpretations and experiences of infancy and childhood helps shed light on local concepts of (children's) vulnerability. With the aid of three case studies, the article charts how families manage children's diseases. It shows how the uncertainty surrounding an illness is not always ameliorated by divinations or by the healing provided by women working on behalf of ancestral power. Instead, women healers often crystallize and intensify mothers' fears, also because their medical and ritual interventions are not always effective. The article concludes by examining the reasons why these women healers are increasingly struggling to manage the evil forces haunting infants and children and to make their medical interventions effective, and the effect of this on their local authority.]

Trevelyan James, Bryn. 2014. 'Writing Stones and Secret Shrines: An Exploration of the Materialisation of Indigenous and Islamic Beliefs within West African Spiritual Medicine', in Effie Gemi-Iordanou, Stephen Gordon, Robert Matthew, Ellen McInnes, & Rhiannon Pettitt (eds.) 2014, *Medicine, Healing, Performance: Interdisciplinary Approaches to Medicine and Material Culture*. Oxford: Oxbow, 136–159

Trevelyan James, Bryn, 2015, "The Spririt of the Plant": Exotic Ethnopharmacopeia among Healers in Accra, Ghana, in *Anthropology Matters* 16, 1: 28-71; PDF at:
http://www.anthropologymatters.com/index.php/anth_matters/article/view/338/571

[Despite the vast literature on healing in African contexts, comparatively little is known about historical use of popular species in herbal medicines. Given the prominence of plants in healers' assemblages past and present, the lack of attention to plant origins, how practitioners acquire them, and to beliefs surrounding these processes, is surprising. This study, at the interface between archaeology and anthropology, approaches these issues through qualitative interviews and an ethnopharmacological survey with thirty healing specialists in a migrant community in Accra, Ghana. Over two seasons of fieldwork in 2010 and 2011, 141 unique plant-based medicines were documented, with samples of all constituent ingredients collected and botanically identified. Analysis of the ethnopharmacological results revealed 15% of species in the sample were botanically 'exotic': introduced, non-local plants found outside their native distributional range. Given that healers typically define their medicines as 'traditional and ancestral', such 'exotic' provenance is significant. This paper uses ethnography to explore contemporary assimilation of exotic plants at herbal markets, and in the beliefs and practices of individual healers. Drawing on historic and archaeological sources, these findings are used interpretively to broaden possible perspectives on introduction of new plants within the *materia medica* of West Africa over time.]

Ukah, Asonzeh, 2016, 'Sexual Bodies, Sacred Vessels: Pentecostal Discourses on Homosexuality in Nigeria', in Chitando & Van Klinken 2016: ??-?? (chapter 1)

Usuanlele, U., 2014, 'British Colonial Administration, Development of Islam and lslamic Education in a non-Muslim Society: The Benin Division (Nigeria) Experience, 1897-1960', in *Contemporary Journal of African Studies* 2, 2: 65-96

[The Benin Kingdom had been largely untouched by any world religion before the British conquered the Kingdom in 1897 and this conquest facilitated the penetration of Christianity and Islam therein. The failure of Christian missionaries to provide educational services compelled the government to establish a government school in 1901 for the production of its requisite personnel. The services provided by the Government School and the reliance on indigenous institutions under the indirect rule system of administration made missionaries and their education superfluous to the operation of the colonial government. Nevertheless, both Christians and Muslims introduced their own educational services. Though Islamic education was of less value to the colonial Administration and Muslims were an insignificant minority in Benin society, a policy had to be adopted towards the emergent Muslim population. This paper examines colonial state policy towards Muslims and its impact on Islamic education in the non-Muslim society of Benin.]

Valois, Caroline, 'Scandal Makers: Competition in the Religious Market among Pentecostal-Charismatic Churches in Uganda', in Chitando & Van Klinken 2016: ??-?? (chapter 2)

Vannier, Christia, & Eric James Montgomery 2016, 'Sacred Slaves: *Tchamba Vodu* in Southern Togo', in *Journal of Africana Religions* 4, 1: 104-127

[This article ethnographically documents beliefs and practices surrounding *Tchamba Vodu* among Anlo-Ewe *Vodu* adepts in southern Togo. *Mama Tchamba*, or Grandmother Slave, is a religious order devoted to the veneration of the spirits of slaves purchased by the ancestors of Tchamba adepts and sold or kept in the community as wives and mothers. This article documents *Tchamba Vodu* through the authors' interviews and observations in the community and situates these beliefs and practices in the larger cultural context of slavery and ritual among the Anlo Ewe. Drawing on mimetic theory, he argues that *Tchamba* ceremonial practices represent performed memorializations of the cultural experiences of slavery along the coast of the Bight of Benin and open culturally productive spaces and identities through mimetic bodily performance.]

Vatin, Roger, 2013, 'Possessions plurielles: Expérience ethnographique à Bahia, Brésil (1992-2012)', in Santiago & Rougeon 2013: 143-167; PDF at:
https://www.academia.edu/3629020/VATIN_X._Possessions_Plurielles._Exp%C3%A9rience_Ethnographique_%C3%A0_Bahia_Br%C3%A9sil_1992-2012_

[Entre 1992 et 2012, j'ai vécu et convécu quatorze années à Bahia, en privilégiant la pratique d'une eth-nographie de proximité, du quotidien, fondée, notamment, sur l'empathie, la quête d'un échange symétrique et non verticalisé, ainsi que sur l'observation minutieuse et patiente des pratiques rituelles afro-bahianaises. C'est ainsi, il me semble, que cette 'anthropologie des gouffres' peut ramener, à la surface du discours ethnographique, quelques bribes significatives d'expérience sensible.]

Waghid, Y., 2014, 'African Philosophy of Education as a Response to Human Rights Violations: Cultivating *Ubuntu* as a Virtue in Religious Education', in *Journal for the Study of Religion* 27,1: 267-282

[Human rights violations on the African continent have emerged as a predicament for human flourishing. This article reconsiders the notion of an African philosophy of education as a response to human rights violations, in particular how the notion of *Ubuntu* (human interdependence and humaneness) can be used to counteract

violence. It is argued that *Ubuntu* in becoming – with reference to the thoughts of Giorgio Agamben – can counteract human rights violations. In this way, *Ubuntu*, as an instance of African philosophy of education, can respond more positively to genocide, tribal conflict and wars, and the rape and abuse of women and children on the continent. And, as a tribute to Cornelia Roux, specifically her seminal work on religious and human rights education in South Africa, it is also argued that religious education ought to be constituted by the virtues of deliberative human engagement and cosmopolitan action, which constitute an *Ubuntu* in becoming that can offer pathways to enhancing religious education.]

Waldstein, Anna, 2016, 'Studying the Body in Rastafari Rituals: Spirituality, Embodiment and Ethnographic Knowledge', in *Journal for the Study of Religious Experience* [ISSN: 2057-2301] 2: 71-86; PDF at: http://rerc-journal.tsd.ac.uk/index.php/religiousexp/article/view/17/34

[Rastafari spirituality is a nonsecular science that considers how various energies and powers influence socio-ecological systems. Rastafari people follow a number of spiritual prescriptions related to the body, including smoking, meditating, growing matted hair, eating an Afrocentric vegan diet and drumming/chanting. However, a person does not have to follow all of these practices to be Rastafari, rather they are means to achieve specific spiritual objectives. While anthropology is generally a secular discipline, by participating in various rituals, the body becomes an ethnographic tool that can lead to an awareness of how spiritual and material worlds interconnect. While I have collected data through conventional ethnographic methods, the most important insights have come through my own personal, bodily engagement in many Rastafari practices. Anthropological work on the 'spiritual body' provides a theoretical framework for making sense of experiences of embodied intersubjectivity that arise out of participation in various bodily rituals.]

Wallace, Dale, 2015, 'Rethinking Religion, Magic and Witchcraft in South Africa: From Colonial Coherence to Postcolonial Conundrum', in *Journal for the Study of Religion* 28, 1: 23-51

[Religion, magic and witchcraft are conceptual, socially constructed categories, the boundaries of which have been contested under diverse religious, cultural and intellectual conditions in the west. This paper focuses firstly on the polemical relationship between religion and magic in the context of colonial South Africa, namely, the historical factors that privileged the category religion and the multiple effects of the social and legal imposition of western epistemologies on colonised communities whose practices [were deemed to] constitute[d] 'magic', and, therefore, were synonymous with 'witchcraft'. Secondly, examples of strategies to reinforce the religion/magic dichotomy, to collapse their subjective boundaries and the complexity witchcraft discourses bring to both positions, are provided in the context of the religious and cultural hybridity of postcolonial South Africa. A parallel discussion is on the influence Christian and Enlightenment thought had on category construction in the study of religion and questions the extent to which Religion Studies today engages in decol-onising the categories religion, magic and witchcraft in ways that do not contradict religious realities in our society.]

Wallace, Dale,, 2017, 'Pagan Identity Politics, Witchcraft, and the Law: Encounters with Postcolonial Nationalism in Democratic South Africa', in Kathryn Rountree (ed.) 2017, *Cosmopolitanism, Nationalism, and Modern Paganism*. New York, etc.: Palgrave Macmillan US, 179-1996: ??-?? (chapter 8)

Walt, Charlene van der, 'Is "Being Right" More Important than "Being Together"?: Intercultural Bible Reading and Life-giving Dialogue on Homosexuality in the Dutch Reformed Church, South Africa', in Chitando & Van Klinken 201

Walt, Freda van der, Thulo S. Mpholo & Petronella Jonck 2016, 'Perceived Religious Discrimination as Predictor of Work Engagement, with specific reference to the Rastafari Religion', in *Verbum et Ecclesia* 37, 1: 9 pp.; PDF at: http://verbumetecclesia.org.za/index.php/VE/article/viewFile/1524/pdf_1

[The article contributes to the interdisciplinary discourse regarding perceived religious discrimination, with specific reference to the Rastafari religion which is a minority religious group in South Africa. Perceived religious discrimination is discussed and investigated in the context of the workplace, and the aim was to establish whether perceived religious discrimination influences work-related attitudes, such as work engagement. Because previous studies have associated perceived discrimination with less job involvement and career satisfaction, fewer career prospects, greater work conflict, lower feelings of power, decreased job prestige, and less organisational citizenship behaviour (Thomas 2008:80), it was expected that perceived religious discrimination would have a negative influence on work engagement. The findings show that religion possibly provides individuals with the necessary personal resources to persevere when faced with religious discrimination, and sustain performance as well as attain success within the context of the workplace.]

Walt, Izak J. van der, & Jacobus M. Vorster 2016, 'The Relationship between Moral Intervention Strategies and the Stigmatisation of People Living with HIV: A Christian Perspective', in *HTS Teologiese Studies / Theological Studies* 72, 3: 8 pp.; PDF at:
http://www.hts.org.za/index.php/HTS/article/view/3384
[One of the ways in which sexual transmission of AIDS is addressed is through moral interventions by organisations affiliated with Christian churches. However, this approach has been heavily criticised in recent literature, implying that moral interventions by church-affiliated organisations generally lead to stigmatisation which is one of the major obstacles to their involvement in HIV prevention. This article explores the origin of this accusation and discusses the Christian-ethical aspects related to HIV or AIDS. The conclusion is that the fact that churches take the Word of God and Christian morality as point of departure in HIV or AIDS intervention programmes does not imply that people who transgressed religious moral teachings may be condemned. On the contrary, the church preaches Christian forgiveness, mercy and empathy. Churches and organisations affiliated with churches should therefore be regarded as valuable partners in the fight against AIDS, for while propagating a normative lifestyle, they also preach love, compassion and support for people living with HIV.]

Wane, Njoki, 2013, 'Complexities in the Margin: Queering Black Feminism in Canada', in Njoki Wane, Jennifer Jagire & Zahra Murad (eds.) 2013, *Ruptures: Anti-colonial & Anti-racist Feminist Theorizing*. Rotterdam, etc.: Sense Publishers, 195-201

Wane, Njoki, 2013, 'Uncovering the Well: Black Feminism in Canada', in Njoki Wane, Jennifer Jagire & Zahra Murad (eds.) 2013, *Ruptures: Anti-colonial & Anti-racist Feminist Theorizing.* Rotterdam, etc.: Sense Publishers, 3-21; PDF at:
https://www.sensepublishers.com/media/1788-ruptures-anti-colonial-&-antiracist-feminist-theorizing.pdf

Wane, Njoki, & Jennifer Jagire 2013, 'Introduction', in Njoki Wane, Jennifer Jagire & Zahra Murad (eds.) 2013, *Ruptures: Anti-colonial & Anti-racist Feminist Theorizing*. Rotterdam, etc.: Sense Publishers, xiii-xx; PDF at:
https://www.sensepublishers.com/media/1788-ruptures-anti-colonial-&-antiracist-feminist-theorizing.pdf
[The paper highlights the gendered and racialized experiences of Black women in Canada. The first section provides the methodological context under which the research was conducted. This section also lays out some basic theoretical principles and examines some of the relevant literature addressing the struggles, ideas and work of African Canadian women. In the second section, I address the interlocking systems of oppression, by locating the struggles, achievements, wisdom, agency, ideas and potential of African Canadian women within and without varied discursive sites. The arguments presented thus, provide a basis for moving toward a holistic and definitive articulation and understanding of Black Canadian feminism.]

Wario, Halkan Abdi, 2012, 'Reforming Men, Refining *Umma*: Tablīghī Jamāʿat and Novel Visions of Islamic Masculinity', in *Religion and Gender* 2, 2: .231–253; PDF at:
https://www.religionandgender.org/articles/abstract/10.18352/rg.7202/
[Tablīghī Jamāʿat, a pietistic movement run by laypeople that originated in India is currently the most widespread Muslim missionary group worldwide. It is essentially men-oriented in terms of its main target for proselytization and organization. Spaces of proselytization are mosques, sacred spaces frequented by men, and the home, a place of reinforcement of 'lifestyle evangelism' dominated by women. The group has been described as anti-intellectualist, apolitical, docile, otherworldly, and a front for militant groups. Based on recent ethnographic research in northern Kenya, the paper explores two main thematic questions: What does it take to be a Tablīghī man? Does emerging Tablīghī masculinity embolden or reconfigure gender/patriarchal relations? The paper posits that the movement provides social mobility for non-'*ulamā* men in an alternative religious hierarchy but also lays the foundation for the emergence of a transnational practice of Islamic masculinity that appropriates the different local versions of being and becoming a man.]

Weimann, Gunnar J., 2010, *Islamic Criminal Law in Northern Nigeria: Politics, Religion, Judicial Practice*. Amsterdam: Amsterdam University Press, 206 pp., ISBN 9789056296551 (pbk), $46.50
[In 2000 and 2001, twelve northern states of the Federal Republic of Nigeria introduced Islamic crim-inal law as one of a number of measures aiming at 'reintroducing the shariʿa'. Immediately after its adoption, defendants were sentenced to death by stoning or to amputation of the hand. Apart from a few well publicised trials, however, the number and nature of cases tried under Islamic criminal law are little known. Based on a sample of trials, the present thesis discusses the introduction of Islamic criminal law and the evolution of judicial practice within the region's historical, cultural, political and religious context. The introduction of Islamic criminal law was initiated by politicians and supported by Muslim reform groups, but its potential effects were soon mitigated on higher judicial levels and aspects of the law were contained by local administrators.]

Werbner, Richard, 2015, *Divination's Grasp: African Encounters with the Almost Said*. Bloomington: Indiana University Press, 356 pp., ISBN 978-0-253-01881-6 $85 (hbk), $35 (pbk), $34.99 (e-book)
[Werbner takes readers on a journey though contemporary charismatic wisdom divination in southern Africa. Beginning with the silent language of the divinatory lots, Werbner deciphers the everyday, metaphorical, and poetic language that is used to reveal their meaning. Through Werbner's skillful interpretations of the language of divination, a picture of Tswapong moral imagination is revealed. Concerns about dignity and personal illumination, witchcraft, pollution, the anger of dead ancestors, as well as the nature of life, truth, cosmic harmony, being, and becoming emerge in this charged African setting.]

West, Gerald O., 2016, *The Stolen Bible: From Tool of Imperialism to African Icon*. Leiden: Brill, x + 626 pp., ISBN 9789004322752 (hbk), €187
[*The Stolen Bible* tells the story of how Southern Africans have interacted with the Bible from its arrival in Dutch imperial ships in the mid-1600s through to contemporary post-apartheid South Africa. It emphasises African agency and distinguishes between African receptions of the Bible and African receptions of missionary-colonial Christianity. Through a series of detailed historical, geographical, and hermeneutical case-studies the book analyses Southern African receptions of the Bible, including the earliest African encounters with the Bible, the translation of the Bible into an African language, the appropriation of the Bible by African Independent Churches, the use of the Bible in the Black liberation struggle, and the ways in which the Bible is embodied in the lives of ordinary Africans.]

West, Gerald O., 2016, 'Reconfiguring a Biblical Story: Genesis 19 in the Context of South African Discussions about Homosexuality', in Ezra Chitando & Adriaan van Klinken (eds.) 2016, *Christianity and Controversies over Homosexuality in Contemporary Africa*. London/New York: Routledge, 206-218; PDF at: https://www.academia.edu/31446611/Reconfiguring_a_biblical_story_Genesis_19_in_the_context_of_South_African_discussions_about_homosexuality?auto=bookmark&campaign=weekly_digest

White, Peter, & Abraham Anim Assimeng 2016, 'Televangelism: A Study of the 'Pentecost Hour' of the Church of Pentecost', in *HTS Teologiese Studies/Theological Studies* 72, 3: 6 pp.; PDF at: http://www.hts.org.za/index.php/HTS/article/viewFile/3337/pdf; and at: https://www.academia.edu/28171093/Televangelism_A_study_of_the_Pentecost_Hour_of_the_Church_of_Pentecost?auto=view&campaign=weekly_digest
[The liberalisation of the Ghanaian media since the 1990s has drastically changed the media landscape of Ghana and given rise to the use of the mass media for evangelism purposes. The advent of the mass media offered churches and televangelists a unique opportunity to fulfil the Great Commission, and it is the Pentecostals who continue to use it effectively. Many Ghanaian Pentecostal Churches in the past 20 years have made good use of the mass media (radio and television) for the propagation of the gospel. In this article the televangelism ministry of the Church of Pentecost, named 'Pentecost Hour', and how it has influenced the mission and discipleship agenda of the Church of Pentecost in their endeavour to participate in the *missio Dei* are discussed.]

Wijsen, F.J.S., 2016, 'Mission Practice and Theory in Africa', in E.K. Bongmba (ed.), *Routledge Companion to Christianity in Africa*. London/New York: Routledge, 189-200

Wijsen, F.J.S., 2016, 'Foreign Priests in the Netherlands: Reversed Mission, Mutual Assistance and Internal Outsourcing', in *Exchange: Journal of Missiological and Ecumenical Research* 45, 1): 1-20

Wijsen, F.J.S., 2016, 'Indonesian Muslim or World Citizen?: Religious Identity in the Dutch Integration Discourse', in F.J.S. Wijsen & K. von Stuckrad (eds.), *Making Religion: Theory and Practice in the Discursive Study of Religion*. Leiden and Boston: Brill, 225-238

Wimmler, Jutta, 2015, 'The Devil's Beating: African Dimensions of Early Modern Demonology in the Atlantic World', in *Journal of Religion in Africa* 45, 3-4: 249 – 278
[With the possible exception of the Kingdom of Kongo, the history of Christianity in Atlantic Africa in the sixteenth and seventeenth centuries has not been examined in depth. We know even less about the development of European religious concepts and perceptions in this part of the world since it is usually assumed that such ideas remained static. While a variety of studies have discussed the specifics of European demonology in the Americas, no comparable investigations exist for West and West Central Africa. Using the concept of the 'beating devil' as a case study, this article examines how European Christians adapted their religious ideas in this non-European context, and relates the results to European religious discourse in the Americas. The article argues for a more-comprehensive investigation into the circulation of discursive elements in the Atlantic world that includes the African dimension as well as a comparative view of the multilingual source material.]

Witte, Marleen de, 2013, 'Of Corpses, Clay, and Photographs: Body Imagery and Changing Technologies of Remembrance in Asante Funeral Culture', in Jindra & Noret 2013: chapter 8

Witte, Marleen de, 2015, 'Media Afrikania: Styles and Strategies of Representing "Afrikan Traditional Religion" in Ghana', in Rosalind I.J. Hackett & Benjamin F. Soares (eds.) 2015, *New Media and Religious Transformations in Africa*. Bloomington, etc.: Indiana University Press, 2007-226; PDF at:
https://www.academia.edu/30195594/Media_Afrikania_Styles_and_Strategies_of_Representing_Afrikan_Traditional_Religion_in_Ghana

[This chapter explores the media activities of a neo-traditional religious movement, the Afrikania Mission, in Ghana's Christian-dominated public sphere. Afrikania presents an interesting case of a religious movement that aims at reforming traditional religion and putting it on the national and even world map with a radical ideology of Africanness and cultural-religious identity. Analyzing Afrikania's changing position in and interactions with the public sphere in relation to shifts in Ghana's political, religious, and media landscape, I show how new constraints and opportunities have pushed Afrikania to adapt its strategies of accessing the media and its styles of representation.]

Witte, Marleen de, 2016, 'Encountering Religion through Accra's Urban Soundscape'; chapter 8 in Jonathan Darling & Helen Wilson (eds.) 2016, *Encountering the City: Urban Encounters from Accra to New York* (London/New York: Routledge), 133–150; PDF at:
https://www.academia.edu/28721589/Encountering_Religion_through_Accras_Urban_Soundscape?auto=download&campaign=weekly_digest

[This chapter explores how religious diversity is encountered and negotiated through the urban soundscape. Critical of the dominant tendency in western thought to privilege sight over hearing, historians, human geographers, and social scientists have explored the ways in which 'soundscapes' or 'sonic geographies' generate shared senses of space and acoustic communities, structure identities and power relations, and are transformed by negotiations between different groups and by developments in audio technology. Taking a conflict over noisemaking between charismatic-Pentecostals and Ga traditionalists in Accra as a case study, in this chapter I foreground the importance of the soundscape for urban life and religious encounter, understood as inter-religious as well as human-divine. Drawing out the interconnections between religious subjectivities, urban space, and sonic geographies, I argue that religious clashes over the sonic sacralisation of urban space in Accra should be understood not only in terms of a competition for symbolic control over urban spaces, but also as a spiritual struggle over the transcendental capacities of urban space and the city. Contributing to current debates on urban materialities and the more-than-human nature of the city, the chapter advances a sonic-material approach to urban encounter that unpacks the various relations – between (groups of) people, instruments, technologies, spaces, buildings, bodies, spirits and other elements – implied in the different ways sounds are made, amplified, experienced, silenced, debated, and understood.]

Witte, Marleen de, 2017, 'Spirit Media and the Spectre of the Fake', forthcoming in Minna Oppas & Anna Haapalainen (eds.) 2017, *Christianity and the Limits of Materiality* (London, etc.: Bollmsbury), chapter 2; PDF at:
https://www.academia.edu/28788322/Spirit_Media_and_the_Spectre_of_the_Fake?auto=bookmark&campaign=weekly_digest

[This chapter approaches materiality – and its limits – in Christianity through a focus on practices of 'making' the spirit world and on the stuff that goes into this making. Discussing examples from charismatic Pentecostalism in Ghana, it challenges distinctions between matter and spirit, the fabricated and the real, and raises questions about how spirit and matter might feed into one another. At the same time, considering instances where this 'making of' raises concerns about authenticity for the religious actors involved, it accounts for the effect that the distinction between the human-made and the god-given, between matter and spirit, produces in believers' lives: a fear of the fake. The chapter thus argues that there is both power and peril in religious materiality and that the tension between the two – between the power of 'spirit media' and the spectre of the fake – constitutes a fruitful focus in the study of material Christianity.]

Wong, Briana, 2016, 'Review Essay', in *AASR e-Journal: Journal for the Study of the Religions of Africa and its Diaspora* 2.1 (October 2016): 43-54; PDF at:
http://www.a-asr.org/wp-content/uploads/2014/01/AASR-2.1.pdf

[Briana Wong reviews: Paul Gifford 2016, *Christianity, Development and Modernity in Africa*. Oxford: Oxford University Press; Laurenti Magesa 2013, *What is Not Sacred?: African Spirituality*. Maryknoll, NY: Orbis Books, 224 pp.; Jabob K. Olupona & Rowland O. Abiodun (eds.) 2016, *Ifá Divination: Knowledge, Power, and Performance*. Bloomington, IN: Indiana University Press, 390 pp.; J.D.Y. Peel 2015, *Christianity, Islam, and Orişa-Religion: Three Traditions in Comparison and Interaction*. Berkeley and Los Angeles: University of California Press, 312 pp.]

Wood, Funlayo E., 2015, 'Cyber Spirits, Digital Ghosts: African and Diasporic Religions in the Age of Collaborative Consumption', in *CrossCurrents* 65, 4 (December 2015): 448-456

Wyk, Ilana van, 2015, *A Church of Strangers: The Universal Church of the Kingdom of God in South Africa*. Johannesburg: Wits University Press, xv+280 pp., ISBN 078-86814-809-7 (pbk), SA Rand 320

[The Universal Church of the Kingdom of God (UCKG), a church of Brazilian origin, has been enormously successful in establishing branches and attracting followers in post-apartheid South Africa. Unlike other Pentecostal Charismatic Churches (PCC), the UCKG insists that relationships with God be devoid of 'emotions', that socialisation between members be kept to a minimum and that charity and fellowship are 'useless' in materialising God's blessings. Instead, the UCKG urges members to sacrifice large sums of money to God for delivering wealth, health, social harmony and happiness. While outsiders condemn these rituals as empty or manipulative, this book shows that they are locally meaningful, demand sincerity to work, have limits and are informed by local ideas about human bodies, agency and ontological balance. As an ethnography of people rather than of institutions, this book offers fresh insights into the mass PCC movement that has swept across Africa since the early 1990s.]

Yesufu, Momoh Lawani, 2016, 'The Impact of Religion on a Secular State: The Nigerian Experience', in *Studia Historiae Ecclesiasticae* 42, 1: 11 pp.; PDF at: http://www.scielo.org.za/pdf/she/v42n1/03.pdf

[Nigeria, in her 55 years of nationhood, is the most populated black nation in the world. She has to her credit a written Constitution being operated for the effective democratic governance of her population, comprising peoples of different religious freedom and cultural backgrounds. In Nigeria, Christianity, Islam and traditional religions are most widely practised. Religion is a faith-based process that is capable of impacting on governance and the behavioural attitudes of every believer. Nigeria is a secular state. Since interaction theory provides avenues for exchanges of nonmaterial goods and materials, we used this theory as the most appropriate in the conduct of this study. This article explores the impact of religion on Nigerians living within a secular state.]

Yindjara, Antoinette, 2015, 'Considering Violence Perpetrated against Women in Central Africa in the Light of God's Word: Two Case Studies' in Ross & Amenga-Etego 2015: 87-92

Yindjara, Antoinette, 2015, 'Considering Violence Perpetrated against Women in Central Africa in the Light of God's Word: Two Case Studies', in Ross & Amenga-Etego 2015: 87-92

Zeleke, Meron, 2014, '"We are the same but different": Accounts of Ethiopian Orthodox Christian Adherents of Islamic Sufi Saints', in *Journal for the Study of Religion* 27, 2: 195-213

[The article explores and explains the social construction of religious boundary in contemporary Ethiopia by addressing how religious otherness is claimed or constructed at the local level. The article presents the *emic* accounts on defining and redefining religious boundaries and analyzing the local perceptions and definitions of what a religious boundary is and what crossing the boundary entails.]

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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 member 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:

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- 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

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