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AASR EXECUTIVE
2010-2015

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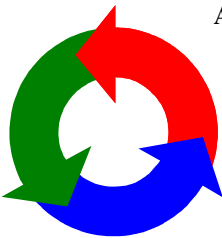webpage: http://www.a-asr.org/index.php?id=412

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FROM THE CHAIR

Elias K. Bongmba
AASR President

Greetings. I do extend our appreciation as members of the Executive Committee and all the regional leaders, for the invitation you have extended to all of us to serve our Association during the next five years. We look forward to working with all of you as we carry on the business of our organization. We thank the outgoing executive for the service they rendered to AASR. Permit me also on your behalf to congratulate Professor Rosalind Hackett on her re-election as the President of the International Association of the History of Religions. We look forward to many more years of collaboration with her.

This Bulletin contains minutes of our organization from the Regional Conference held at Obafemi Awolowo University in Ile Ife, January of 2010, the Business meeting held at Toronto during the congress of the IAHR Congress and news and updates about our members' activities as well as future events. On publications, let me assure you that our officers who are in charge intend to follow up on decisions to publish papers presented at conferences that took place in Gaborone in 2007 and Ile-Ife in 2010. One of the key decisions that was made at the last meeting in Toronto was to launch an E-Journal. We look forward to the work of the editorial board and hope that early next year we will have the first issue of the journal. We invite you all to submit essays for consideration in this journal.

Along with these avenues, we will encourage members of our association to consider applying for research through the IAHR African Trust Fund. These projects offer, especially to young scholars, an opportunity to complete some of their projects. One of the requests I get from our colleagues in Africa is that I should suggest presses and journals where they can submit their work for review. I think it would be a good idea for us to start compiling a list of presses that publish on African Religion and African and African Diaspora studies in general. This information should also include information on book series on African religions. We should also mention, even if the list is partial, periodicals that could accept and submit for peer review essays on African Religion as well as other periodicals in multidisciplinary studies that publish papers on Africa.

Members of our organization have published on a variety of issues in Africa, including politics, globalization, the media, economics, gender, ethics, African Initiated Churches in Africa and the Diaspora, and Christian and Islamic thought (theologies). The range of our scholarship is impressive. We want to congratulate those who have published since the last Bulletin was published. These are exciting days for scholars of religion in Africa because our discipline deals with historical communities that are not easily named and characterized, but approached from a variety of methods to highlight the complexity and dynamism of the religious community. The religious landscape in Africa remains a fascinating place for theoretical exploration and analysis. It calls for critical analysis and we can say to the credit of many of our members that we have been at the forefront of that critical engagement. It is now patently clear that the growth of evangelicalism and Pentecostalism which many of our colleagues have written about,

continues to open more areas of inquiry and debate, especially in areas where issues like abortion, same sex relations have taken centre stage, especially in Kenya, Uganda, or places like Cameroon where gays and lesbians have been arrested and locked up without charge. These issues remind us once more that our work is critical to reasonable dialogue on the continent and we intend to continue our vigorous conversation with other scholarly communities. Many issues and opportunities continue coming up before us. Without trying to name all the great things members of our association do, let me highlight the recent panel on democracy in Nigeria organized by the Council on Foreign Relations that featured a presentation and discussion of the book on Nigeria by John Campbell, former US Ambassador to Nigeria, and Professor Jacob Olupona of Harvard University. This panel took place on October 31, at the Annual Meeting of the American Academy of Religion in Atlanta. Both Ambassador Campbell and Professor Olupona discussed Muslim/Christian relations, but also reflected on critical issues on democracy and governance in Nigeria. Many of us who attended that session felt this was one of the best forums on religion and public life in Nigeria and Africa. We congratulate Ambassador Campbell and Professor Olupona for what was a stimulating discussion. Let us all be on the lookout for such opportunities.

Finally, planning for the AASR 2012 conference in Kenya will accelerate in the new year. We hope to work closely with our colleagues in Kenya and regional representatives to ensure that we have a great conference.

5TH AASR CONFERENCE IN AFRICA
(IN COLLABORATION WITH PANAFSTRAG)

SPORTS, LEISURE, RELIGION & SPIRITUALITY IN AFRICA & THE AFRICAN DIASPORA

EGERTON UNIVERSITY, NJORO, KENYA, 18-23 JULY 2012

CALL FOR PAPERS

The interplay of sports, leisure, religion and spirituality proves of academic and practical interest for many areas of study and life. As cultural institutions with a local/global reach and import, sports, leisure, religion and spirituality are integral to modes of social (dis-)organization. The interconnectedness of sports and religion can be partly discerned through the 'use' of sports by religion and the 'use' of religion by sports (Coakley 1998). Sports, leisure, spirituality and religion are universal phenomena with significant social, cultural, economic, political and aesthetic dimensions. While they are peculiar domains in some respects, organized sports, leisure and religion evince affinities when one considers their vocabularies of faith, belief, devotion, ritual, power, institution, dedication, sacrifice, commitment, spirits, prayer, suffering, festivals and celebrations. Sports and religious rituals establish a sense of order and disorder; create cultural bridges and walls, and generate systems of sacred symbols that endow the world with meaning and value. They create a sense of the supernatural and the super-humans/idols-/stars. Sports, leisure and religion/spiritualities are products and commodities, and big industries where large amounts of capital are created and concentrated. Religion and sports have become major sources of power, identity, entertainment and community-building institutions. Sports also have 'saints' and 'devils', fans/adherents, hierarchies of power/leaders, scribes, symbols of faith, shrines and altars, winners and losers. Sports and sporting events can be interpreted as religious performances and religious events and gestures as sport or leisure. Sports have many of the same effects on spectators as has religion. They have both the ability to captivate many, and create allegiances and anxieties that go far deeper than the movie industry. Each is characterized by virtualized performances and by the ecstatic devotion of its followers whether in a sports arena or in a ritual space.

The recent film *Africa United* (directed by Debs Gardner-Paterson), a road-movie about a motley group of youngsters (three Rwandan kids), who embarked on an epic journey (travelling 3,000 miles) across seven African countries to attend the 2010 Soccer World Cup in South Africa, now screened in local cinemas across the globe, perhaps best eulogizes 'a road trip through the heart of Africa' as a significant place, and

the symbolic role of sports in Africa. In recent times, sports and sporting events have assumed tremendous significance comparable only to religion or spirituality. This conference therefore aims at fostering interdisciplinary research on the interface between sports, leisure, religion and spirituality in Africa and the African diaspora. It will illuminate the role and implications of sports, leisure, religion and spiritualIty in the social formation of collective – local, national, trans-national, trans-global – groups in Africa and the African diaspora. It will also explore how sports may operate in the service of a religious community and vice versa.

Panel and paper abstract proposals are invited on the following sub-themes:
- the place of traditional and modern sports in Africa;
- the social and cultural history of sports in Africa and the African diaspora;
- defining religion in the context of sports and sports in the context of religion;
- religion, sports and popular culture;
- sports as civil religion;
- the commodification of sports, leisure and religion;
- sports and spirituality as leisure, performance and entertainment;
- language imagery in religion and sports;
- sports, religion and media;
- religion, sports, celebrities and show-business;
- religion, sports and political-economies;
- ritual, leisure and sports;
- religion, sports and the private/public sphere;
- gender, power, religion and sports;
- youth cultures, religion and sports;
- sports, religion and identity;
- sports, politics, colonialism and neo-colonialism;
- religion, sports and sacred spaces.

The Call for Panel/Paper abstract proposals opens on **30 January 2011** and ends on **30 August 2011.** All panel/paper abstract proposals **(of no more than 200 words)** should be sent electronically **by e-mail only** to:
- **Damaris Parsitau** [**dparsitau@yahoo.com**] (Host/Convener, and Chairperson of the Conference Local Organizing Committee / AASR East African Representative), and to
- **Afe Adogame** [**a.adogame@ed.ac.uk**] (Chairperson, Conference International Organizing Committee / AASR General Secretary

MINUTES OF THE BUSINESS MEETING
HELD AT THE 4TH AASR CONFERENCE IN AFRICA,
OBAFEMI AWOLOWO UNIVERSITY,
ILE-IFE, NIGERIA, 11TH JANUARY 2010[1]

The meeting, which started at about 5.20pm, was chaired by Jacob K. Olupona (the founding President and Publication Officer), in the absence of the President and Vice President. The chairman emphasized the importance of the business meeting to members present. Members of the Executive Council present were introduced to the house.

Opening remarks
In the absence of the President and Vice-President, the Secretary General, Afe Adogame gave the opening remarks. He commended the conference local organizing committee for a successful meeting and for the quality of papers presented at the conference. He introduced the aims and objectives of AASR to new members and encouraged them to make their membership of the body solid by filing the membership form and paying annual dues promptly. Apologies for absence at the meeting were received from Rosalind Hackett, Tim Jensen (IAHR General Secretary), and Grace Wamue.

Matters arising from minutes of the
2007 Business Meeting in Gaborone, Botswana
It was observed that the AASR Bulletin in which the minutes of last meeting were published has not been adequately circulated owing to poor finance, which prevents the mailing of copies to all members. The need to distribute the Bulletin to active members of AASR and libraries of African Universities was reiterated. Henceforth, only financial members will receive copies of the bulletin and have access to the Members-only section of the AASR website.

AASR Project Plan 2010-2015
The Secretary General informed the meeting that the tenure of the current Executive Committee will lapse during the IAHR Congress in Toronto, Canada in August 2010. He proposed a 5-year Plan of Action for AASR and enjoined members to project into the future. The following projects were proposed:
= *Publications*: AASR publication of edited volumes such as papers drawn from its past conferences was to be given top priority in the next five years.
= *Summer Institute*: AASR will explore the Summer Institute initiative to engage faculty, post-graduate students and post-doctoral students on theoretical, methodological issues; and the art of paper writing and research development. A project proposal will be generated to seek for local and international funding for the Summer Institute. Members will be encouraged to pay their annual dues promptly so as to generate some funds for

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[1] The minutes of both business meetings were recorded and developed by Danoye Laguda Oguntola on behalf of the General Secretary, while he (General Secretary) chaired the meetings. This kind gesture is very well appreciated.

the association's projects. Membership drive should focus on PG students and retired academics in order to boost her membership and economic base.

Treasurer's report 2007-2009
A detailed two-year financial report was presented by the Treasurer, James Cox and copies of same were distributed to all members present.

Reports
= *Europe*: The AASR Europe representative, Frans Wijsen reported that in 2007 there were 42 members and 7 subscribers in Europe, out of which only 16 members paid up their annual dues. By 2008, there were 43 members and 6 subscribers and only 27 of this number paid their annual dues. Some monies were transferred to the AASR central treasury as contribution to the costs for Bulletin production. In 2009, only 9 members paid their dues. He attributed this sharp fall in payment of annual dues to the fact that members were not probably getting any tangible returns for their membership. No regular AASR meetings were held in Europe. He informed members of his new editorial position with Brill publishers and called for manuscripts and publication proposals from members.
= *East Africa*: The East African Representative, Adams Chepkwony reported that the region was too large and therefore makes its administration difficult. As a local response to this problem, the Kenyan Association for the Study of Religions was founded. He informed that the prolonged political crises in Kenya had made it impossible to organize regional meetings. He introduced the three members from Kenya who attended the conference.
= *West Africa*: The West African Representative, Matthews Ojo informed the meeting that it has been difficult to determine the total membership in the region. The bulletin distribution list suggests that there are about 70 members (50 from Nigeria have paid up their annual dues for 2009). His main challenge was how to communicate with members within the West African region.
= *North America*: Jacob Olupona presented the report on behalf of the North American Representative, Kathleen Wicker, who was absent at the meeting. He reported that AASR-NA have recently being affiliated to the Society of Biblical Literature (SBL) and the American Academy of Religion (AAR) and have been given panel/section slots at SBL and AAR meetings. He noted that SBL was very enthusiastic of collaborative initiatives. AASR currently has one section slot at the AAR meeting and could apply for another slot. The SBL Report which was pasted on the AASR website[2] was for public consumption and members should take advantage of this information.
= *Nigeria*: The Nigerian Representative, David Ogungbile, informed that over 50 members have paid 30 USD as annual dues for 2009 instead of the usual 10 USD recommended by the AASR for members based in Africa. He noted the tension and rivalry between the Nigerian Association for the Study of Religion (NASR) and AASR. A cordial, symbiotic relationship between AASR and NASR was recommended.
= *Bulletin Editor's Report*: The Bulletin Officer, Matthews Ojo reported that the bulletin was currently produced twice a year (May and November). The last Issue (No. 29 & 30) combined edition was just out of press and distributed at the meeting. Book review

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[2] At http://www.a-asr.org/index.php?id=668

essays were published in the bulletin since 2007. He noted that most news content is from Europe and Africa. Problems with distribution of the bulletin within Nigeria were raised, but this was not the case with Kenya, Botswana, Ghana and other countries. Jan Platvoet was lauded for his efforts and commitment toward the Bulletin design and publication.

Publications
Three publication projects were in view: AASR Book Series; the publications emanating from the AASR conferences in Ghana and Botswana. The latter is on course and the manuscript is undergoing its second stage of review and will be published in the *Religion in Contemporary Africa* series of the African World Press.

AASR E-Journal
Jan Platvoet proposed an AASR E-Journal as an alternative to a printed journal that is getting more and more expensive to manage. The house accepted the proposal and mandated Jacob Olupona and Afe Adogame to carry out a feasibility study and work out modalities for establishing an AASR E-Journal.

IAHR 2010 Congress, Toronto, Canada, and IAHR Africa Trust Fund
Members were encouraged to submit proposals to attend the forthcoming IAHR Congress in Toronto, Canada in August 2010. The General Secretary notified members of the inauguration of the IAHR Africa Trust Fund mainly for scholars based in Africa and encouraged members, particularly young scholars to take advantage of the initiative and submit research proposals for small grants.

AASR General Elections
On behalf of the Nominating Committee, Gerrie ter Haar informed the house of the elections of new AASR Executive Committee to take place at the AASR Business meeting during the IAHR Congress in Toronto, Canada. A nomInation committee was already constituted by the Executive Committee under the leadership of Philomena Mwaura. Members were encouraged to propose active, eligible members that will serve in the Executive Committee for the period 2010-2015. Members can provide counter-nominations against the suggestions by the Nomination Committee.

Any Other Business
The Kenyan Association for the Study of Religion proposed to host an AASR confe-rence in Kenya in 2012. They were asked to come up with a proposal and a theme for the meeting.

Closing remarks
The meeting was brought to a close by the Chairman at about 7.30pm with an appre-ciation to the AASR for the reception and special panel held in his honour at the AAR meeting in Montreal, Canada, in 2009. Members observed a one-minute silence for Ogbu Kalu who passed away in 2009.

MINUTES OF THE AASR BUSINESS MEETING HELD AT THE IAHR CONGRESS, UNIVERSITY OF TORONTO, CANADA, 17TH AUGUST 2010

The meeting was chaired and declared open at 7.43pm by the General Secretary, Afe Adogame, in the absence of the President and Vice President. In his opening remarks new members were given special recognition and welcomed to the meeting. This was followed by self-introduction of all participants at the meeting. Apologies were received from the following members: Jacob Olupona, Ezra Chitando, Philomena Mwaura, Gerrie ter Haar, Adam Chepkwony, Damaris Parsitau, Melissa Browning, Abel Ugba and Kwabena Asamoah-Gyadu.

The agenda of the meeting was adopted unanimously. An abridged version of the minutes of AASR Business meeting held at Obafemi Awolowo University, Ile-Ife, Nigeria (January 2010) and AASR-NA Business meeting held at the AAR annual meeting in Montreal, Canada (November 2009) were presented by the General Secretary. Full details of the minutes are to be published in the next issue of the AASR Bulletin.

Matters Arising
= *IAHR African Trust Fund*: The IAHR General Secretary, Tim Jensen, was in attendance and gave a brief report on the IAHR African Trust Fund. He disclosed that the public announcement regarding applications for the Fund has been made and disbursement of the 'sinking Fund' shall commence next year. He commended AASR for their commitment to the IAHR programmes. He encouraged the AASR Executive Committee to always inform IAHR of her programme of activities well in advance. The Chair responded with appreciation to the IAHR Executive Committee for their regular support and on the inauguration of IAHR African Trust Fund. Flyers announcing the call were circulated to members at the meeting.

Report from the Executive Committee
= *Financial Report*: The Treasurer presented a financial report for the year 2010 which was well received by the meeting. The Treasurer was encouraged to work out more effective coordination and remittance of regional/national dues to the AASR central treasury. Henceforth, the Treasurer should publish names of financial and non-financial members. The formula in which Regional/National AASR retains 60% of income generated from membership fees and remit 40% to the central treasury was upheld in order to ensure the effective production and distribution of the Bulletin. AASR-Europe was commended for having paid the highest amount of dues as compared to other Regions. The report was adopted by a motion moved by Lateef Adetona and seconded by Robert Baum.

Regional & National Reports
= *Europe*: The regional representative for Europe, Frans Wijsen, presented his report which was already published in the May Issue of the Bulletin. He informed that the

University of Dar es-Salem will soon establish a Department of Religious Studies and AASR can approach their staff members to join the AASR.
= *Nigeria*: One of the National representatives for Nigeria, Oyeronke Olademo, reported that no annual dues have been collected so far in 2010. Members who fail to pay their annual dues for two consecutive years will have their membership status deactivated and their access to the Members-Only section on the website restricted.

Projects
= *E-Journal*: The meeting approved the proposal to inaugurate an AASR E-Journal as a peer-reviewed, open-access journal for the academic study of the religions of Africa and the African Diaspora. The E-Journal shall be published as electronic issues only, with two (2) issues per year. The first issue will be published in the first quarter of 2011.
   The meeting ratified the *E-Journal* to be administered by the following *International Advisory Board* and an *Editorial Management Board*, on behalf of the AASR. The International Advisory Board comprises: Jacob Olupona (Harvard University, USA); Philomena Mwaura (Kenyatta University, Nairobi, Kenya); James Cox (The University of Edinburgh, UK); Oyeronke Olademo (University of Ilorin, Nigeria); Ulrich Berner (University of Bayreuth, Germany); Deidre Crumbley (North Carolina State University, USA); Abdulkader Tayob (University of Cape Town, South Africa); Gerrie ter Haar (Institute of Social Studies, The Hague, Netherlands); Elias Bongmba (Rice University, USA); Robert Baum (University of Missouri, USA)
   The Editorial Management Board is made up of the following: Afe Adogame (Editor in Chief); Kwabena Asamoah-Gyadu (Deputy Editor); Jan Platvoet (Reviews Editor); Melissa Browning [Loyola College, Chicago, USA]; Janice McLean [City Seminary, New York, USA]; Venise Battle [Harvard University/University of Pennsylvania, USA]; and Lovemore Togaresei [University of Botswana, Gaborone] (Assistant Review Editors).

AASR 2012 Conference
The Chair informed that the Kenyan delegates at the Nigerian meeting in January indicated their intention to host the next AASR Regional conference in 2012. The Kenyan Association for the Study of Religions has already proposed themes and venue, but no dates yet, for the conference. The meeting adopted one of the proposed themes 'Religion and Sport' as the conference theme for 2012.

Publications
The book publication process of selected, peer reviewed essays drawn from the AASR regional conferences in Gaborone (2007) and Ile-Ife (2010) are on course and both will be published in 2011.

AASR Website and Bulletin
The Webmaster, Jan Platvoet, gave a report on the state of the website. He advised, that the Association should publish the Bulletin promptly in May/June and November so as to encourage members to continue paying their dues. He explained the different segments of and links to the website, and emphasized the benefits that members can derive from using the website. He hinted on a major challenge in locating an institution

(a University) that is willing to host the AASR website on their institution's servers. One option suggested by Frans Wijsen was that Radboud University (at Nijmegen, The Netherlands), his host institution, could offer to host the AASR website. He indicated his intention to withdraw from active service as AASR Webmaster. In the mean time he is willing to continue to serve as the Assistant Webmaster, if Melissa Browning accepts the position of Webmaster.

AASR Constitutional Review
Jan Platvoet proposed some minor amendments to the AASR constitution, details of proposal which were already published in the last issue of the Bulletin. A committee is to be put in place to assess the proposed amendments and make recommendations at the next business meeting.

General Election & Inauguration of new Executive Committee 2010-2015
The current Executive Committee was dissolved and a new Executive Committee was inaugurated based on members' nominations exercise coordinated by the Nominations Committee. James Cox declined to continue serving as Treasurer having served in different executive capacities since the inception of the association. He however indicated that he will continue to build close relationship with the new Executive Committee and in the meantime assist with the task of Bulletin production in Scotland. The Chair expressed deep appreciation, on behalf of the Executive Committee, to James Cox for his selfless service to the AASR since its inception.

The following members were elected to serve in the new Executive Committee in the next five years (2010-2015): President: Elias Bongmba (Cameroon /USA); Vice President: Ezra Chitando (Zimbabwe); General Secretary: Afe Adogame (Nigeria/UK); Assistant Secretary General/Webmaster: Melissa Browning (USA); Treasurer: Abel Ugba (Nigeria/UK); Publications Officer: Kwabena Asamoah-Gyadu (Ghana); Assistant Webmaster: Jan Platvoet (The Netherlands); Bulletin Editors: Matthews Ojo (Nigeria); Lovemore Togarasei (Zimbabwe/Botswana).

The following Regional and National Representatives were appointed: West African Representative: David O. Ogungbile (Nigeria); East African Representative: Damaris Parsitau (Kenya); Southern African Representative: Pratap Kumar (South Africa); North American Representative: Lilian Dube-Chirairo (Zimbabwe/USA); European Representative: Frans Wijsen (The Netherlands); North African Representative (to be filled!!); Central African Representative (to be filled!!).

National Representatives include: Rose Mary Amenga-Etego (Ghana); Susie Gumo (Kenya); Danoye Laguda (Nigeria-West/South/East); Oyeronke Olademo (Nigeria-Middle Belt/North); Muhammed Haron (Botswana); National Representative: Uganda, Tanzania, Sierra Leone, Zambia (to be filled!!)

Remarks from the new Executive Committee: Vision 2010-2015
The incoming General Secretary, Afe Adogame, took the chair once again and introduced the new elected members of the Executive (2010-2015). He pledged on behalf of the new Executive Committee to serve and contribute to the upliftment of the association to the best of their ability. The Chair read a report on behalf of the outgoing North American regional representative, Kathleen Wicker who is stepping down from the

Executive Committee following a very productive five-year tenure. The Chair thanked her profoundly for her services and immense contribution to the growth of AASR-NA.

Any Other Business
Robert Baum informed the meeting that the African Studies Association has instituted an award for book publication but lamented the absence of any entry from AASR members. He enjoined members to apply to this book award. Rosalind Hackett disclosed that Gerrie ter Haar could not attend the meeting due to bereavement. The Chair acknowledged the financial support (bursary) provided by the IAHR towards members' attendance of the IAHR Congress. Rosalind Hackett remarked that AASR is doing well and she is happy to be part of the success. The meeting was brought to a close by the Chair at 9.18pm. Members proceeded to dinner at an Ethiopian Restaurant in downtown Toronto.

Afe Adogame
AASR General Secretary
Edinburgh

IAHR AFRICAN TRUST FUND

RESEARCH & PUBLICATION
GRANT APPLICATIONS FOR 2011

Purpose
The IAHR African Trust Fund seeks to facilitate and promote the advancement of research and the development of scholarship on religion in the African continent (and nearby islands) by encouraging scholarly and contextual research initiatives and practices, as well as publications.
   The IAHR African Trust Fund aims to encourage and acknowledge the generation of scholars whose research is deemed to hold significant future promise to increase know-

ledge and contribute to the historical, social and comparative study of religion in the African continent (and nearby islands).

Thus, the IAHR African Trust Fund herewith invites young scholars in particular of any ethnic/national origin, working and/or studying in any higher academic or research institution on the African continent (and nearby islands), whose research project needs financial support or whose publication in an African publishing house (scientific journal) requires a subsidy.

Grant amount

The total grant allocation for 2011 is US$4000. The grant application is divided into two categories and successful applicants will be awarded the respective amounts within the specific category:

Category 1: Research and/or Publication	Category 2: Research and/or Publication
2 X Award of US$1000	4 X Award of US$500

Eligibility criteria

Applicants have to be scholars resident in Africa and associated with any higher academic or research institution within this context. We encourage applications from members of the IAHR member associations, namely the African Association for the Study of Religions (AASR), the Association for the Study of Religion in Southern Africa (ASRSA), the East African Association for the Study of Religion (EAASR) and the Nigerian Association for the Study of Religion (NASR).

Evaluation mechanism & criteria

Applications will be evaluated by the Board of Trustees of the IAHR African Trust Fund, and the board will consult specialists in the relevant fields when needed. Applications will be evaluated according to the following criteria:

1. The originality, quality, importance and impact of the proposed study as it relates to the historical, social and comparative study of religions in the African continent (and nearby islands).
2. Adherence to the best practices of research methodology and theory employed.
3. The relevance of the study to the African continent (and nearby islands).

Submission timeframe

Applications are open till 15th Janaury 2011. Grant-winning applicants will be announced on 30th January 2011. Note that all grants will be awarded to the successful applicants in February 2011.

Conditions of grants

Applicants who receive the grant should submit a copy of the publication or a research report (of no less than 5 pages) that summarises the project's findings to the IAHR African Trust Fund. The publication or completed research project should acknowledge the support received in the form of an IAHR African Trust Fund Grant. The IAHR Afri-

can Trust Fund will be allowed to reproduce or report the summary and parts of the report on the IAHR website, annual reports, and any other document or medium for the purpose of informing its stakeholders on the study findings. In all these publications, the authorship of the research will be clearly attributed to the applicant.

Application form
Send a brief covering letter addressed to the IAHR African Trust Fund stating that your submission is for consideration by the IAHR African Trust Fund Grant and include the following required materials:
1. Name of Applicant
2. Email, Telephone Number and Mailing Address of the Applicant
3. Name of University, Department, Research Centre or Institute
4. Name(s) of IAHR African Member Association(s)
5. Title of Research/Publication Proposal
6. A research proposal of not more than four single-spaced pages detailing the aims/-objectives, specific research questions, methodology and theoretical issues, the rationale and plan of research (time frame), and a detailed, one-page budget should be attached, indicating the amount being applied for and the exact purposes for which it will be used. If application is for only publiccation purposes, also indicate to what specific journal or book and evidence of what sum is required for such publication.
7. Brief *curriculum vitae* and a statement of qualifications that specifically addresses the research project.
8. Include two letters of reference from senior scholars, one of whom MUST be a member, preferably an executive member of the IAHR member associations.

Completed applications forms are to be submitted as an electronic copy file in PDF or MS Word format in an attachment via email to the Secretary of the African Trust Fund Board of Trustees, Dr. Afe Adogame [A.Adogame@ed.ac.uk].   Please include in the electronic copy file the applicant's last name e.g. Elizabeth.pdf / Elizabeth.doc. The subject line in the email should read **"IAHR African Trust Fund Application 2011"**. Note, no hard copies will be accepted.

     For more information on the IAHR African Trust Fund Applications, please contact the Secretary of the African Trust Fund Board of Trustees at A.Adogame@ed.ac.uk

Jan G. Platvoet &
Gerrie ter Haar

RESTRUCTURING THE
IAHR EXECUTIVE

Summary

This proposal has been submitted to the IAHR International Committee for discussion and decision in its meeting at Toronto in August 2010 on behalf of the African Association for the Study of Religions (AASR). It proposes that the IAHR Executive be restructured into four functional triads, as set out below. This model allows all officers to be actively involved in the government of the IAHR and in further strengthening and expanding the IAHR in the decades ahead.

The four triads	Their functions
Presidency	overall leadership and long term policy development
Secretariat	the smooth running of IAHR daily affairs
Treasury	(strengthening and reforming) IAHR finances
Communications Unit	providing the IAHR with a dynamic electronic and print communication, *ad extra* and *ad intra*

This proposal is not meant as a critique of the achievements of the present and past IAHR Executives. They have actually done an excellent job in globalising the IAHR since it was founded in Amsterdam in 1950, and more especially since 1985, as we show in a survey of developments since 1950. It is only after detailing these past achievements that we set out why, despite these achievements, we propose that the IAHR Executive should be restructured. Or better, why it should be further restructured, for our historical survey ends by showing that a major structural change was already introduced into the IAHR Executive in 2005 when the number of its functional offices was expanded from six to ten, and the number of its non-functional Members without portfolio reduced from six to two. We propose that the number of Members without portfolio be reduced to zero by structuring the twelve offices into four functional triads, each charged with a distinct task, the duty to develop a program of action for it for their period in office, and the duty to report on what has been achieved in respect of it before the next elections. This structural change is proposed for the purpose of worldwide power-sharing: all IAHR officers should be actively involved in the government of the IAHR. It is proposed now because modern communications technology and means of

transport provide the means of actively involving all of them, and so of truly globalising the IAHR Executive itself.

THE GLOBALISATION OF
THE IAHR, 1950-2005

Past IAHR Executives have done an excellent job in globalising the academic study of religions beyond its heartland, Northwest Europe.[3] A first intimation of this was the accession of the Japanese Society for the Study of Religions, founded in 1930, in 1955, and the Special IAHR Congress in Tokyo in 1958. The globalisation by 'regional diversification' (Pye 1994: XIV) began to gather speed, however, from 1980 onwards, when IAHR admitted the Nigerian and South African societies for the study of religions as affiliates at its congress in Winnipeg, Canada,[4] and held its first congress 'down under', at Sydney, Australia, in 1985. An important impetus to IAHR worldwide expansion was the conference at Marburg, Germany, in 1988.[5] It reflected on how the academic study of religions might be promoted in regions that had so far, for various reasons, been inhospitable to it: the countries behind the Iron Curtain and China; the Muslim, Roman Catholic and Orthodox worlds; or in which it was as yet poorly organised and isolated, as in the so called 'Third World': Africa, Latin America, India, Southeast Asia, Indonesia, etc.

The results of this articulate strategy through planning and counselling and by financial support to regional and special IAHR conferences[6] is impressive, as is apparent from the list of academic associations from all over the world that have been admitted as IAHR affiliates since 1990. In 1990, at Rome, the Czech, Chinese, Indonesian, and Latin American and Russian associations for the study of religions were affiliated.[7] They were followed, in 1995 at Mexico City, by the African, Cuban, Indian, New Zea-

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[3] It is the area in which the first seven international congresses were held: at Paris in 1900, at Basel in 1904, at Oxford in 1908, at Leiden in 1912, [an unnumbered one at Paris in 1923], at Lund in 1929, at Brussels in 1935, at Amsterdam in 1950, at which the International Association for the Study of the History of Religions (IASHR) was founded, and at Rome in 1955, at which its present name was adopted

[4] In 1975, seventeen scholars of religions from Africa – six from South Africa, four from Nigeria, three from Ghana, two from Uganda; one from Kenya; and one from Malawi – had taken part, for the first time ever, in an IAHR Congress. See Pye & Mckenzie 1980: 13-23, 56-58, 83-85, 152, 172-179

[5] See Pye 1989b. Marburg was also special in another respect: till 1985, the IAHR International Committee (IC) met only during the IAHR quiqennial congresses. The IAHR-IC met for the first time mid-term in 1988 at Marburg, as it did again in Paris in 1993 (Pye 1989a: 12n1; 1995: 9), and has done since in Hildesheim, Germany, in 1998; in Bergen, Norway, in 2003; and in Brno, Czech Republic, in 2008 (cf. http://www.iahr.dk/past.html).

[6] Cf. http://www.iahr.dk/pastconf.html

[7] As well as the Francophone Canadian *La Société québécoise pour l'étude de la religion*, and the North American Association for the Study of Religion (NAASR) (Pye 1994: XV-XVII), the latter soon ousting ASSR, the American Society for the Study of Religions for not being open to all scholars of religious studies within the USA (cf. Pye 1991: 2; Anonymous 1993: 6).

land and Spanish associations. And in 2000, at Durban, by the Austrian,[8] Brazilian, East African associations, as well as the European association. And in 2005, at Tokyo, by the Greek, Romanian, Slovakian, South & Southeast Asian, and Turkish associations. IAHR in addition maintains relations with the South Korean,[9] Ukrainian and Kenyan associations that are not formally affiliated (yet), as well as with fledgling associations, such as the Russian that need much cuddling and counselling, and with defunct ones that may perhaps be revived, such as the Belgian, Cuban, East African, Hungarian and Israeli associations.[10] If the defunct and fledgling affiliates are counted also, the number of IAHR associated societies has risen now, after Toronto 2010, to forty-six 'member societies' – forty-one national and five regional associations – and four 'affiliated associations and societies'.[11] The latter four constitute a new category, which was established at Toronto.[12] The globalisation of IAHR is also reflected in its recent quinquennial congresses: Mexico City in 1995; Durban, South Africa, in 2000; and Tokyo, Japan, in 2005.

This progressive globalisation is also reflected in the IAHR Executive itself. In order to reflect and promote its growing spread around the globe,[13] IAHR executives consisted of five officeholders – the President, two Vice Presidents, the Secretary-General, and the Treasurer – from 1950 to 1990, and a varying number of 'Associates' or 'Members' without office.[14] In the period 1950-1955, four 'Associates' without office were added to the IAHR Executive (Bleeker 1951: 26). In the period 1955-1960 six 'Members' without office were elected,[15] in the period 1960-1965 nine,[16] ten between 1965 and 1970,[17] and ten also between 1970 and 1975;[18] and five Members from 1975

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[8] The Austrian association was actually re-affiliated after a long lapse. It had been admitted at the 11th IAHR Congress at Claremont, California, USA, USA, in 1965 (Ort 1968a: 145) and represented on the IAHR-IC (International Committee) by Matthias Vereno (Salzburg University) between 1960 and 1965 (Schneider & van Proosdij 1968: 142; Ort 1968b: 149), and T. Michels between 1965 and 1970) (Ort 1968a: 145).

[9] The South Korean association is also a 'lapsed' IAHR affiliate. It was represented on the IAHR Executive from 1960 to 1975 by Sung Bum Yun as Member (Schneider & van Proosdij 1968: 142; Ort 1968a: 144; Ort 1968b: 151; Sharpe 1980: 156), and from 1985 to 1990 by Prof. Sung-Hae Kim as Coopted Observer (Anonymous 1994: x; below footnote 20).

[10] On the Russian, Belgian, Cuban and Israeli affiliates, cf.http://www.iahr.dk/newsletter/dues.html

[11] Cf. http://www.iahr.dk/associations.html. But note that the American Society for the Study of Religions (ASSR) was disaffiliated in 1995 for its restrictive admission policy (Geertz 1996: 30-31); and the Australian Association for the Study of Religions (AASR) discontinued its IAHR affiliation in 2000 because it saw 'no benefit to our [AASR] members in being members of the IAHR' (Geertz 1998: 7-8) and deemed the IAHR Eurocentric and lacking gender balance (cf. Geertz 2000: 5-11.

[12] http://www.iahr.dk/associations.html#society

[13] http://www.iahr.dk/holders.html

[14] I am grateful to Tim Jensen, IAHR General Secretary, for sending me a detailed history of the IAHR Executive in an e-mail dd. 22.10.2009.

[15] For the list cf. Ishizu 1960: 788

[16] In Schneider & van Proosdij (1968: 142) the following nine Members are listed for 1960-1965: A. Brehlich (Italy), Fr. Heiler (Germany), E.O. James (UK), H.L. Jansen (Norway), H.W. Schneider (USA), G. Scholem, (Israel) Sung Bum Yun (South Korea), I. Trencsényi-Waldapfel (Hungary), M. Vereno (Austria)

[17] Ort (1968a: 144-145; 1968b: 151) lists S.G. Brandon (UK), A. Brelich (Italy), W. Harrelson (USA; he resigned and was succeeded by R.M. Grant), F. Heiler (Germany), L. Honko (Finland),

to 1990. In 1990, the office of Deputy General Secretary was instituted.[19] As that raised the number of IAHR Officers to six, the number of Members 'at large' and 'without portfolio' was also increased to six.[20]

Globalisation was reflected among the Officers in particular in the Vice Presidents: four were Japanese,[21] three were posted in the USA,[22] another was Mexican[23] and again another Spanish.[24] The office of Treasurer, till 1990 the stronghold of two Dutch bankers, W.A. Rijk (1950-1964) and H.J. van Lier (1964-1990), was manned, after Armin Geertz (1990-1995), by two North American scholars: Don Wiebe, 1995-1998, and Gary Lease, 1998-2008. Likewise, the office of IAHR President remained the stronghold of scholars posted in European Universities till 2005, when Prof. Rosalind Hackett (University of Tennessee, USA) was elected to serve in that office.

The other part of the IAHR Executive, the Members without office, was even more fervently used to reflect and promote globalisation. In 1955 a 'Representative from the USA', Dr. H. Schneider,[25] and a 'Representative from Japan', Dr. S. Miyamoto, were

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H. Ludin Jansen (Norway), T. Michels (Austria), G. Scholem (Israel), Sung Bum Yun (South Korea) and I. Trencsényi-Waldapfel (Hungary). Ort adds that 'the seats of Belgium and India [were left] vacant until the national groups of these countries would have mentioned new members of the Executive Board'.

[18] Sharpe (1980: 156) lists A. Bausani (Italy), K. Goldammer (Germany), K.A.H Hidding (The Netherlands), W. Klassen (*sic!*, Canada), H. Ludin Jansen (Norway), T. Michels (Germany), J. Pentikäinen (Finland), H.H. Pressler (India), H. Ringgren (Finland/Sweden), Sung Bum Yun (South Korea), R.J. Zwi Werblowsky (Israel). Sharpe (1980: 156) adds that from 1975 onwards the IAHR Executive Board will have 'ten members only – five *ex officio* and five elected'.

[19] *Ad personam* Deputy Secretary-Generals had served informally and formally already in earlier quinquennial periods. L.J.R Ort assisted Bleeker as secretary from 1960 to 1970, at first informally as Bleeker's 'Assistant' till 1964, when he formally appointed as 'Deputy Secretary General of the IAHR in order to enable him to deal with certain questions on his own authority', from 1964 to 1970 (Bleeker 1968b: 162; Ort 1964: 76; 1968a: 144). Eric J. Sharpe acted as Brandon's secretary from 1970 to 1971 and took over from him as Acting Secretary General after his death. Michael Pye served as 'Deputy Secretary General' under Werblowski from 1980 to 1985 (Anonymous 1986: 289), as did Peter Antes under Michael Pye (Anonymous 1994: X; Pye 1994: XVIII) from 1985 to 1990, though no such post existed and they were not elected into it.

[20] Cf. Pye 1993: 19. Two reasons were adduced for the amendment of art. 4c of the IAHR Constitution. One was 'the informal practice [of the General Secretary being assisted by an *ad personam* Deputy] of the past fifteen years' [actually since 1960, see note 19]. The other was that an Executive of twelve would allow 'for wider representation of various regions of the world'. The criticism of the severe gender imbalance in the IAHR Executive (see below note 28) during the Sydney congress in 1985 had caused the IAHR Executive to co-opt Prof. Sung-Hae Kim (South Korea) as 'observer' already in 1985. It had thereby expanded the number of Members without portfolio informally already from five to six during the previous period, 1985-1990.

[21] T. Ishizu, 1960-1965; I. Hori, 1965-1970; M. Abe, 1975-1980; Akio Tsukimoto, 2005-2010.

[22] Mircea Eliade, 1970-1975; Joseph M. Kitagawa (1975-1980, 1980-1985); Rosalind I.J. Hackett (2000-2005).

[23] Y. Gonzales Torres, 1995-2000

[24] M. Abumalham Mas, 2000-2005.

[25] Herbert Wallace Schneider (1892-1984) was professor of Religion and Philosophy at Columbia University from 1929 to 1957. He was known for his work in comparative religion and for fostering dialogue among religions. He taught for a year at several French universities in 1950 and served with UNESCO as Head of its Division Philosophy and Humanistic Studies from 1952 to 1956. From 1959 to 1967 he was on the staff of the Graduate School of Claremont College as Professor

elected in addition to the four 'Associates' from Europe, bringing the number of members without office to six. In 1960, Swami B.H. Bon Maharaj[26] from India was elected as a Member, as were Dr. Sung Bum Yun[27] from South Korea and Dr. Hideo Kishimoto[28] from Japan (in addition to the Vice President T. Ishizu). In Claremont in 1965, and in Stockholm, in 1970, Prof. Sung Bun Yum was re-elected as a Member (Ort 1968b: 151; Sharpe 1980: 156). The Canadian New Testament scholar Prof. William Klasen was also elected as Member – in addition to Mircea Eliade as Vice President (Sharpe 1980: 156). When no Japanese scholar served as Vice President after 1980, care was taken to elect one as a Member without office: Prof. Noriyoshi Tamaru in 1980 and 1985; Prof. Michio Araki in 1990 and 1995; and Prof. Akio Tsukimoto in 2000. When the Nigerian and South(ern) African affiliates were admitted in Winnipeg in 1980, Prof. Jacob Awolalu, of Ibadan University, Nigeria, was elected as a Member. He was elected again in Sydney in 1985. In 1990 Prof. Razaq 'Deremi Abubakre, of Ilorin University, Nigeria, was the first Muslim scholar to serve on the IAHR Executive as a Member. In 1995, after the demise of apartheid, a second Muslim scholar, Dr. Abdulkader Tayob, of Cape Town University, South Africa, was elected as a Member of the IAHR Executive. So was Prof. Jacob Kehinde Olupona, a Nigerian scholar teaching at the University of California, Davis. He was re-elected in 2000, in Durban, South Africa, together with Dr. Mary Getui, of Kenyatta University, Nairobi, Dr. Paul Morris, Victoria University, Wel-

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of Philosophy and as Acting Dean, and more in particular connected with the Blaisdell Institute, the purpose of which was 'to promote deeper understanding and more enlightened relationships among the peoples of the East and the West through the study of the part played by religions in shaping the various culture of the world […] beyond the traditionally restricted boundaries of the established churches and educational institutions' (Ross 1965: 93). Schneider was active in the American Society for History [*sic*] of Religions (ASHR) (http://www.lib.siu.edu/departments/spec-coll/scrcphilosophy/schneider). ASSR, the American Society for the Study of Religions, had been founded in 1959, and affiliated to the IAHR in 1960 at Marburg. Schneider served as Member of the IAHR Executive from 1955 to 1965, and organised the 11th IAHR Congress in 1965 at Claremont, California, together with Professor K. Morgan (Colgate University, Hamilton [NY], USA), and a local Organising Committee chaired by the President of the Claremont School of Theology, Dr. Ernst C. Colwell (cf. Bleeker 1968a: 4); 1968b: 160, 161; Ort 1968c: 164).

[26] Swami Bhakti Hidraya. Bon Maharaj (1901-1980) was the founder and Rector of the Institute of Oriental Philosophy at Vrindaban, India, later Vaisnava Theological University at Agra. He had worked as a Vaisnava missionary in England, Germany, the USA, Japan and Burma. He 'tried to imitate Western intellectual approaches to religion, expecting in the process to convince Westerners of the superiority of Gaudiya Vaisnavism' (Klostermaier 1994). Bleeker (1968b: 161) reported that sadly 'the Indian group seems to have lost much of its energy', meaning that it had collapsed and that he and the Afro-Asian Secretariat (see below note 28) had lost contact with it.

[27] Sung Bum Yun (1916-1980) was a graduate of Doshima University in Japan and President of the Methodist Theological Seminary in South Korea. He gained his PhD at Basel University in 1960 under Karl Barth (cf.
http://cskcstudy.org/cskc/board.php?board=introduction1&command=body&no=8).

[28] Kishimoto (1903-1964) was praised by Bleeker and Prince Takahito Makasa for his part in the organisation of the IAHR Congress at Tokyo in 1958, and for chairing 'the special IAHR Afro-Asian Secretariat in Tokyo for the extension of the IAHR in the East'. Kishimoto took an active part in the establishment of associations in India and South Korea and their affiliation to the IAHR at Marburg in 1960. In 1962, he and Prof. Hirai undertook a survey trip to many parts of South East Asia 'for the further expansion of the IAHR in the East' (Bleeker 1968a: 3, 5; 1968b: 156; 157-159; Mikasa 1968: 13-14; Ort 1968a: 146).

lington, New Zealand, and another Muslim scholar, Prof. Alef Theria Wasim, of the State Islamic University at Yogyakarta, Indonesia.

But, however helpful this large Executive was for reflecting and promoting IAHR globalisation, as well as for striving after gender balance,[29] by 2005 the large number of Members 'without portfolio', or 'at large', was perceived also as unhelpful. Being functionally empty, these positions provided little or no incitement for involvement in IAHR affairs by attending the annual meetings of the IAHR Executive or otherwise. Moreover, Members without portfolio who resided at a great distance from where the IAHR Executive met for its annual meetings were usually unable to attend, being posted in universities in countries with weak currencies which could not afford to have them attend a conference in Europe or North America. But even when they did attend,[30] they could usually not make significant contributions or exercise real power by virtue of their not having an office. Therefore, in 2005, at Tokyo, the number of Members without portfolio was shrunk to two,[31] and the number of 'functional' offices was expanded from six to ten by the institution of four new offices: Deputy Treasurer, Membership Secretary, Publications Officer and Internet Officer.[32]

Michael Pye wrote in 1995: 'The IAHR has never sought to extend its interests from a powerbase in one particular country. Its strength lies in true internationalism and true interculturalism' (Pye 1995: 3). And, he adds, in being 'the only religiously neutral,

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[29] Till 1995, the IAHR Executive scored dismally on gender balance: **1950-1955**: **9** male officers: **0** female officer; **1955-1960**: **11 : 0**; **1960-1965**: **12 : 0**; **1965-1970**: **15 : 0**; **1970-1975**: **10 : 0**; **1975-1980**: **10 : 0**; **1980-1985**: **9 : 1** (Annemarie Schimmel, President, 1980-1990!); **1985-1990**: **9 : 2** (Prof. Sung Hae Kim, South Korea, was co-opted as 'observer' to meet the sharp criticism of gender imbalance voiced during the General Assembly at Sydney in 1985); **1990-1995: 10 : 2** (Louise Bäckman and Yotl Gonzales Torres were elected as Members). At the IC-meeting in Paris in 1993, Ursula King drew attention again to the gender imbalance on the IAHR Executive (Anonymous 1993: 2). Her passionate plea that it should be remedied was effective: from 1995 onwards the gender balance on the IAHR Executive improved markedly: **1995-2000: 7 : 5** (Yotl Gonzales Torres, Vice President; Rosalind Hackett, Deputy General Secretary; Giulia Gasparro, Gerrie ter Haar and Helena Helve, Members); **2000-2005: 7 : 5** (Rosalind Hackett, Vice President; Gerrie ter Haar, Deputy General Secretary; Mary Getui, Ingvild S. Gilhus and Alef Theria Wasim, Members); **2005-2010: 7 : 5** (Rosalind Hackett , President; Gerrie ter Haar, Vice-President; Ingvild S. Gilhus, Deputy General Secretary; Morny Joy and Alef Theria Wasim, Members). Only in 2010, at Toronto, was an IAHR Executive elected for **2010-2015** with an equal number of male and female officers**: 6 : 6** (Rosalind Hackett, President; Ingvild S. Gilhus, Vice-President; Maria Mar Marcos, Deputy General Secretary; Mariana Shakhnovitch, Deputy Treasurer; Morny Joy, Publications Officer; Satoko Fujiwara, Member) (cf. http://www.iahr.dk/committee.html)..

[30] In the past few years, the IAHR Executive did however assist Members from countries with weak currencies at times with a subvention for attending its annual meetings.

[31] Prof. Morny Joy (University of Calgary, Canada) and Prof. Alef Theria Wasim (State Islamic University, Yogyakarta, Indonesia) were elected as Members without portfolio

[32] Prof. Pratap Kumar (University of KwaZulu/Natal, South Africa) served as the first Deputy Treasurer from 2005 to 2008. Prof. Abrahim Ivan Khan (University of Toronto, Canada) was (2005-2010) and is (2010-2015) the first Membership Secretary; but this post is now a nominal one and will be abrogated in 2015. Prof. Brian Bocking (University College Cork, Ireland) was elected as the first Publications Officer; in which post Prof. Morny Joy now serves. And Prof. Francisco Diez de Velasco (University of Laguna, Tenerife, Spain) served as the first IAHR Internet Officer from 2005 to 2010, and has been succeeded by Prof. Silas Guerrierro for the period 2010-2015.

widely international body devoted to the study of religion' (Pye 1995: 1, 10).[33] But, if that is true – as we think it is –, why would we need to restructure the IAHR Executive even further?

WHY RESTRUCTURE
THE IAHR EXECUTIVE?

The one office which has so far not been globalised is that of General Secretary. It signifies that the original heartland of the IAHR, North-West [Protestant] Europe, still constitutes its centre, be it that it has been enlarged by including North America into it, and to a lesser degree also Japan, as is clear from who were elected to what IAHR offices in the past five decades. The remainder of the IAHR constitutes its ever expanding periphery. Together the two – centre and periphery – constitute a huge achievement that must be admired and applauded. However, the IAHR centre needs to expand further and integrate the present periphery, and new 'periphery' must be created. Modern communications technology and means of transport provide the means for these tasks. The restructuring of the IAHR Executive proposed below is therefore not proposed as a criticism of past or present IAHR policy but in order to suggest how the IAHR Executive may be even better equipped to face its ever more complex task in the periods ahead. It does so by a critical assessment of the functionalities of some of the current IAHR offices and by offering a model that eliminates these non-functionalities.

At present, several IAHR offices have no, or very little functional content, despite the 2005 reform. The members without portfolio have no functionality at all. They merely serve the purpose of achieving neat gender and regional balances, i.e. a nominal representation of, in particular, new peripheral associations. The two vice-presidents and the deputy treasurer are merely 'in waiting'. The office of vice-president seems so far also to have been mostly, or even merely, honorary.

The present division between functional and non-functional posts in the IAHR Executive has grave consequences for centre-periphery relations. A dispassionate look at the composition of the 2005-2010 IAHR Executive reveals that the current heartland of the academic study of religions (Northwest Europe and North America) occupies all the central posts: the three of old – President, General Secretary, Treasurer – and the more recent one of Deputy General Secretary who is in charge of the upcoming IAHR congress. The remaining non-functional posts (the two Vice Presidents, the Deputy Treasurer, the two Members without portfolio) and the auxiliary posts are, moreover, more or less evenly divided between scholars from the heartland affiliations and those represent-

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[33] These statements were directed against the AAR, American Academy of Religion, which at that time was actively planning to found a World Academy of Religion on the model of the AAR Like AAR, it would privilege a Christian interreligious perspective and 'include theological and religiously committed studies'. Unlike the IAHR, it would not be without 'undue dependence on any one political power or on specific religious bodies' (cf. Pye 1991: 2, 5, 7). Michael Pye has insisted on several occasions that 'the IAHR […] is not a religious body' (Pye 1992: 1); that 'the study of religion is not itself a religious undertaking', but a non-normative, non-theological, but also non-reductive, religiously neutral discipline (Pye 1989: 13-15); and that scholars of religions should therefore practise 'methodological independence from specific religious standpoints' (Pye 1996: 39).

ing the new affiliates, located in the 'fringe' of the world of the academic study of religions for reasons of distance, language, religion, culture, or history.[34]

Perhaps this was more or less inevitably so in the past two decades. It should, however, not remain so. The process of the globalisation of the academic study of religions needs to be furthered, deepened and completed by 'de-centring' the centre and by making sure that the 'fringe' obtains a real share in the offices that bestow the power to steer the IAHR. The modern world of electronic communication offers tools for instant worldwide communication. De-centring the planning of the conferences at which the IAHR Executive annually meets will also be necessary.[35] The present relative financial vitality of the IAHR also needs to be made more secure and possibly to be fundamentally reformed, e.g. also in order to ensure that officers can attend meetings of the IAHR Executive.

To assist in the further globalisation, or decentring, of the IAHR we offer a new model that aims to eliminate all non-functionality from the IAHR Executive by grouping its offices into four functional triads. This model allows all twelve officers to be actively involved in the government of the IAHR and in further strengthening and expanding the IAHR in the decades ahead.

THE FOUR FUNCTIONAL TRIADS

IAHR Presidency
The IAHR President and the two Vice Presidents will form the first functional triad: that of the IAHR Presidency. Without abrogating the distinct offices of President and Vice Presidents, its three members should share the workload of the IAHR Presidency by discerning, as soon as they have been elected, what major tasks in policy development and structural change lie ahead. Four may be noted.

1. One is the 'North-South'/'centre-periphery' relations;
2. Another is how to promote the academic study of religions, as a first priority, in the Muslim world and, secondly, expand the presence of the IAHR in academic institutions in the Muslim, Roman Catholic and Orthodox worlds;
3. A third, huge task is the problem of IAHR affiliation, voting rights and financial dues posed by the change in the kinds of the societies affiliated to the IAHR. Only national societies were affiliated till 1990,[36] when 'regional' (actually continental)

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[34] The IAHR 'fringe' affiliates are currently those in Eastern Europe and China, in the Roman Catholic, Orthodox and Muslim worlds, and in Africa, Latin America, India, Southeast Asia, South Korea, and Indonesia.

[35] Not only did all annual meetings of the 2005-2010 IAHR Executive meetings take place in Europe during EASR conferences. So did also all half-term meetings of the IAHR International Committee since 1988, as was shown above in footnote 5.

[36] Bleeker (1968b: 161) reported in 1965 that IAHR statutes also allowed 'non-national members', and that the IAHR-IC had decided at Marburg in 1960 that institutes might fall under that category. So, he proposed to the IC at Claremont that three institutes be admitted as IAHR affiliates: the Union for the Study of Great Religions of the Spalding Trusts, Salisbury, UK; the SVD Anthropos Institute; and the Institutum Judaicum Delitzschianum of Münster University, Germany (Ort 1968a: 145; 1968b: 150). All three were clearly religiously inspired institutions and two explicitly

societies began also to be admitted: the Latin American ALER in Rome in 1990, the African AASR in Mexico City in 1995, the European EASR in Durban in 2000, and the South-east Asian SSEASR in Tokyo in 2005. At least one of these, the AASR, is also a global society by the fact that it serves as the worldwide forum for scholars of the religions of Africa. All national and regional affiliates are multidisciplinary in character. A third type of association is applying now for IAHR affiliation: mono-disciplinary and/or mono-thematic societies, promoting a particular approach to the study of religions or focusing on a specific type of religion(s). These are also 'global' associations, for even when they study a specific kind of religion in a specific part of the world, e.g. Western esotericism in Europe, they may be joined by scholars posted in any university who is engaged in its study.[37] One example is the International Association for the Cognitive Science of Religion (IACSR, or International Association for the Study of Cognition and Culture?) that will seek affiliation to the IAHR in 2010. Another is the International Society for the Study of Religion, Na-

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promoted dialogue between religions. Their delegates had been invited to attend the IC meeting on 10 September 1965. In 'a lively discussion', Werblowsky and Bianchi opposed their affiliation. Werblowsky argued that these institutes could join the national affiliates; and Bianchi stressed the 'necessity of a scholarly character of such a non-national group'. Cantwell Smith, however, pleaded that the structure of the IAHR be revised, i.e. be made explicitly religious, as he had proposed also in his plenary lecture (Smith 1968). The President, Widengren, ended the discussion by concluding that no agreement could be reached and that therefore the admission of these instututes had to be postponed. A special committee (Werblowski, Simon, Brandon, Morgan) was commissioned to study the IAHR Statutes in relation to their affiliation (Ort 1968b: 150). Towards the end of that IC meeting, Cantwell Smith, however, proposed again that another *ad hoc* committee be nominated 'to consider the stucture and working principles of the Association'. It provoked another debate in which Bianchi 'strongly' stressed that the IAHR should maintain its the scholarly character and warned that its congresses must not become 'religious conferences'. This contentious issue was then entrusted also to the special committee already installed and not to the *ad hoc* committee Cantwell Smith had proposed,. That defeat caused Cantwell Smith and Morgan to 'resign from the International Committee' after the Congress (Ort 1968b: 152-153). Not only Cantwell Smith but also Bleeker provoked debate on religious inspiration versus scholarly neutrality among participants in the congress. He insisted in his opening address on the one hand that 'the primary object of the IAHR is purely scientific research' (Bleeker 1968a: 4), but stated on the other hand also that historians of religions researched 'phenomena which are unique in a special sense, because they refer to the superhuman, the transcental, the Holy'. In his view, 'religion is born from man's encounter with the Holy'. Religion should therefore not be 'denatured' by 'reducing it to such purely human factors as social or psychological forces' (Bleeker 1968a: 8). Following Kristensen, he defined 'the task of the historian of religions' as 'to listen attentively and unbiassedly to what the religious man has to tell about his encounter with the Holy' (Bleeker 1968a: 8-9). Though 'anthropological' research of religions is necessary, it cannot open 'the secret inner room of man's religious consciousness', or gain access to the 'spiritual nature' all humans have in common, through which religious people all over the world take part in 'what I would call a *religio perennis*' (Bleeker 1968a: 9). Bleeker's position and Cantwell Smith's proposals caused Jan Zandee (Utrecht University) to express the fear during the General Assembly that the IAHR would desert its tradition of neutral scholarship, and to insist that 'the so-called "Wahrheitsfrage" [the question whether religion is 'true', and which of the religions is 'true'] should not be raised' at IAHR congresses (Ort 1968d: 154).

[37] Cf. Hanegraaff 2006: 3

ture and Culture (ISSRNC), which is also seeking IAHR affiliation in Toronto.[38] A special case is the European Society for the Study of Western Esotericism (ESSWE). It may not apply for IAHR affiliation[39] but it uses IAHR congresses for organising its own panels and meetings. The admission of IACSR and ISSRNC, and the intimate link of ESSWE with IAHR, seem to signal a new phase in IAHR history. Its increasingly pluralistic and diverse types of affiliation demand strategic reflection on how the IAHR should be restructured in terms of voting rights and annual dues. Once IACSR and ISSRNC have been admitted, other associations that are neither national nor 'regional', will also seek admission and rapidly change the structure of the IAHR. Lastly, quite a different problem of affiliation is that posed by AAR seeking some affiliated status to the IAHR. Which is like Rome seeking affiliation to WCC, for AAR has many more members than the IAHR, has a very different financial structure, outstrips IAHR by far in financial vitality, and organises annual conventions whereas IAHR meets only at its quinquennial congresses. Moreover, AAR membership composition[40] is of a different kind from that of the IAHR.

4. The fourth task of the Presidency triad is to assign distinct tasks, and/or distinct spheres of policy development, to one of its members and/or to one of the other three triads, and oversee the execution of these assignments.

The four tasks noted pose huge challenges to the IAHR Presidency triad, for it is likely that they will change the character of the IAHR in fundamental ways. But they will also provide big opportunities for strengthening and expanding the IAHR.

IAHR Secretariat
The second functional triad may be distinguished around the General Secretary. The Deputy General Secretary has already been assigned the specific task of serving as the 'academic director' of the next IAHR quinquennial congress, thereby relieving the General Secretary from a major task. The more recent office of Membership Secretary seems also to have been founded to relieve the General Secretary from another laborious duty, that of keeping in close touch with the IAHR member societies for the purpose of keeping track of changes in their executives and constantly updating data on them, and the means of communication with them. The post of the Membership Secretary seems primarily to serve to alleviate the work burden of the General Secretary. An important additional task should be the development of policies to incorporate young scholars of religion into the life and work of the IAHR. The strategic aim would be to provide leadership for the IAHR in years to come. Together the three officers in this

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[38] ISSRNC organises a meeting at the IAHR 2010 Congress in Toronto 'in expectation of a new professional affiliation with the International Association for the History of Religions (IAHR)'. Cf. http://www.a-asr.org/index.php?id=927; e-mail message from Kocku von Stuckrad, dd. 19.01.-2010

[39] It did actually apply and was admitted as 'affiliate'.

[40] 'The American Academy of Religion has over 10,000 members who teach in some 1,000 colleges, universities, seminaries, and schools in North America and abroad. The Academy is dedicated to furthering knowledge of religion and religious institutions. […] Within a context of free inquiry and critical examination, the Academy welcomes all disciplined reflection on religion – both from within and outside of communities of belief and practice'
(http://www.aarweb.org/About_AAR/Mission_Statement/default.asp)

functional triad would be in charge, as a unit, of the smooth functioning of the daily affairs of the IAHR, as well as the organisation of the next quinquennial congress.

IAHR Treasury

IAHR finances would constitute a third triad of shared reflection and work to further improve and secure the financial position of the IAHR. The ever recurrent problem of member societies not paying their dues, or claiming that they cannot pay them, has been remedied to some degree by the new provisions that only societies who have paid them will have voting rights in the meetings of the International Committee, and that individual members who have not paid their annual membership fee cannot apply for a grant.[41] But there is also the repeated call for improving IAHR finances by fund raising, e.g. for the African Fund and the Endowment Fund. The General Secretary reported that in 2005,

> the In-Coming Executive Committee has set up a finance as well as a fundraising sub-committee and seen to it that an IAHR Endowment Fund has been established. The fundraising sub-committee is working on establishing a specific fund-raising 'task force' as well as drafting relevant rules and guidelines for the IAHR Endowment Fund.[42]

It has, however, so far not been reported that the fundraising taskforce was indeed established, neither who sat on it, nor what funds it did gather in for the IAHR or for its Endowment and Africa Funds. We suggest that a treasury triad be installed that reviews thoroughly the financial options of the IAHR, e.g. by a comparative analysis of the financial structure of other international academic societies, both those with fee-paying member societies like the IAHR, and those with fee-paying individual members, such as the AAR and SBL. On the basis of such data and analyses, this triad may develop proposals for a thorough review of the membership contributions to the IAHR in a manner that would secure the financial future of the IAHR.[43] In addition it should try to initiate effective (and realistic) fundraising instead of paying mere lip service to it. It seems that this task is too big for the Treasurer and Deputy Treasurer and that it should be complemented therefore with a third member, e.g. from what are now the 'members without portfolio'.

IAHR Communications Unit

The fourth triad would consist of the Publications Officer, the Internet Officer and again one of the Members without portfolio. The function(ality) of the Internet Officer is clear, and as yet limited to editing the IAHR website. The IAHR internet site will, however, rapidly become the central means of communication between the IAHR and its member societies, and with the public at large. It may also be developed as the internal means of communication between the officers of the IAHR Executive, and between the members of each of the four triads. In addition, other internet options, such as e-publica-

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[41] http://www.iahr.dk/newsletter/dues.html

[42] http://www.iahr.dk/docs/ebulletinmarch08.pdf

[43] E.g. reconsider whether, and if so, state expressly why regional affiliates should be exempted from paying annual dues (cf. http://www.iahr.dk/newsletter/dues.html).

tions, an *IAHR e-Journal* (in addition to *Numen*), an (at least) annual electronic *IAHR e-Bulletin*, discussion forums, mail distributions lists, etc., will soon also have to be developed, some of them overlapping with what seems now the province of the IAHR Publications Officer. The function(ality) of the latter is much more opaque now that it is reported that Brill, though it will continue to publish *Numen*, has discontinued the *Numen Book Series* and the *Science of Religions Abstracts*. In addition, it is planned that the printed *IAHR Bulletin* will appear only once every five years, before the quinquennial congresses. It has actually been replaced, for financial reasons, by an occasional electronic *IAHR e-Bulletin Supplement*. Being electronic, that bulletin, however, has the major disadvantage that it may go unnoticed for a long time by most of those who need to read it unless its publication is announced through an e-mail distribution list to all who need to read it. In view of this, we suggest that also a communication triad be formed consisting of the Internet Officer, the Publication Officer and a third officer from the 'members without portfolio'.

In conclusion
In brief, if our suggestions are implemented, the IAHR Executive would consist of four functional triads:
- the presidency for overall leadership and long term policy development;
- the secretariat for the smooth running of the daily affairs;
- the treasury for (the reform of) IAHR finances; and
- the communications unit for providing the IAHR with the means for a dynamic electronic and print communication, *ad intra* and *ad extra*.

It is important to add that each triad should deliberate after it has been appointed which goals it needs to achieve in its term of office and develop an action program for achieving them. It should explicitly consider continuity with policies developed in the previous period(s), and the mandates received from the International Committee and/or General Assembly. These programs should be published electronically soon after they have taken office and be discussed in the International Committee when it meets at midterm for consultation about the next IAHR Congress. In addition, each triad should report towards the end of its term of office what it has, and has not, achieved, preferably shortly before the next Nominations Committee is installed.

ADAPTING THE IAHR CONSTITUTION
TO THE CHANGES PROPOSED

In the past, changes in the composition of the IAHR Executive and in the functions of its officers have often been *ad hoc* decisions, approved by either the IAHR Executive itself only, or also by the International Committee, but without the relevant passages of the IAHR Constitution being first reformulated and submitted for approval to the IAHR General Assembly. Two options are open to forestall that the changes proposed lack a constitutional basis. One is that the necessary constitutional changes are formulated and discussed in the IAHR Executive now in order that they are communicated to the (boards of the) affiliated societies for discussion at short notice. They may then be put before the International Committee for discussion and decision in its meeting in Toronto

in August 2010 and be put before General Assembly for approval. The other option is that the changes proposed are adopted for a trial period of five years, are reviewed in 2015, and if found to be helpful are given a constitutional basis in 2015. Both options seem acceptable.

The following reformulation, italicized and in bold, of the relevant article, 4 c, is offered for discussion, if the restructuring of the IAHR Executive proposed would meet with general approval and if a constitutional basis for it is deemed advisable immediately:

> Article 4 (c): ***The Executive Committee is composed of a President and two Vice Presidents; a General Secretary and two Deputy General Secretaries; a Treasurer and two Deputy Treasurers; and a Communications Unit consisting of a Publications Officer, an Internet Officer and a Webmaster. It is organised in four functional triads: the Presidency, the Secretariat, the Treasury and the Communications Unit. These twelve officers*** shall be chosen in such a way as reasonably to reflect various parts of the world where the academic study of religion is pursued in its various disciplines. A Nominating Committee, appointed by the Executive Committee, shall submit nominations for the next Executive Committee to the members of the International Committee by mail not more than twelve months and not less than nine months prior to each international congress. Members of the International Committee may propose alternative nominations not less than one month prior to each international congress. The International Committee at its meeting just preceding the General Assembly, shall elect the Executive Committee and shall report this to the General Assembly. The members of the Executive Committee shall hold office for one quinquennial term each and be subject to re-election, but not more than two-thirds of the Committee shall be carried on from one term to the next. No one member shall serve in the same office more than two terms and no one member shall serve ***as a rule*** for a total of more than ***three*** terms[44] with or without intervening periods. In the event of the death or resignation of any serving officer of the Association, a suitable replacement may be nominated after consultation among the remaining officials, and shall serve, subject to the written approval of a majority of members of the Executive Committee, until the next quinquennial congress.

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[44] We propose that the maximum of four terms be abrogated with the proviso that it may be allowed in special, well-argued cases and only for the central offices of President, General Secretary and Treasurer.

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REVIEW

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DICTIONARY OF LITERARY SWAHILI

Frans Wijsen & Harrie Tullemans (eds.) 2010, *Dictionary of Literary Swahili by Jan Knappert and Leo van Kessel*. Lewiston (NY): The Edwin Mellen Press, 676 pp., ISBN 13 978-0-7734-3768-5, US$ 150

The present Swahili-English dictionary contains the accumulated work of two scholars in the field of Swahili studies, Jan Knappert (1927-2005) and Leo van Kessel (1931-2003), who spent over forty years in collecting materials on all aspects of the language.

Jan Knappert studied Swahili literature starting with his doctoral thesis on the oldest epic poetry in Africa, *Het Epos van Herklios* (*Kyuo kya Herekali*), published in 1958. During the years that followed he collected Swahili literature in manuscript form and from life performances. He recorded, transcribed and translated numerous songs, lyrical, amorous and other, see his *Swahili Songs* published by Edwin Mellen Press. During these activities he was taking notes on the meanings of rare words and phrases. These notes, begun in 1954, were to become the nucleus of this dictionary, hence its title: *Dictionary of Literary Swahili*. In 1961 Knappert was appointed secretary of the Interterritorial Language Committee of which the East African Swahili Committee was, at that time, the only active branch. When he, as its new secretary, asked the Swahili Committee's members what they wished him to do, they answered unanimously: 'The Dictionary'. In the nearly forty years that followed Knappert was busy collecting vocabularies that were gleaned from Swahili texts, poetry, prose and proverbs, written, spoken and sung (on tape).

Leo van Kessel was a Holy Ghost father who worked as a seminary professor in Bagamoyo. He is the author of several religious books published from 1959 onwards, and he was interested in Swahili poetry as well. He edited *Utenzi wa Zaburi* by Mathias E. Mnyampala, and re-edited at his request *Utenzi wa Enjili*. Later he edited *Diwani tya Ustadh* by Amiri A. Sudi Andanenga, and his *Bahati ya Elimu ya Ushairi*. These books were all published by Nnanda Mission Press. With the help of John Allen and Jan

Knappert, Van Kessel was able to edit also a long popular Swahili epic poem (4.584 stanzas), *Utenzi wa Rasi 'l Ghuli*, which he reconstructed and transcribed from three different manuscripts, written in Arabic script. It was, and is, the longest epic poem ever published in an African language. Walter Mboya and M.M. Mulokozi appreciated its importance and had it printed and published by Tanzania Publishing House in 1979.

In 1988 both authors joined efforts to complete the *Dictionary of Literary Swahili* typing the 30.000 words with the use of a word processor. However, before finishing this immense job, both authors died shortly after each other. Their lifework was deposited in the archive of the Holy Ghost Fathers. From where it was retrieved by Harrie Tullemans, himself also a Holy Ghost father who had obtained his doctoral degree from the University of Nijmegen and who had also worked in East Africa for most of his life. With the help of Frans Wijsen, professor of Inter-religious Studies at the University of Nijmegen, he took it as his responsibility to edit the work and publish it. On inspection, the editors concluded that the writing project had been completed but that it was still in need of a lot of correction work. And this is what they did, without changing substantially – as far as possible – the original contents of the dictionary. It is beyond doubt very valuable that the treasure trove of words that the authors have collected, has been published, to the benefit, first and foremost, of all students of Swahili and Swahili literature.

The present dictionary is unique in the sense that it is not based on an earlier dictionary. Most other Swahili dictionaries take existing dictionaries as their starting point. The authors of this dictionary have collected words from literature and through interviews with informants. The present dictionary is also unique because it is clearly focused on literary Swahili. To the best of my knowledge no such dictionary exists.

Of course, one can criticise the authors' work. For example, it would have been helpful if they had added the sources of the words. Most literary words are taken from Arabic. It would have been useful also if the authors had added their Arabic forms and meanings. Still, it would be a pity if this dictionary would have ended up somewhere in an archive inaccessible to scholars of Swahili. We should be grateful to Knappert's family and to the Holy Ghost Fathers – the same group to which also Charles Sacleux, author of the *Dictionnaire Swahili–Français* (1939), belonged – for granting permission for the posthumous publication of this monumental work.

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10. = 2009, 'Neglect of the Gods: The Cause of Social Disorders in the Niger Delta', in *The National Journal of Contemporary Issues (Religious Forum Academia)* 8, 1: 22-23

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7. World Christianity; Indigenous Religious Practices
8. African Renaissance; Francophone influence in British West Africa; Engagement between Indigenous Religions and Christianity
9. Canadian Association of African Studies; International Association for Mission Studies; American Academy of Religion

RECENT PUBLICATIONS

Abaka, Edmund, 2005, *Kola Is God's Gift: Agricultural Production, Export Initiatives and the Kola Industry in Asante and the Gold Coast c. 1820-1950*. Athens: Ohio University Press/Oxford: James Currey/Accra: Woeli Publishing, xv + 173 pp., $44.95 (hbk), $24.95 (pbk)
[The kola nut has been a major commodity in West African markets for many centuries, beginning long before its distinct taste provided inspiration for several soft drinks. The nuts are considered a mild stimulant, an important reason the common folk chewed it at naming ceremonies, weddings, funerals, and other social occasions. For the wealthy, kola constituted a luxury and served as a sign of their hospitality and affluence. In the nineteenth century, a vast interlocking grid of commercial networks in the forest and savanna regions facilitated the exchange of large amounts of kola. States that emerged in the forest regions derived revenue from kolarelated activities, while individuals earned their income from engaging in its production and trade. Abaka gives an account of the Asante-Gold Coast aspect of the kola industry – the expansion of its production, trade, and consumption – between 1820 and 1950.]

Abe, S. C., & C. Abega 2006, 'Approches anthropologiques de la sorcellerie', in de Rosny 2006: 33-45

Abranches, Maria, 2007, 'Muslim Women in Portugal: Strategies of Identity (Re-)construction', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 14, 1 (June 2007): 239-254
[Muslim immigrant women in Portugal with Guinean and Indian origin develop specific strategies of negotiation between inherited references - associated with a strong familial and social control - and their intention to gain more autonomy, connected with the new sociocultural elements found in the receiving society (mainly the possibility of getting a paid job or an education, which are practices frequently not allowed in their countries of origin). In addition to a group comparison, the generation issue is equally central in the research presented in this paper. In fact, an attenuation and flexibility of traditional and religious rules becomes more evident in young Muslim girls involved in larger social networks and maintaining a stronger proximity to the sociocultural model of the host society than in their mothers. On the other hand, familial networks remain the less flexible aspect, translated in the process of choosing a marriage partner, which stays firmly restricted to members of the same religious and ethnic group, even for the younger girls. How will these scenarios develop within the following generations is therefore a question that is put forward and that opens room for important further research on this field.]

Adam, Michel, 2006, 'Nouvelles considérations dubitatives sur la théorie de la magie et de la sorcellerie en Afrique noire', in *L'Homme*, nos. 177-178 (janvier-juin 2006): 279-302; cf. http://lhomme.revues.org/index2160.html.
['New Doubts about the Theory of Magic and Witchcraft in Black Africa': After an overview of the approach to magic in classical anthropology, these theories are put to the test of more recent field data, in particular from Africa. This critical review of the canon established by Durkheim and Evans-Pritchard brings to light the deep truth of the hypotheses worked out by Mauss and Freud. A conclusion seems to compel recognition, namely : magic clearly reveals, as Freud wrote in 1912, the 'omnipotence of ideas'.]

Adam, Michel, 2007, 'La force du mal: leçons d'Afrique', in *L'Homme*, no. 184 (octobre-décembre 2007: 155-166
[À propos d'Alfred Adler 2006, *Roi sorcier, mère sorcière: parenté, politique et sorcellerie en Afrique noire*. Paris: Éditions du Félin.]

Adeboye, Olufunke, 2004, 'Pentecostal Challenges in Africa and Latin America: A Comparative Focus on Nigeria and Brazil', in *Afrika Zamani* nos. 11 & 12 (2003-2004): 136-159
[Latin America and Africa are among the continents that have experienced a Pentecostal explosion within the last half century. In fact, each of the case studies for this paper, Nigeria and

Brazil, has a very vibrant and visible, though small, Pentecostal component in its population. This paper compares the contemporary challenges faced by Pentecostals in both countries, and argues that these challenges, to a large extent, are reflective of wider socio-political and economic issues faced by the nations as they grapple with the realities of nation building and related economic issues. A visible impact of this on the Pentecostal movement in both nations is a gradual reduction in the 'other-worldly' focus that had characterized earlier manifestations of Pentecostalism; and a corresponding rise in the engagement with temporal or 'this-worldly' concerns. It is in this sense that the shift from classical or traditional Pentecostalism characterized by the holiness doctrine, to what has been dubbed 'neo-Pentecostalism', characterized, among other things, by the 'prosperity gospel' becomes understandable. In these two countries, there also appears to be an unrelenting negotiation between Pentecostals, who espouse the biblical position of spiritual warfare and deliverance on the one hand, and their respective traditional cosmologies, which emphasize the role of spiritual agents on the other hand. Despite the differences in the socio-political contexts and historical backgrounds of the two countries, it is remarkable that similar processes are discernible in the transformation of the Pentecostal movement and the reaction it has engendered in the larger society.]

Adeboye, Olufunke, 2007, '"Arrowhead" of Nigerian Pentecostalism: The Redeemed Christian Church of God, 1952-2005', in *Pneuma* 29, 1: 24-58.

Adeboye, Olufunke, 2007, 'The "Born-again" *Oba*: Pentecostalism and Traditional Chieftaincy in Yorubaland', in *Lagos Historical Review* 7: 1-20.

[The introduction of Christianity undermined the hold of traditional religion in Nigeria's Yoruba communities. Pentecostalism was particularly noncompromising in its denunciation of traditional religious practices, making it sacrilegious for any born-again believer to still promote or participate in such activities. However, despite this seeming paradox, certain traditional rulers became born-again. This article examines the phenomenon of born-again *obas* in Yorubaland both in the colonial and postcolonial periods. It argues that while Pentecostal doctrine does not distinguish between 'personal' and 'cultural' conversion, such a distinction may have become pragmatic for many of these *obas* in order to avert communal crises. This study shows that the conversion of an *oba* goes beyond a personal change of religious affiliation, but raises questions of power relations and cultural hegemony. The article also highlights the intersection between conversion, modernity and development. It demonstrates how 'physical development' gradually became a principal parameter used to assess the performance of traditional rulers in postcolonial Nigeria, and how a high rating in this regard could mitigate hostilities provoked by an *oba*'s born-again stance. At the heart of this entire discourse is the contestation of power through religious or 'development' idioms.]

Adedeji, Femi, 2007, 'Instrumentation as a stylistic determinant in Nigerian gospel music', in *Research Review* (Institute of African Studies) N.S. 23, 2: 43-59

[Generally, in Africa, musical instruments perform various functions, both musical and nonmusical. This is also the case with Nigerian gospel music, which originated in the 1960s, and can be classified into three categories: indigenous, foreign, and popular music-based. In this paper, various musical instruments used in gospel music in Nigeria are described and categorized before discussing their musical, sociolinguistic symbolic, aesthetic, acoustic and stylistic functions. Since Nigerian gospel music has been categorized into distinct styles, instrumentation could be argued to be one of the determinants of style, as shown in this paper.

Adekunle, Julius O., 2008, 'The Wasangari: Politics and Identity in Borgu', in *Anthropos* 103, 2: 435-446

This article seeks to examine the role of the Wasangari in providing identity for Borgu, which was a frontier state in the precolonial period of West Africa. The Wasangari constituted a major political group in the early Borgu kingdoms (Bussa, Illo, and Nikki). As descendants of Kisra (the eponymous ancestor of the Borgu people), the Wasangari were known as dynastic founders who symbolized political identity. As traditional worshippers who were anti-Islamic in ideology, the Wasangari embodied religious identity. And, as warriors, they epitomized

military identity. With these, the Wasangari were able to solve the problem of identity crisis, which had existed in Borgu before their arrival.].

Ademiluka, Solomon Olusola, 2006, 'The Use of Imprecatory Psalms in African Context', in *African Journal of Biblical Studies* 23, 2 : 53-62

[Africans read psalms not only during Sunday worship but also in conjunction with techniques of African medicine and magic for protective, healing and other purposes from fear of 'enemies'. The enemies the psalmist refers to are understood as witches, sorcerers and all who share a hatred against a persons. Imprecatory psalms are readily used as counterattack against 'enemies'.]

Adetona, L.M., 2002, *A Concise Introduction To The Practice Of Islam*. Lagos: Religious Think-Tank Group

Adetona, L.M., 2002, 'Religious Literature in Early Islam: A Study of the Status of Muwatta Imam Malik', in *Religious Forum Academia: The National Journal of Contemporary Issues in Religions, Arts and Social Studies* 2, 1: 43-51

Adetona, L.M., 2002, 'Issues in Current Political Dispensation: Shariah in Zamfara State and Return of Schools in Lagos State', in *Al-Ijthad: Journal of Islamization of Knowledge and Contemporary Studies* 3, 2: 69-82

Adetona, L.M., 2002, '*Janazah* (Funeral) Rites among the Nigerian Muslims: A Case Study of the Yoruba', in *Journal of Religions and Culture* 3, 1: 57-62

Adetona, L.M., 2002, 'The Impact of Da'wah on Modern Technology in the Third World Nation', in *Journal of Arabic and Religious Studies* [JARS] 16: 136-145

Adetona, L.M., 2004, *The Heinous Sins in Islam*. Lagos: Free Enterprise Publishers

Adetona, L.M., 2005, 'The Dynamics of Independent Shariah Panel in Lagos State-Southwestern Nigeria', in *NATAIS* 8 : 30-40.

Adetona, L.M., 2007, 'Role of Muslim Youth in the Current Dispensation of Shariah', in *Grace and Truth* 24, 2

Adetona, L.M., 2007, 'Work Ethics and National Rebirth in Nigeria: An Islamic Viewpoint', in *Hamdard Islamicus* 30, 1: 29-34

Adetona, L.M., (ed.), 20007, *Islamic Studies in Contemporary Nigeria: Problems and Prospects*. Lagos: Romeo Concepts

Adetona, L.M., 2008, 'The Islamic Paradigms of Dialogue as Mechanism for Conflict Resolution', in *Journal of Oriental and African Studies* (Greece) 17:

Adetona, Abdul Lateef Mobolaji, 2010[2] (1995[1]), *The Abuse of Islamic Rites and Ceremonies in the Contemporary Nigerian Society*. Ijebu-Ode (Nigeria): Alamsek Press Ltd.

Adler, Alfred, 2004, 'Les métamorphoses du pouvoir: politique et sorcellerie en Afrique', in *L'Homme* no. 169 (janvier-mars 2004): 7-60, cf. http://lhomme.revues.org/index251.html.

['The Metamorphoses of Power: Politics and Witchcraft in Africa': The situations analyzed in this article are those where kings or chiefs are expressly designated as being witches, either because they become so by taking office or have to in order to come to power and keep power in dealing with rivals who use the same means. A sorcerer-king is a paradoxical figure of power-holding in two ways. As the person who keeps order, he includes his contrary; and as a power-holder, he is endowed with an attribute that grants him extra power, but for what purposes? Does this extra power make up for the constitutional weakness or fragility of his royal status, and seek to maintain fear and respect among his subjects lest, otherwise, his power turn out to be mainly illusory? Or is the purpose this other, awesome illusion of wanting to actually grant him full power? To answer these questions, cases from various cultural zones in sub-Saharan Africa are compared.]

Adler, Alfred, 2007, 'Initiation, royauté et féminité en Afrique noire: en deçà ou au-delà de la différence des sexes : logique politique ou logique initiatique?', in *L'Homme*, no. 183 (juillet-septembre 2007): 77-116 ; cf. http://lhomme.revues.org/index9181.html

['Initiation, Kingship and Womanhood in sub-Saharan Africa: On which Side of the Sexual Divide: A Political or Initiatory Logic?': The idea of a 'woman-king' is paradoxical. We are used to seeing kinship as a paternal authority characterized both by its being exercised over

the sons' generation and, more decisively, by its laying, through rites of initiation, a foundation for manly values and fatherhood. In Africa, the function of kingship does not necessarily coincide with that of paternity in its tight relation with the values of manliness. The king is usually assigned the status of being 'over-initiated' but also, sometimes, that of being 'under-initiated'. The latter apparently provides the key for understanding the idea of a woman-king. But initiation is neither simply nor only a process for making men and providing access to fatherhood. Several examples show that it is permeated by an ambivalence that tends to undermine the sexual identity of persons whose status should protect them from such a danger, itself a menace to the political and social order. Jean Bazin's article on the Bambara has served as the starting point for this analysis and critique of the woman-king concept. To analyze sexual ambivalence in initiation ceremonies, evidence has been drawn from two quite different cases: Worodugu (Ivory Coast) and Chaga (Tanzania).]

Adler, Alfred, 2007, 'Magie, sorcellerie, religion: une nouvelle théorie?', in *L'Homme*, no. 184 (octobre-décembre 2007): 203-212 ; cf. http://lhomme.revues.org/index14052.html.
[À propos de: Charles-Henry Pradelles de Latour 2005, *Rites thérapeutiques dans une société matrilinéaire: le gèrem des Pèrè (Cameroun)*. Paris: Karthala.]

Adjah, Olive Akpebu, 2007, 'Ghanaian Funeral Brochures: An Unexplored Rich Source of Biographical Information', in *African Research and Documentation* no. 103: 33-44.
[In Ghana, death is regarded as one of the rites of passage that mark the transition from the present world to the other. It is believed to extend family relationships into infinity and therefore great effeort is put into organizing befitting funerals. In planning a funeral, a document, which the author calls the funeral brochure, is prepared. These funeral brochures have become a valuable source of historical, social and biographical information. The author examines 107 Ghanaian funeral brochures belonging to all classes of people in society, printed between 1993 and 2006. All the brochures belonged to Christians. The principal contents of the funeral brochures are photographs of the deceased, the church service programme, the life history of the deceased, tributes from family and friends, hymns to be sung and scripture. The information contained in these brochures qualifies them as a rich source of biographical information. The author concludes by calling on librarians to begin acquiring funeral brochures as part of their collections.]

Adjaye, Joseph K., 2001, 'The Performativity of Akan Libations: An Ethnopoetic Construction of Reality', in *Ghana Studies: The Journal of the Ghana Studies Council* 4: 107-38

Adogame, Afe, 2008, '"I am Married to Jesus!": The Feminization of New African Diasporic Religiosity', in Mary *e.a.* 2008: 129-149
[The complex dynamism of contemporary migration within and beyond Africa is partly reflected in its increasing feminization. Women are assuming increasing roles as resource managers, decision makers and captains of industries. Some have become church founders, leaders and visible religious functionaries on both sides of the Atlantic. How are the dynamics of power and interpersonal relationships between husband and wife; men and women played out, altered or reconstituted in post-migration circumstances? Drawing upon recent religious ethnography among new African Christian communities in diaspora–Europe and North America, the paper explores the increasing feminization of African immigrant religiosity; and demonstrates with specific examples of female leadership dynamics, how the polity and demography are increasingly becoming feminized. We contend that the resurgence and public visibility of female leaders and ritual roles within African religiosity in the new diaspora and on the continent must be located in historical, socio-cultural precedents. This growing feminization also suggests how such religious repertoires are situated within processes of African modernity.]

Adogame, Afe, 2009, 'Fighting for God or Fighting in God's Name!: The Politics of Religious Violence in Contemporary Nigeria', in *Religions/Adyan: Journal of the Doha International Centre for Interfaith Dialogue* 1, 0: 174-192

Adogame, Afe, 2009, 'Ranks and Robes: Art Symbolism and Identity in the Celestial Church of Christ in the European Diaspora', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 10-32

[The Celestial Church of Christ (CCC) represents one of the most popular African-instituted churches with a geo-ethnic, demographic spread in Africa and the African diaspora. Since its debut in Europe in the late 1960s, the new cultural context has posed significant challenges of expansion, mobility, and social relevance to the church and its members. The CCC is often negotiating between resilience, change, and transformation of its ethos, worldview, and ritual praxis. This article explores continuing and changing aspects of CCC aesthetics and art symbology in the context of a new geocultural environment. The *Sutana*, their sacred white dress and insignia, portrays a certain ambivalence in the ways that the Sutana mutes social-class distinctions while accentuating hierarchy within the CCC. Ranks within the hierarchy are clearly differentiated by their spiritual regalia against the backdrop of strict adherence to official provisions relating to seniority, robes, and ranks, thus portraying how identity is partly constructed and shaped. In addition, object symbols are prominently employed as means to an end and not ends in themselves; that is, ritual objects and symbolism can best be understood in relation to particular belief systems. The appropriation of concrete ritual objects within CCC art symbology demonstrates how the significance of symbols in ritual lies in the organizing potential. The import of ritual sequence shows how what is symbolized by ritual is also created through its material performance.]

Adogame, Afe, 2009, 'To God Be the Glory!: Home Videos, the Internet, and Religio-Cultural Identity in Contemporary African Christianity", in *Critical Interventions: Journal of African Art History and Visual Culture* nos. 3-4 (Spring 2009): 147-159.

Adogame, Afe, 2009, 'The 419 Code as Business Unusual: Youth and the Unfolding of the Advance Fee Fraud Online Discourse', in *Asian Journal of Social Science* 37, 4: 551-573.

Adogame, Afe, 2009, 'African Christians in a Secularizing Europe', in *Religion Compass* 3, 4: 488-501

Adogame, Afe, 2009, 'Practitioners of Indigenous Religions in Africa and the African Diaspora', in Graham Harvey (ed.) 2009, *Religions in Focus: New Approaches to Tradition and Contemporary Practices*. London, etc.: Equinox, 75-100.

Adogame, Afe, 2009, 'Cosmology', 'Diaspora', 'Healing', and 'Naming', in Molefi K. Asante & Ama Mazama (eds.) 2009, *Encyclopedia of African Religion*. London: Sage, 178-180; 199-201; 309-310; 439-440

Adogame, Afe, 2010, 'Pentecostal and Charismatic Movements in a Global Perspective', in Byran S. Turner (ed.) 2010, *The New Blackwell Companion to the Sociology of Religion*. Chichester: Willey-Blackwell, 498-518.

Adogame, Afe, 2010, 'Transnational Migration and Pentecostalism in Europe', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 9, 1: 56-73.

Adogame, Afe, 2010, 'From House Cells to Warehouse Churches?: Christian Church Outreach Mission International in Translocal Contexts', in Gertrud Hüwelmeier & Kristine Krause (eds.) 2010, *Traveling Spirits: Migrants, Markets and Mobilities*. New York & London: Routledge, 165-185.

Adogame, Afe, 2010, Editorial 'Religion in African Literary Writings', in *Religion and New African Literary Writers*, special issue of *Studies in World Christianity* 16, 1: 1-5

Adogame, Afe, & Jim Spickard (eds) 2010, *Religion Crossing Boundaries: Transnational Religious and Social Dynamics in Africa and the New African Diaspora*. Leiden, etc.: Brill, 2010, x = 282 pp., ISBN 978 90 04 18730 6 (hbk), Euro 103, US$ 146 (= Religion and the Social Order, 18).

[Across the past twenty years major change has taken place in the structure of global society with respect to the nature of migration. The predominant pattern since at least the eighteenth century had been for peoples to move to and settle in Western countries permanently, with relatively little substantive interchange with their former homelands, hence adopting the modes of articulation characteristic of their new societies (a process expressed with respect to the USA, for example, as 'Americanization'). This pattern has now changed, and there is considerable interaction between homeland and migrant peoples. One of the places this has be-

come especially important is in religious exchanges. While some negative effects of this process may grab headlines, there have also been extensive positive interactions, not least among African peoples, especially with respect to pentecostal and allied religious movements. The chapters in this book illustrate the variety of these exchanges.]

Ajibade, George Olusola, 2007, 'New Wine in Old Cups: Postcolonial Performance of Christian Music in Yorùbá Land', in *Studies in World Christianity* 13, 2: 105-126

Akhilomen, Donatus Omofuma, 2006, 'Addressing Child Abuse in Southern Nigeria: The Role of the Church', in *Studies in World Christianity* 12, 3: 235-248

Amouro, Camille Adébah, 2008, 'Le pasteur et le gendre de la sorcière', in *Cahiers d'études africaines* 46, no. 189/190: 345-351

Anderson, Allan, 2005, 'New African Initiated Pentecostalism and Charismatics in South Africa', in *Journal of Religion in Africa* 35, 1: 66-92

Asaah. Augustine H., 2006, 'Calixthe Beyala ou le discours blasphématoire au propre', in *Cahiers d'études africaines*, no. 181: 57-168

['Calixthe Beyala or the Blasphematory Discourse': for Calixthe Beyala, as for most African novelists, the depiction of postcolonial society is inevitably linked to satirical denunciation. Her fiction, which is strikingly subversive, goes hand in hand with raw blasphemous discourse. Even if this impious temper is not alien to African cultural traditions, Beyala stands out as one of the rare creative writers to systematically exploit it in her works. While it is true that it often attacks the sun God, the Christian God and God the Father, her satire, nevertheless, does not spare deities the world over.]

Asamoah-Gyadu, J. Kwabena 2005. '"Function to Function": Reinventing the Oil of Influence in African Pentecostalism', *Journal of Pentecostal Theology* 13, 2 (231-256)

Asamoah-Gyadu, J. Kwabena 2005, 'An African Pentecostal on Mission in Eastern Europe: The Church of the "Embassy of God" in the Ukraine', in *Pneuma* 27:2 (297-321)

Asamoah-Gyadu, J. Kwabena, 2007, '"Get on the Internet!' Says the LORD": Religion, Cyberspace and Christianity in Contemporary Africa', in *Studies in World Christianity* 13, 3: 225-242

[In tandem with global developments, African religions have also found their way into cyberspace. Visitors to the internet can find official and unofficial news about Africa's historic Christian mission denominations, classical Pentecostal and neo-Pentecostal or charismatic churches, and a number of other new religious movements (NRMs). All these maintain websites to some extent. The most impressive, informative, regularly updated and functioning websites are those of the NRMs including Pentecostal/charismatic churches. These historically younger religions tend to be much more 'evangelically' oriented, mission-minded and theologically innovative than the traditional churches.]

Asamoah-Gyadu, J. Kwabena, 2010, 'Religious Education and Religious Pluralism in the New Africa', in *Religious Education* 105, 3 (May 2010): 238-244

Bastian, M. L., 2002, '"The Daughter She Will Eat Agousie in the World of the Spirits": Witchcraft Confessions in Missionised Onitsha, Nigeria', in *Africa* 72, 1: 84-111

Bateye, Bolaji O., 2006, 'Forging Identities: Women as Participants and Leaders among the Yoruba', in *Studies in World Christianity* 13, 1: 1-12

[There is a burgeoning of women in Yoruba church leadership, especially in the African Independent Churches and Pentecostal Churches. These female religious leaders are fast becoming forces to reckon with in contemporary Nigerian society. Who are these female religious leaders? Whatdo they stand for? What are their styles of leadership? How have they negotiated the quicksand of patriarchal traditions and what are their prospects for the future Nigeria ecclesia? This essay grapples with such questions.]

Bediako, Kwame, 2005, 'Christian Witness in the Public Sphere: Some Lessons and Residual Challenges from the Recent Political History of Ghana', in Sanneh & Carpenter 2005: 117-132

Beek, Wouter van, 2007, 'Agency in Kapsiki Religion: A Comparative Approach', in Mirjam de Bruijn, Rijk van Dijk & Jan-Bart Gewoald (eds.) 2007, *Strength beyond Structure: Social and Historical Trajectories of Agency in Africa*. Leiden, etc.: Brill, 114-143
[This article analyses the ways in which the Kapsiki of Northern Cameroon and Northeastern Nigeria perceive their freedom for action and construct theories of causation. It first describes the relevant notions of Kapsiki religious beliefs, including the concept of personalized gods (*shala*) and notions of evil. It then moves to divination as the Kapsiki cultural device to foresee the future, and to the lines along which agency is constructed in Kapsiki religious thought. It is compared with personhood in the classical essay of Meyer Fortes, 'Oidipus and Job in West African Religion' (1959), and with agency in Reformation theologies and early Jewish thought.]

Bellegarde-Smith, Patrick, (ed.) 2005, *Fragments of Bone: Neo-African Religions in a New World*. Urbana, etc.: University of Illinois Press, 262 pp., ISBN 9780252072055 (pbk), $20.00.
[The bones of Pierre Toussaint, the first proposed African-American Catholic saint, were disinterred and spread around in the New World. In his introduction, Bellegarde-Smith suggests the same is true of the religious practices that peoples of African descent and victims of the Atlantic slave trade brought with them. *Fragments of Bone* examines the evolution of these religions as they have been adapted and re-contextualized in various New World environments. The essays discuss African religions as forms of resistance and survival in the face of Western cultural hegemony and imperialism. The collection is unique in presenting the voices of scholars primarily outside of the Western tradition, speaking on the issues they, as practitioners, regard as important. Bellegarde-Smith, himself a priest in the Haitian Vodou religion, brings together thirteen contributors from different disciplines, genders, and nationalities. The authors address the creolized African religions beginning with their evolution from Nigeria and Benin to New Orleans, Haiti, Cuba, Jamaica, Brazil, and Guyana. The more familiar neo-African religions of Vodou and Santeria are also discussed, as are the less well-known religious practices of Kongo-Angolan martial arts, Candomble, Lukumi, and Palomonte.]

Bellegarde-Smith, Patrick, & Claudine Michel 2006, *Haitian Vodou: Spirit, Myth, and Reality*. Bloomington: Indiana University Press, 192 pp., ISBN 0253218535, $24.95
[*Haitian Vodou* breaks away from European and American heuristic models for understanding a religio-philosophical system such as Vodou in order to form new approaches with an African ethos. The contributors to this volume, all Haitians, examine the potentially radical and transformative possibilities of the religious and philosophical ideologies of Vodou and locate its foundations more clearly within an African heritage. Essays examine Vodou's roles in organizing rural resistance; forming political values for the transformation of Haiti; teaching social norms, values, and standards; influencing Haitian culture through art and music; merging science with philosophy, both theoretically and in the healing arts; and forming the Haitian *manbo*, or priest.]

Bellegarde-Smith, Patrick, & Claudine Michel (eds.) 2006, *Invisible Powers: Vodou and Development in Haiti*. New York: Palgrave/McMillan, 2006, 256 pp., ISBN 1403971617
[This book introduces readers to the practice of Vodou and helps deconstruct and destroy stereotypes which have survived for hundreds of years. The authors in the collection – from Karen McCarthy Brown to Gerdes Fleurant to Leslie Desmangles – are leading scholars in the rapidly growing field of Vodou Studies. Tackling a wide range of Vodou practices and images, the essays introduce readers to the history and practice of this religion. The book examines specifically the influence of Vodou on spiritual beliefs, cultural practices, national identity, popular culture, writing and art in Haiti.]

Bennett, Bruce, 2002, 'The Contested History of *Modimo*', in Gaie 2002: 19-34

Bennett, Herman L., 2003, *Africans in Colonial Mexico: Absolutism, Christianity and Afro-Creole Consciousness, 1570-1640*. Bloomington : Indiana University Press, 275 pp., ISBN 0253342-368 (hbk); ISBN 025321775X (pbk), $22.95
[Colonial Mexico was home to the largest population of free and slave Africans in the New World. *Africans in Colonial Mexico* explores how they learned to make their way in a culture

of Spanish and Roman Catholic absolutism by using the legal institutions of church and state to create a semblance of cultural autonomy. From secular and ecclesiastical court records, Bennett reconstructs the lives of slave and free blacks, their regulation by the government and by the Church, the impact of the Inquisition, their legal status in marriage, and their rights and obligations as Christian subjects. His findings demonstrate the malleable nature of African identities in the Atlantic world, as well as the ability of Africans to deploy their own psychological resources to survive displacement and oppression.]

Bennett, James B., 2005, *Religion and the Rise of Jim Crow in New Orleans* (Princeton: Princeton University Press, 320 pp., ISBN 0691121486 (hbk), $46.95

[This book examines a difficult chapter in American religious history: the story of race prejudice in American Christianity. Focusing on the largest city in the late-nineteenth-century South, it explores the relationship between churches – black and white, Protestant and Catholic – and the emergence of the Jim Crow laws, statutes that created a racial caste system in the American South. The book fills a gap in the scholarship on religion and race in the crucial decades between the end of Reconstruction and the eve of the Civil Rights movement. Drawing on a range of local and personal accounts from the post-Reconstruction period, newspapers, and church records, Bennett's analysis challenges the assumption that churches fell into fixed patterns of segregation without a fight. In sacred no less than secular spheres, establishing Jim Crow constituted a long, slow, and complicated journey that extended well into the twentieth century.]

Berg, Herbert, 2005, 'Mythmaking in the African American Muslim Context: The Moorish Science Temple, the Nation of Islam, and the American Society of Muslims', in *Journal of the American Academy of Religion* 73, 3: 685-703

[Two of the earliest African American Muslim movements, the Moorish Science Temple founded by Noble Drew Ali and the Nation of Islam founded by Wali Fard Muhammad and developed by the Honorable Elijah Muhammad, taught that Islam was the original and inherent religion of African Americans. Each reenvisioned the origins of the races and of Islam. Drew Ali viewed African Americans as Black Asiatics and descendants of the kingdom of Moors. Fard Muhammad and Elijah Muhammad saw African Americans as the descendants of the original Black humanity, who later produced the 'wicked white race'. More recently, Warith Deen Mohammed, leader of the American Society of Muslims, has suggested that the mythology developed by his father, Elijah Muhammad, was part of some grand scheme to bring African Americans to orthodox Islam. These reinterpretations of the history are best seen as a product of the interrelated activities of social formation and mythmaking.]

Bernault, Florence, 2006, 'Body Power and Sacrifice in Equatorial Africa', in *The Journal of African History* 47, 2: 207-239

[Covering the period 1880s to 1940s, this paper examines why the traffic in body parts has become a pervasive trope in popular understanding of people's leves and the world beyond in today's Equatorial Africa. The first part of the article shows how local notions of body and power were altered by the intrusive presence of whites after 1880. The second part suggests how in turn white perceptions of the body shaped European representations of rule, vulnerability and moral transgression in the colony. The third section explores the traffic in white and black corpses and the reshaping of representations of power and social production across the racial divide. The conclusion questions the tendency of anthropologists and historians to draw epistemic boundaries between Western and African imaginaries.]

Bleuzen, Brigitte, 2008, 'Double altérité en "présence connectée" à l'Afrique: Africains en paroisses de banlieue (2000-2007)', in Mary *e.a.* 2008: 215-234

[This article considers the position of 'African' immigrants in several French urban Catholic parishes as they undergo the processes of resistance or regularisation within the organisational framework of responsibility attribution. The construction of community takes on different forms as the charismatique parishes favour the expression of faith while the *Action Catholique* parishes encourage political solidarity. Beyond these diverging orientations, two themes concerning the formation of identity are distinguished: the first is defined by the missionary quest

where the actor is viewed through history, the second, by a more subjective quest of individual trajectory.]

Bonate, Liazzat J.K., 2007, 'Roots of Diversity in Mozambican Islam', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 14, 1 (June 2007): 129-149

[This paper explores the historical roots of the diversity of concepts of Islam among African Sunni Muslims of Mozambique as expressed frequently by internal debates and competitions centred on the nature of Islamic authority and the definition of 'orthodoxy'. After identifying roughly three divergent conceptions of Islamic authority and ritual among Mozambican Muslims, the author analyses specific historical contexts within which each of these concepts of Islam emerged and confronted one another. In particular, the paper focuses on changes with respect to religious authority and ritual. A central argument of this paper is that local Muslims began to redefine what constituted the *centre* and the *margin* of Islam in Mozambique whenever a new concept of what constituted Islam emerged. Even so, the old concepts persisted and continued to pose challenges to the newly-established *centre*.]

Bonhomme, Julien, 2005, 'Voir par-derrière: sorcellerie, initiation et perception au Gabon', in *Social Anthropology* 13 : 259-273.

Bonhomme, Julien, 2006, 'Les tribulations de l'esprit blanc (et de ses marchandises)', in *Cahiers d'études africaines* 44, no. 183: 493-512; also at: http://etudesafricaines.revues.org/index60-12.html.

['The Tribulations of the White Spirit (and of its Merchandises)': starting from the observation of the image of the White Man recurrent in Gabonese rituals, this article focuses on accounts of the first encounters between the explorer Paul du Chaillu and the people of the Gabonese hinterland in the mid-19th century. These narratives of first contact reveal a primal scene or originary matrix out of which the White Man emerged as an enchanted being. Du Chaillu was greeted as a kind of spirit of commodities, and he deliberately encouraged such a perception. The article shows how this working misunderstanding stemmed from the structure and history of trade between Europeans and Africans and from the material culture and ideology of colonial exploration.]

Bonk, Jonathan, 2007, *Encyclopedia of Missions and Missionaries*. London, etc.: Routledge, 496 pp., ISBN 978-0-415-96948-2 (hbk), $190.00

[The *Encyclopedia of Missions and Missionaries* examines the nature and effects of missionary work around the world and throughout history, analyzing how secular and clerical people from major religions (especially Christianity, Buddhism and Islam) have brought social changes along with words of a new faith.]

Bop, Codou, 2005, 'Roles and the Position of Women in Sufi Brotherhoods in Senegal', in *Journal of the American Academy of Religion* 73, 4: 1099-1119

[A new trend in research on Sufi brotherhoods attempts to assess the presence, visibility, and dynamism of Muslim women. According to their authors the Sufi brotherhoods, contrary to orthodox Islam, not only provide women with autonomous space to express their spirituality but allow them into public spheres. Yet, a closer examination of the brotherhood as systems of power reveals that the majority of women in Sufi brotherhoods are marginalized through the ideological constructions of divine grace or *baraka*, impurity, and the image of the ideal Sufi woman. Moreover, women lack knowledge that is central for being respected as a learned religious person. To overcome these structural obstacles women engage in several strategies to subvert their prescribed roles in Islam and accommodate it to their needs. In particular, Senegalese women are using secular mechanisms to challenge their place in society and gain the power denied to women in religious spheres.]

Brenner, Louis, 2005, 'Reading Mudimbe as a Historian', in *Journal of African Cultural Studies* 17, 1 (June 2005): 67-80

[This paper is an attempt to reflect on several themes in his Prof. Mudimbe's writings in relationship to my own work as a historian of religion in Africa. The paper is divided into two sections. The first addresses what I consider to be the central problematic in Prof. Mudimbe's

work: the exploration of the epistemological context that makes possible a particular discourse on Africa at a given time and place. The second part speculates on possible ways forward for an Africanist historian who wishes to engage with the problematic that Prof. Mudimbe has set.]

Britt, Samuel I., 2008, '"Sacrifice Honors God": Ritual Struggle in a Liberian Church', in *Journal of the American Academy of Religion* 76, 1: 1-26
[Studies on African Religions have neglected the topic of animal sacrifice in AICs. I examine the role and meaning of sacrifice in a Liberian church called the United Church of Salvation I encountered over two decades ago. The church observed two forms of sacrifice: a Sin Sacrifice that mandated immolation of a goat; and a Life Sacrifice that mandated immolation of a ram. Animal sacrifice provided an effective ritual strategy that obviated direct accusations of witchcraft, yet reminded each member of his or her responsibility to the moral order of the church. The church's practice of sacrifice, however, would change with the emergence of Diaspora branches, new affiliations, and circuiting with global Pentecostalism. I contend that sacrifice needs to be understood in terms of *ritual struggle*, denoting an agonistic theme that continues whether sacrifice persists or disappears.]

Browning, Melissa B., Susan A. Ross & Elisabeth T. Vasko 2009, 'The Goods and Evils of a Globalized Context: African and American Women Doing Theology', in *Concilium: International Journal of Theology* 2009, 1

Browning, Melissa B., 2009, 'HIV/AIDS Prevention and Sexed Bodies: Rethinking Abstinence in Light of the African AIDS Pandemic', in *Theology and Sexuality* (ISSN 1745-5170) 15, 1: 27-46; full text at: http://www.melissabrowning.com/mb/P__Publications_files/Theology%20-26%20Sexuality.pdf

Browning, Melissa B., 2009, 'Reexamining Our Words, Reimagining Our Policies: Undocumented Migration, Families, and the Moral Imagination', in *Journal of Poverty* 13, 3: 234-253
[Through examining words and phrases being used to define U.S. immigration in popular speech and public policy, I argue that just speech is an essential component in the creation of just policy toward migrants. Particular consideration is given to the use of the word 'illegal' to describe migrants and how the use of this word inhibits the moral imagination. Utilizing a justice framework in conversation with postcolonial ethics, I suggest that migrants and their movements can best be understood not primarily through the lenses of individual action, but through the lens of their communal and social relationalities and responsibilities. With this distinction in mind, I argue that an understanding of the particularity of persons rooted in particular familial structures can provide a more adequate lens for creating just policy for migrants and their families than can the paradigm of the individual as border crosser.]

Burrett, Robert S., 2006, 'Two Early Jesuit Relics in Botswana', in *Heritage of Zimbabwe* no. 25: 75-82
[This note describes one of the stopping points in April 1879 of the founding members of the Jesuit Zambesi Mission on their trek north from Grahamstown towards the Ndebele and Barotse kingdoms. A crucifix carved out in a *koolboom* by one of the party was found there. At Old Tati, south of Francistown, the first mission station, the author found a pewter medaillon to the Immaculate Heart of Mary. Old Tati was abandoned in 1885.]

Busia, Abena P. A., 2006, 'What Is Africa to Me?: Knowledge Possession, Knowledge Production, and the Health of our Bodies Politic in Africa and the Africa Diaspora', in *African Studies Review* 49, 1: 15-30
[The Mashood Abiola Memorial Lecture, delivered on November 10, 2005, at a plenary session of the African Studies Association at its annual meeting. It is on the death and burial of Kofi Abrefa Busia; on the social aspects of death and funerals in Africa and in the diaspora; and on the social aspects of memory in Africa].

Butselaar, G. Jan van, 2005, 'The Role of Churches in the Peace Process in Africa: The Case of Mozambique Compared', in Sanneh & Carpenter 2005: 97-116

Cantone, Cleo, 2006, 'A Mosque in a Mosque: Some Observations on the Rue Blanchot Mosque in Dakar & its Relation to Other Mosques in the Colonial Period', in *Cahiers d'études africaines*, no. 182: 363-387

[The impact colonialism on Senegalese architecture produced a new type of mosque. Constructed in durable materials and consisting of an amalgam of church architecture and North African elements, this model was to be adopted in many parts of West Africa; on an ideological level, it would appear that such a style was used to perpetuate the notion of the superiority of 'white', or Arab, Islam over local 'black' Islam. Between mid-1920s and mid-1930s, however, Christian references were abandoned in favour of a more 'Islamic' repertoire giving rise to another stylistic fusion: Islamic elements are integrated with the latest trends of 'modernist' styles issuing from the Métropole. In this context, *la mosquée Blanchot*'s numerous extensions and transformations provide a visual record of these evolutions.]

Capone, Stefania, 2006, 'Conversations au sein de l'Atlantique noir: Ou comment les diasporas créent leurs mères patries', in *Archives de sciences sociales des religions* no.136: ??-??; also at: http://assr.revues.org/index3825.html.

[À propos de: Paul Gilroy 2003, *L'Atlantique noir: Modernité et double conscience* (Paris: Kargo), translation of Paul Gilroy 1993, *The Black Atlantic: Modernity and Double Consciousness* (Cambridge: Harvard University Press); and J. Lorand Matory 2005, *Black Atlantic Religion: Tradition, Transnationalism, and Matriarchy in the Afro-Brazilian Candomblé*. (Princeton, Princeton University Press).]

Charlick, R.B., 2007, 'Niger: Islamist Identity and the Politics of Globalization', in Miles 2007.

Chidester, David, 2008, 'Dreaming in the Contact Zone: Zulu Dreams, Visions, and Religion in Nineteenth-Century South Africa', in *Journal of the American Academy of Religion* 76, 1: 27-53

[In *Primitive Culture* (1871), E. B. Tylor supported his theory of religion, animism, by referring to reports about 'savage' dreams. Citing Henry Callaway's *Religious System of the Amazulu* (1868–1870), Tylor invoked the dreams of a Zulu diviner, a 'professional seer' who becomes a 'house of dreams', as a classic example of animism because 'phantoms are continually coming to talk to him in his sleep'. In the original account, however, these spirits were not coming 'to talk' to the diviner. They were coming to kill him. By situating nineteenth-century Zulu dreams and visions in a colonial contact zone of transcultural relations and asymmetrical power relations, we find a hermeneutics of dreams dealing with indeterminacy, an energetics of dreams, linking dreams to ancestral ritual, which is radically disrupted, and a new interreligious space of resources and strategies for negotiating and navigating within a violent world.]

Chidester, David, 2008, 'Zulu Dreamscapes: Senses, Media, and Authentication in Contemporary Neo-Shamanism', in *Material Religion: The Journal of Objects, Art and Belief* 4, 2 (July 2008): 136-158

[Reinterpreting indigenous traditions under globalizing conditions, Zulu neo-shamans have developed new religious discourses and practices for engaging dreams, visions, and extraordinary spiritual experiences. Dreams, which we might assume are immaterial, are interpreted through the senses, electronic media, and material entailments that require embodied practices of sacrificial exchange and ancestral orientation. Accordingly, in Zulu neo-shamanism, dreams become the embodied, sensory basis for a material religion. That embodied religion, however, has been radically globalized through electronic media. Considering the case of the Zulu shaman, Credo Mutwa, we find that this material religion has entailed the sensory extravagance of extreme pleasure in eating and the extreme pain of being abducted by aliens from outer space. Sensory derangement and global mediation merge in Credo Mutwa's vivid accounts of his encounters with extraterrestrials that circulate through videos, DVDs, and the Internet. While Credo Mutwa has been globalizing the material religion of dreams, other neo-shamans, including white South African expatriates such as the surgeon David Cumes and the singer Ann Mortifee, have followed the path of dreams to come home to the indigenous authenticity of Zulu religion. Whether dreaming of global exchanges or local homecomings, these Zulu neo-shamans regard the human sensorium and electronic media as crucial registers

of indigenous religion because senses and media set the limits, evoke the potential, and provide validation for spiritual authenticity.]

Chitando, Ezra, 2007, 'Sub-Saharan Africa', in Gregory D. Alles (ed.) 2007, *Religious Studies: A Global View*. London, etc.: Routledge, 102-125

Chitando, Ezra, & Lovemore Togarasei 2005, 'Tombstone Unveiling among Shona Christians: Phenomenological and Biblical Reflections', in *Missionalia* 33, 1: 167-178

Colleyn, Jean-Paul, 2004, 'L'alliance, le dieu, l'objet', in *L'Homme* no. 170 (octobre-décembre 2004): 61-78, cf: http://lhomme.revues.org/index265.html

['Alliance, Deities and Powerful Objects': This study of the notion of the ritual objects *(boliw)* used among the Bamana in Mali takes as framework a theory of "mediations". The management of these 'powerful objects' and the cognitive representations associated with them bear, even as they construct, two fundamental differences: the sexual difference and the elder-youngest hierarchy. Modeled on marital alliances, the highly ritualized acquisition of *boliw* suggests a parallel between these prodigious objects and mythical women in Manding traditions. Like these women, these power-objects are highly charged with the reproduction of persons and society. Rather than being a specific type of belief, this so-called fetishism fits into a set of symbolic systems including geomancy *(cèndala)*, the 'science of trees' *(jiridon)* and witchcraft *(subaya)*.]

Conermann, Stephan, 2007, 'Politischer Islam in Westafrika: Eine Bestandaufnahme', in *Die Welt des Islams* 47, 2: 235-244

Cooper, Barbara M., 2011, 'The Implications of Reproductive Politics for Religious Competition in Niger', in Englund 2011: 89-108

Cottin, Sylvie, 2007, 'La Tijâniyya lyonnaise', in *Archives de sciences sociales des religions* no. 140; also at: http://assr.revues.org/index11523.html

[This article discusses the religious history on the *Tijaniyya* Sufi Muslim brotherhood in the suburbs of Lyon. It aims to understand the influence of the social environment and contemporary religion on the spiritual development through traditional Islam but affected by assimilation and fusion of various doctrines. The mode of living, discussions, and their actions of its members were not only confronted by political thinking derived from modern Islam, but also from an ancient spiritual and social system of *Shaykh* and his disciples. Its other objective is at the same time to analyse *zawiya* concepts as an all embracing religion developing a sense of identity for each disciple, and a way of understanding the modern world.]

Cox, Jeffrey, 2007, *The British Missionary Enterprise since 1700*. London: Routledge, 336 pp., ISBN 978-0-415-09004-9 (hbk), US$ 150

[*The British Missionary Enterprise since 1700* moves away from the partisan approach that characterizes so many writers in field and instead views missionaries primarily as institution builders rather than imperialists or heroes of social reform. This balanced survey examines both Britain as the home base of missions and the impact of the missions themselves, while also evaluating the independent initiatives by African and Asia Christians. Also addressed are the previously ignored issues of missionary rhetoric, the predominantly female nature of missions, and comparisons between British missions and those from other predominantly Protestant countries including the United States.]

Coyault, Bernard, 2008, 'Un *kilombo* à Paris: L'itinéraire d'une jeune prophétesse de l'Église Évangélique du Congo entre Brazzaville et Paris', in Mary *e.a.* 2008: 151-173

[This article presents the journey of a young prophetess from the Evangelical Church of Congo in France. Her prophetical personality built itself in her country through taking part in a *kilombo* group where 'revealed songs' are received and interpreted. This *kilombo* is a major identity element of the '1947 Revival' movement she claims to belong to. She also practiced therapeutic activity, in constant interaction with other charismatic figures. The durable settling in France imposes a number of evolutions: new interpretation schemes in order to legitimate her migration journey from a spiritual point of view; conquest of her prophetical legitimacy in the Paris *kilombo* and setting-off of the symbolic fund she acquired in her country; adaptation of her therapeutic practices to the French context. Despite the opening to new audiences and

the emancipation possibilities, the prophetess' activity rather reinforces the spiritual and identity dynamic of the movement in France and contributes to its transnationalisation.]

Curtis, IV, Edward E., 2005, 'African-American Islamization Reconsidered: Black History Narratives and Muslim Identity', in *Journal of the American Academy of Religion* 73, 3: 659-684
Utilizing recent anthropological and historical approaches to Islamization (here meaning the various historical processes by which humans become Muslims), this article offers a new model for understanding African-American conversion to Islam. The article proposes that the creation, dissemination, and disputation of 'black history narratives' have been central elements in black conversion from the 1920s until the present. Showing how African Americans have appropriated various Islamic figures, place names, texts, events, and themes in crafting black Islamic historical narratives, the article asserts that African-American Muslim identities have often reflected, if not revolved around, the idea that the historical destiny of black people as a whole is linked to the religion of Islam.]

Darkwah, Akosua K., 2001, 'Aid or Hindrance? Faith Gospel Theology and Ghana's Incorporation into the Global Economy', in *Ghana Studies: The Journal of the Ghana Studies Council* 4: 7-29.

Damon, Anne, 2006, ''Aq^{w}aq^{w}am ou la danse des cieux', in *Cahiers d'études africaines*, no. 182: 261-290
[''Aq^{w}aq^{w}am or the Celestial Dance': the liturgical dances of the Ethiopian Christian Church, or 'aq^{w}aq^{w}am', are defined by the legend as the reproduction on earth of the dance and music of the heavenly Jerusalem. The recent written codification of this repertoire by Church cantors offers to the ethnomusicologist a new written material; moreover, this written codification expresses the will to fix and standardize a practice transmitted until now only by oral way, and considered too variable. Furthermore, this institutionalization aims to remind the faithful of the first sense of the 'aq^{w}aq^{w}am' movements: they represent the passion of Christ. The main quality of the cantors consists in constantly investing in the tradition, within the limits that the tradition imposes.]

Darboe, M.N., 2007, 'The Gambia: Islam and Politics', in Miles 2007.

Dianteill, Erwan, 2007, 'La Cité des hommes: La domination masculine dans la mythologie du culte d'Ifa (Cuba)', in *L'Homme*, no. 184 (octobre-décembre 2007): 107-130 ; cf. http://lhomme.revues.org/index13592.html
['The City of Men: Male Domination in Ifa Cult Mythology (Cuba)': The Cuban cult of Ifa is an exception to the feminization of the clergy in Afro-American religions, since only heterosexual men can be officiants *(babalaos)*. Although this has been recognized since Lydia Cabrera's work, its mythological justification is not so well known. This justification is tightly linked to the distinction between menstrual and sacrificial blood. The exclusion of homosexual men is explained by their identification with women and by the fact that they might create confusion in the principles of spiritual descent and brotherhood that serve as the basis for organizing the *babalaos* as a group. Counterbalancing the exclusion of these two groups is, however, the fact that women and homosexual men have the obligation of interrogating Ifa for those who ask them to do so.]

Dias, Eduardo Costa, 2005, ''Islão Negro* versus "verdadeiro Islão": Dilema ou sintomas de persistente e injustificada discriminação dos Muçulmanos africanos subsarianos?', in *Africana Studi: Revista internacional de estudos africanos* [ISSN 0874-2375] 8: 165-187.
[Cet article présente une version fouillée, complexe et nuancée de l'ancienne question relative à la caractérisation de l'islam en Afrique subsaharienne. L'auteur, avec d'autres, récuse l'idée de l'islam 'noir' tout en soulignant les discriminations sociales fondatrices au sein de ces communautés musulmanes d'Afrique subsaharienne, surtout quand sur le même espace vivent des communaiutés d'origine ethniques différentes (Arabes, Ouest-Africains, etc.).]

Dias, Eduardo Costa, 2007, 'Immigrant Guinean Muslims in Lisbon: Avoidance and Ambiguous Fascination for the "other Muslim"', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 14, 1 (June 2007): 181-203

[The article is based on a series of interviews carried out in Lisbon with Guinean marabouts and Muslims belonging to their immediate circle. It raises questions about the extent of relationships that these Muslim immigrants establish with the other members of the Muslim community and, more precisely, attempts to analyse the religious and cultural reasons why marabouts play such a central role in perpetuating the ambiguity that characterises these relationships.]

Dijk, Rijk van, Kristine Krause, Emmanuel Akyeampong & Francis Nyamnjoh 2008. 'Journal of African Diaspora; Transnational Africa in a Global World', in *Journal of African Diaspora: A Journal of Transnational Africa in a Global World* 1, 1+2: 1-3

Doquet, Anne, 2007, 'Des sciences humaines à l'islam: une voie de la recherche malienne', in *Cahiers d'études africaines* 45, no. 186: 371-389

['From Human Sciences to Islam: A Path in Malian Research': this article sheds light on the links between Islam and human sciences in Mali through the careers of researchers working in a public institution. First, it discusses the shortcomings and problems of Malian research both in its relation to higher education and in what it represents for the state. It then examines the institutional conditions in which knowledge is produced and the social context in which it is received. It focuses on researchers in this institution as well as intellectuals that have chosen the religious path. This comparison enables us to shed light on the difficult careers of several researchers who have found in religion a shelter to pursue their intellectual activities.]

Drewal, Henry John, (ed.) 2008, *Sacred Waters: Arts for Mami Wata and Other Divinities in Africa and the Diaspora*. Bloomington: Indiana University Press, 708 pp., ISBN 978-0253351562 (hbk), US$ 75

[These 46 essays underscore the scope and diversity of water spirit religions in Africa and the African diaspora. The authors investigate the history of these religions, and also of the related imagery that was first documented in the late 15th century. Today water spirits are widely represented in visual art, film, literature, theater, and popular culture. Together with the supplemental DVD, *Sacred Waters* features nearly 500 illustrations of water spirit images, devotees, and rituals.]

Drewal, Henry John, 2009, 'Material, Sensorial Religion: The Case of Mami Wata', in *Material Religion: The Journal of Objects, Art and Belief* 5, 2 (July 2009): 226-229; full text at: http://docserver.ingentaconnect.com/deliver/connect/berg/17432200/v5n2/s6.pdf?expires=127 9401594&id=57724206&titleid=11555&accname=Guest+User&checksum=B9040869CDA2 D9C352E4D92B7B906EC4

Engelke, Matthew, 2005, 'The Early Days of Johane Masowe: Self-Doubt, Uncertainty, and Religious Transformation', in *Comparative Studies in Society and History* 47, 4 (October 2005): 781-808

[In 1932 a young man called Shoniwa Masedza was working for a cobbler near Salisbury, the capital of Southern Rhodesia. Masedza had come from his home in Makoni, near the border with Portuguese East Africa, in the late 1920s. He had held a number of odd jobs in and around the capital: driving wagons, working as a 'garden boy', apprenticing with a carpenter. Just after starting with the shoemaker, some time around May 1932, Shoniwa fell ill, suffering from 'severe pains in the head'. He lost his speech for four months and was 'unable to walk about'. During his sickness he studied the Bible 'continuously'. He dreamt that he had died, and in the dream he heard a voice saying he was now Johane Masowe—Africa's 'John the Baptist'. Upon recovering, Johane went to a nearby hill called Marimba. He stayed there for forty days, praying to God 'day and night' without sleep. He survived on wild honey. Johane was told by a voice (which he believed to be the Voice of God) that he had been 'sent from Heaven to carry out religious work among the natives'. He was told also that Africans must burn their witchcraft medicines, and must not commit adultery or rape. After these experiences, Johane no longer suffered from pains in the head.]

Engelke, Matthew, 2007, *A Problem of Presence: Beyond Scripture in an African Church*. Berkeley, etc.: University of California Press, 321 pp., ISBN 978-0520249042 (pbk), $22.95

[The Friday Masowe Apostolics of Zimbabwe refer to themselves as 'the Christians who don't read the Bible'. They claim they do not need the Bible because they receive the Word of God 'live and direct' from the Holy Spirit. In this historical ethnography, Matthew Engelke documents how this rejection of scripture speaks to longstanding concerns within Christianity over mediation and authority. The Bible, of course, has been a key medium through which Christians have recognized God's presence. But the apostolics perceive scripture as an unnecessary, even dangerous, mediator. For them, the materiality of the Bible marks a distance from the divine and prohibits the realization of a live and direct faith. Situating the Masowe case within a broad comparative framework, Engelke shows how their rejection of textual authority poses a problem of presence: how the religious subject defines, and claims to construct, a relationship with the spiritual world through the semiotic potentials of language, actions, and objects.]

Englund, H., 2011, *Christianity and Public Culture in Africa.* Athens (OH): Ohio University Press, 240 pp., ISBN 978.0.8214.1945.8 (hbk), $39.96

[The volume shows how critical reason and Christian convictions have combined in surprising ways as African Christians confront issues such as national constitutions, gender relations, and the continuing struggle with HIV/AIDS. It also reveals the diversity of Pentecostalism in Africa and highlights the region's remarkable denominational diversity.]

Englund, Harri, 2011, 'Introduction: Rethinking African Christianities Beyond the Religion-Politics Conundrum', in Englund 2011: 1-26

Englund, Harri, 2011, 'From Spiritual Warfare to Spiritual Kinship: Islamophobia and Evangelical Radio in Malawi', in Englund 2011: 167-188

Essien, Anthonia Maurice, 2002, 'Spiritualists Movement and Female Reproductive Health: An Experience of a Nigerian Community', in *Journal of Religion and Culture* (ISSN 1595-3971, Faculty of Humanities, University of Port Harcourt) 3, 1: 76-90

Essien, Anthonia Maurice, 2004, The *Good News Community International, Nigeria: The Social Significance of Pentecostalism in a Changing Society*. Lagos: African Heritage Publications, ISBN 978-35399-0-6 (= Sociology of Religion, 1).

Essien, Anthonia Maurice, 2005, *Religion and Female Reproducive Health in Nigeria*. Lagos: African Heritage Publications, ISBN 978-35399-0-5 (= Sociology of Religion, 2)

Ephirim-Donkor, Anthony, 2008, '*Akom*: The Ultimate Mediumship Experience among the Akan', in *Journal of the American Academy of Religion* 76, 1: 54-81

[Research on African mediumistic experiences is usually subsumed under 'possessions', with no distinction made to differentiate the various degrees and categories of mediumship experiences. This paper makes one such distinction: mediumship experiences among the Akan are aptly described as alighting or alightment. After years of austere training, Akan mediums or *akomfo* learn to control, discipline, and refine their initial uncontrolled 'insane' experiences. The evidence shows, that the *akomfo* are clergy wholly deriving their vocational authority from a continuum of priests, mediums, doctors, etc., making them essential to Akan religious practices. Focusing on the clergy from three communities in the Central Region of Ghana, the paper follows them from the time that they are 'called' to their ordinations as *akomfo*, and observe mediumistic practices.]

Evans, Curtis, 2007, 'W.E.B. Du Bois: Interpreting Religion and the Problem of the Negro Church', in *Journal of the American Academy of Religion* 75, 2: 268-297

[W.E.B. Du Bois's contribution to the study of the Negro Church was his historical argument about the viability and influence of African culture. Du Bois asserted the partial autonomy and creativity of black culture. This was a crucial achievement in his day when normative theories of African cultural 'backwardness' prevailed. Du Bois's detailed analyses of particular local black communities also enriched his theories on black culture and made possible more accurate generalizations about social change in black communities, an important task in a time when measurements of black progress or decline consumed observers of the 'Negro Problem'.]

Fancello, Sandra, 2006, '"Akanité" et pentecôtisme: identité ethnonationale et religion globale', in *Autrepart: revue de sciences sociales au Sud*, no. 38: 81-98

Fancello, Sandra, 2008, 'Les pentecôtismes indigènes: la double scène africaine et européenne', in Mary *e.a.* 2008: 69-89

[Establishment or emergence of African Pentecostalist Churches on the European field is a phenomenon which dates from several decades in spite of the fact that it is relatively unobserved in sociological and anthropological literature. The plurality of Churches types questions about links between migration, religion and identity within communities where the category of biblical nation prevail over European citizenship. The language policy is at the centre of the tensions in these Churches especially since migratory situation tends to reinforce the imaginary status of the mother tongue. These Churches are also embark on a dynamics of internal split which contributes to diversify the European religious landscape.]

Fancello, Sandra, 2008, 'Sorcellerie et délivrance dans les pentecôtismes africains', in *Cahiers d'études africaines* 46, no. 189/190: 161-183

['Sorcery and Deliverance in African Pentecostalisms': the discourse on witchcraft imposes itself as a daily reality of social life and human relationships, even in the urban environment of the contemporary African societies. Even when the field of the witchcraft imaginary expands to inclusde the urban environment, it is the family, always linked to the 'village', that remains traditionally regarded as the primary source of the witchcraft. The perception of witchcraft as a component of African urban modernity societies coincides with the explosion of indigenous Pentecostalism. By the demonization of pagan spirits and ancestors Pentecostalism contributes actively to the witchcraft phenomenon and maintains a vast market of healing, which is manna for the traditional healers as well as the independent, prophetic and Pentecostal churches. Deliverance then appears like a liberation from suffering and evil through exorcism and eradication.]

Farah, Paulo Daniel, 2007, 'Report from the 19th Century on Muslims in Brazil: Description, Practices and Impressions', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 14, 1 (June 2007): 115-126

[In the latter half of the 19th century, an Iraqi *imam* travelled to Brazil in a ship that belonged to the Ottoman Empire and whose route was modified due to unexpected storms. Abdurrahman al-Baghdádi stayed there between two years and a half and three years and his goal was 'improve' the way Muslims of African origin practiced their religion in Rio de Janeiro, Bahia and Pernambuco. In the book that al-Baghdádi wrote about his experience, he describes how Muslims living in Brazil prayed, how they celebrated Ramadan, how they used to meet and how they recited the Quran. During his classes, al-Baghdádi explained the pillars (*arkán*) of Islam and the way he thought appropriate to implement it.]

Folarin, George O., 2006, 'Prosperity Gospel in Nigeria: A Re-examination of the Concept, Impact, and Evaluation', in *African Journal of Biblical Studies* 23, 2: 79-97

[A survey carried out in 2005 indicated that no single denomination equally develops all the elements of the prosperity gospel; nor are they fully delivering on its promise. Its theology needs to be reformulated to conform more to the Scriptures and to incorporate the reality of Christan suffering.]

Frank, B., 2004, 'Gendered Ritual Dualism in a Patrilineal Society: Opposition and ComplementarIty in Kulere Fertility Cults', in *Africa* 74, 2: 217-240

Gaie, J., *e.a.* (eds.) 2002, *God*. Gaborone: University of Botswana (= Boleswa Occasional Papers in Theology and Religion, 1.9)

Ganiel, Gladys, 2006, 'Race, Religion and Identity in South Africa: A Case Study of a Charismatic Congregation', in *Nationalism and Ethnic Policy* 12, 3+4: 555-576

Ganiel, Gladys, 2007, 'Religion and Transformation in South Africa?: Institutional and Discursive Change in a Charismatic Congregation', in *Transformation: Critical Perspectives on Southern Africa* no. 63 (2007): 1-22

[A number of Christian churches in South Africa have proclaimed their commitment to reconciliation and the elimination of unjust inequalities. This study analyses how these commitments are being worked out at the micro-level of a congregation. Using an ethnographic approach, I explore how a charismatic congregation in Cape Town has changed from being near-

ly all-white to being more inclusive. I explore links between individual, cognitive identity change and institutional change; and consider the discourses which justify change, including their emphasis on 'unity in diversity' and 'restitution'. I outline the limitations of change, including the persistence of 'racialised' leadership structures and the discursive privileging of unity over restitution. This allows us to understand how micro-level changes take place, to explore their potentialities and limitations, and to apply these insights to other contexts.]

Ganiel, Gladys, 2008, 'Is the Multiracial Congregation an Answer to the Problem of Race? Comparative Perspectives from South Africa and the USA', in *Journal of Religion in Africa* 38, 3: 263-283

[This paper uses a comparative perspective to analyze how multiracial congregations may contribute to racial reconciliation in South Africa. Drawing on the large-scale study of multiracial congregations in the USA by Emerson *et al*., it examines how they help transform antagonistic identities and make religious contributions to wider reconciliation processes. It compares the American research to an ethnographic study of a congregation in Cape Town, identifying cross-national patterns and South African distinctives, such as discourses about restitution, AIDS, inequality and women. The extent that multiracial congregations can contribute to reconciliation in South Africa is linked to the content of their worship and discourses, but especially to their ability to dismantle racially aligned power structures.]

Gausset, Q., 2002, 'The Cognitive Rationality of Taboos on Production and Reproduction in sub-Saharan Africa', in *Africa* 72, 4: 628-654

Gecaga, Margaret, 2007, 'The Plight of the African Child: Reflections on the Response of the Church', in *Studies in World Christianity* 13, 2: 142-159

[The notion of the happy African child celebrated by Camara Laye in *The African Child* has long since gone. War, poverty, malnutrition, starvation, HIV/AIDS and other diseases, exploitation, oppression, neglect and lack of education altogether demonstrate that present day Africa has denied the African child any true joy of living. This article highlights the plight of the African child and the response of the Church to the most vulnerable in society.]

Geest, Sjaak van der, 2002, 'From Wisdom to Witchcraft: Ambivalence towards Old Age in Rural Ghana', in *Africa* 72, 3: 437-463

Gifford, Paul, 2005, 'A View of Ghana's New Christianity', in Sanneh & Carpenter 2005: 81-96

Glazier, Stephen, 2006, '"Beyond a Boundary": Life, Death, and Cricket in Trinidadian Conceptions of the Afterlife', in *Anthropology and Humanism* 31, 2: 172-184

[This article examines the place of life, death, and cricket in Trinidadian ideas concerning the afterlife. In his book *Beyond a Boundary*, C.L.R. James uses West Indian cricket as an analogy to reveal a number of central ideas concerning life, its purposes, and goals. It also gives vivid expression to the ambivalent—and often contradictory—attitudes Trinidadians hold concerning death and dying. Despite the prevalence of some common principles and practices, Trinidadians hold a wide array of beliefs concerning the afterlife. These beliefs are shaped by the fact that many Trinidadians die in their homes and are buried by local religious leaders, rather than by commercial funeral homes, except for those living in major cities like Port of Spain and San Fernando. This article mainly focuses on the Spiritual Baptists, who see life as a 'pilgrim journey', and contrasts their ideas about death with those of the followers of the Orisa and Kabalists, who see the transition between death and the afterlife as a more gradual process that takes place over many years.]

Graeber, David, 2007, *Lost People: Magic and the Legacy of Slavery in Madagascar*. Bloomington: Indiana University Press, 445 pp., ISBN 0253219159 (pbk), $25.95

[Betafo, a rural community in central Madagascar, is divided between the descendants of nobles and descendants of slaves. The author arrived for fieldwork at the height of tensions attributed to a disastrous communal ordeal two years earlier. As he uncovers the layers of historical, social, and cultural knowledge required to understand this event, he elaborates a new view of power, inequality, and the political role of narrative.]

Gravatt, Patricia, 2003, *L'Église et l'esclavage*. Paris: L'Harmattan, 138 pp., Euro 12.20

[Pendant plus de quinze siècles l'Eglise est restée pratiquement silencieuse devant l'esclavage. Elle ne trouve pas dans l'Ancien et le Nouveau Testament les termes d'une condamnation explicite. L'esclavage était une pratique considérée comme allant de soi dans la société décrite dans la Bible et il n'apparaissait pas incompatible avec le commandement d'amour du prochain. Il faudra attendre le XIXe siècle pour que l'Eglise réclame l'abolition de l'esclavage.]

Gruchy, John de, & Steve de Gruchy 2005, *The Church Struggle in South Africa: 25th Anniversary Edition*. Minneapolis: Fortress Press, 320 pp., ISBN 0800637550, $20 (pbk)

[This updated account of Christian complicity with and then resistance to *apartheid* places that religious struggle in an instructive global setting.]

Gruchy, John de, 2006, 'Reforming Congregations in a Time of Global Change: Towards a Kenotic Ecclesiology', in *Princeton Seminary Bulletin* 27, 1: 51-66

Gutelius, David, 2007, 'Islam in Northern Mali and the War on Terror', in *Journal of Contemporary African Studies* 25, 1: 59-76

[Since the 1990s, Islam has assumed a more prominent place in northern Mali by making use of the new broadcast media and new community associations. It also looms large through the growing competition among leaders and among Islamic NGOs. Since the nothern rebellion in the late 1990s, Islam has become a site for contesting social status.]

Haar, Gerrie ter, 2008, 'Enchantment and Identity: African Christians in Europe', in Mary *e.a.* 2008: 31-48

[This article, based on the study of African Christians in Europe, argues that these particular communities of immigrant origin are neither undergoing a process of re-enchantment nor using religion as a means of preserving an "authentic" African identity. An alternative perspective is proposed, starting with a theoretical discussion of the concept of religion. What appears to some as re-enchantment is in fact a recent expression of the dynamics of change that have always characterised Africa's various religious traditions. This process can be observed today in the emergence of African-initiated churches in Europe. Whereas most Europeans tend to emphasise ethnicity as an important marker of African Christians' identity, for African Christians their religious identity takes prominence over their supposed "African-ness". The difference in perception may b*ee* explained in terms of "otherness". Due to international migration, Africans are extending their religious influence around the world and contributing–rather unexpectedly–to the re-enchantment of its most secularised parts, notably Europe.]

Haar, Gerrie ter, 2009, *How God Became African: African Spirituality and Western Secular Thought*. Philadelphia (PA): University of Pennsylvania Press, 136 pp., ISBN 978-0-8122-4173-0 (hbk), US$34.95s, £23.00

Through the efforts of Western missionaries and home-grown churches and evangelists, Christianity has taken root in Africa with astonishing speed, to the point that Africa is now considered one of the heartlands of world Christianity. In a surprising reversal of the nineteenth-century missionary tradition, Africa no longer merely receives missionaries but is also the source of evangelization as African-influenced Christianity spreads around the new African diaspora. While Africans have wholeheartedly appropriated the symbols, scriptures, and traditions of historical Christianity elsewhere, they have also built on the rich history of the continent's indigenous spiritual beliefs. African Christianity has been influenced by and influences these beliefs and cannot be fully understood outside of this context. Ter Haar focuses in particular on the importance of African beliefs about the spirit world and spiritual power and their relationship with Christianity. Africans have historically acknowledged a distinct but not separate world of spirits existing alongside the material world that human beings can interact with through dreams, visions, spirit possession, and miracles. Also of key importance is the acute awareness among Africans of evil in the world and of witchcraft, the channeling of that evil by humans. Ter Haar continues with a consideration of how these beliefs affect issues of human rights and development in Africa, issues that are seen elsewhere in the world as fundamentally secular.]

Hackett, Rosalind I.J., (ed.) 2008, *Proselytization Revisited: Rights Talk, Free market and Culture Wars.* London: Equinox, 494 pp., ISBN 9781845532277 (hbk), $95.00 / £60.00; ISBN 978-1845532284 (pbk), $29.95 / £18.99

[Changing and disseminating one's religion have become even more controversial and problematic than they were when the Universal Declaration of Human Rights was drawn up in 1948. Many religious groups decry proselytizing activity, yet arguably still engage in it. Some see the 'war for souls' as an aggressive act of political domination in a postcolonial, multicultural world. Others view it more positively as healthy cultural exchange in our neo-liberal, rights-oriented world. This collection updates and expands earlier studies of proselytism, and explores the theoretical and practical implications of proselytization and anti-proselytization, notably within the current phase of democratization and globalization. Authors offer analyses of the new actors, movements, and territories now associated with proselytic activity, demonstrating its global significance. A emphasis of this book is on the diverse conversionist strategies deployed by various religious organizations to contest, accommodate, or circumvent changing patterns of state regulation. Modern media technologies feature prominently in many of the studies. Some contributors examine the histories of those contexts where the entanglements of colonialism, missionization, and nationalism have shaped current environments of hostility or hospitality with regard to religious activism.]

Hardy III, Clarence E., 2003, *James Baldwin's God: Sex, Hope, and Crisis in Black Holiness Culture.* Knoxville: University of Tennessee Press, 168 pp**.**, ISBN 1-57233-230-1 (hbk), $30.00

[The book demonstrates that Baldwin is important not only for the ways he is connected to black religious culture, but also for the ways he chooses to disconnect himself from it. Despite Baldwin's view that black religious expression harbors a sensibility that is often vengeful and that its actual content is composed of illusory promises and empty theatrics, he remains captive to its energies, rhythms, languages, and themes. Baldwin is forced, on occasion, to acknowledge that the religious fervor he saw as an adolescent was not simply an expression of repressed sexual tension but also a sign of the irrepressible vigor and dignified humanity of black life. Hardy's reading of Baldwin's texts, with its goal of understanding Baldwin's attitude toward a religion that revolves around an uncaring God in the face of black suffering, provides provocative reading for scholars of religion, literature, and history.]

Harkins-Pierre, Patricia, 2005, 'Religion Bridge: Translating Secular into Sacred Music; A Study of World Christianity Focussing on the US Virgin Islands', in Sanneh & Carpenter 2005: 21-44

Haron, Muhammed, 2003, 'Islam and Modernity: Review Essay', in *Arabic Studies Journal* 10 (Fall 2002/Spring 2003): 172-178

Haron, Muhammed, 2003, 'Undercounting or Over-counting South Africa's Muslims: The Era of Democracy (Censuses of 1996 and 2001)', in *Journal for Islamic Studies* 23: 100-110

Haron, Muhammed, 2003, 'A Portrait of the Arabic Script at the Cape', in *Sudanic Africa: A Journal of Historical Sources* 14: 33-54

Haron, Muhammed, 2005, 'GAPENA and The Cape Malay Community: Making Connections, Constructing Images', in *SARI: Journal of the Malay World and Civilization* 23: 47-66

Haron, Muhammed, 2006, 'The Concept of God as captured in Chapter Al-Ikhlas', in *BOLESWA: Journal of Theology, Religion & Philosophy* 1, 2: 133-155

Haron, Muhammed, 2006, 'The Dynamics of Christian-Muslim Relations circa 1960-2000: From Exclusivism to Pluralism', in *The Muslim World* 93, 3 (July 2006): 423-468

 Haron, Muhammed, 2006, 'Gaborone Muslim Community: A Vignette into their lives', in *Scriptura: International Journal of Bible, Religion and Theology in Southern Africa* 92, 2: 200-217

Haron, Muhammed, & Yasien Mohamed 2007[5], *First Steps in Arabic Grammar*. Pietermaritzburg: Shouter & Shooter Publishers, 213 pp. (1989[1]; 1991[2]; 1997[3]; 2003[4])

Haron, Muhammed, 2007, 'Christian-Muslim Relations in South Africa (circa 1986-2004): Charting Out a Pluralist Path', in *Islam and Christian Muslim Relations* 18, 2 (April 2007): 257-273

Haron, Muhammed, 2007, 'The Ritual Prayer: Text and Context in the Cape Muslim Community', in *Islam et Societie au Afrika du Sud* (Paris: CAMEf) 1: 81-99

Haron, Muhammed, 2007, 'The Formation of Religious Networks between the Muslim Heartlands and the South African Muslims', in *BOLESWA: Journal of Theology, Religion & Philosophy* 1, 3: 57-77

Haron, Muhammed, (guest ed.) 2008, *Africa and its Arabo-Islamic Heritage: Exploring Arabic and Islamic Literature,* special issue of *Tydskrif vir Letterkunde: A Journal for African Literature* 45, 1 (Autumn 2008), ISSN 0041-476X(Pretoria: University of Pretoria)

Haron, Muhammed, (ed.) 2008, *Going Forward: South Africa – Malaysia Cementing Relations.* Kuala Lumpur: Lim Kok Wing University of Creative Technology, 188 pp., ISBN 978-983-42353-5-2

Haron, Muhammed, & Mustapha Keraan 2008, 'Shaykh Yusuf's Selected Sufi Texts: Translation and Commentaries', in *Tydskrif vir Letterkunde* 45, 1 (Autumn 2008): 88-109

Haron, Muhammed, 2008, 'Introduction: Africa's Variety of Arabo-Islamic Literatures', in *Tydskrif vir Letterkunde* 45, 1: 5-18

Haron, Muhammed, & Kipton Jensen 2008, 'Religious Identity and Public Health Interventions in Botswana', in *African Identities* 6 , 2 (May 2008): 183-198

Haron, Muhammed, Kipton Jensen *e.a.*, 2008, 'DITUMELO Secondary Literature Review: FBOs and HIV/Aids Prevention in Botswana', in *BOLESWA: Journal of Theology, Religion & Philosophy* 2, 1 (special issue): 1-64

Haron, Muhammed, 2008, 'Religion an Instrument of Conflict or Peace?: Lessons from the Southern Africa Neighbourhood', in *Journal of The Henry Martyn Institute* 27

Haron, Muhammed, 2009, *South African Truth and Reconciliation Commission: An Annotated Bibliography.* New York: Nova Science, 355 pp., ISBN: 978-1-60741-229-8

Haron, Muhammed, & Suleiman E. Dangor (eds.) 2009, *Proceedings of the International Symposium of Islamic Civilization in Southern Africa, 1-3 September 2006, Istanbul: IRCICA*. Johannesburg: AwqafSA, 476 pp., ISBN 92-9063-191-0

Haron, Muhammed & Yasien Mohamed, 2009, *Second Steps in Arabic Grammar*. Chicago: Iqra International Publishers, ISBN 1-56316-025-0

Haron, Muhammed, & Imraan Buccus 2009, '*Al-Qalam*: An Alternative Muslim Voice in the South African Press', in *South African Historical Journal* 61, 1: 121-137

Haron, Muhammed, 2009, 'An Encounter between Christians and Muslims in (South) Africa: A Review Essay', in *BOLESWA: Journal of Theology, Religion & Philosophy* 3, 1: 144-149

Haron, Muhammed, 2009, 'Emerging and Challenging Voices in the House of Islam: South Africa's 'African Muslims'', in *The American Journal of Islamic Social Sciences* 26, 3: 57-87

Haron, Muhammed, 2010, 'Chinese Muslims: Between a Rock & a Hard Place', in *IPSA Journal of Islamic Studies* 9 (January 2010): 7-27

Haron, Muhammed, 2010, 'Arabic-Afrikaans: A Vehicle for Identity Formation rather than Integration', in *Islam et Societie au Afrika du Sud* (Paris: CAMEf) 2 (January 2010): 163-179

Haron, Muhammed, 2010, 'Religion and the Media: Reflections on their Position and Relationship in Southern Africa', in *Global Media Journal: African Edition*, full text at: http://www.sun.ac.za/gmja 4, 1

Harries, Patrick, 2007, *Butterflies and Barbarian: Swiss Missionaries and Systems of Knowledge in South-East Africa*. Athens (Ohio) Ohio University Press, 304 pp., ISNB 0821417770 (hbk), $47.95; ISBN 978-0-8214-1777-5 (pbk), $21.56
[Swiss missionaries played a primary and little-known role in explaining Africa to the literate world in the late nineteenth and early twentieth centuries. This book emphasizes how these European intellectuals, brought to the deep rural areas of southern Africa by their vocation, formulated and ordered knowledge about the continent. Central to this group was Junod, who became a pioneering collector in the fields of entomology and botany. He would later examine African society with the methodology, theories, and confidence of the natural sciences. On the way he came to depend on the skills of African observers and collectors. Out of this work emerged, in three stages between 1898 and 1927, an influential classic in the field of South African anthropology, Life of a South African Tribe.]

Hayes, Kelly E., 2007, 'Caught in the Crossfire: Considering the Limits of Spirit Possession; A[n Afro-]Brazilian Case Study', in *Culture and Religion* 7, 2: 155-175

[Academic studies of spirit possession have tended to focus on the psychological, social or instrumental dimensions of the trance state, placing interpretative emphasis on the resolution of internal conflicts arising from the social and/or psychological limitations faced by the individual. Such an interpretative approach collapses the careful distinctions that devotees make between their own activities and desires, and those of their possessing spirits. Drawing on fieldwork conducted in the city of Rio de Janeiro, the author explores how our understanding of spirit possession in the Brazilian context may be nuanced when we consider not just what the possessed individual gains instrumentally (in terms of increased autonomy, power, status, material benefits, etc.), but what may be lost, complicated or made more difficult as a result. By attending to the points at which spirit possession fails or becomes counterproductive, we can better appreciate it as a dynamic cultural strategy that is amenable, but not reducible, to individual manipulation (whether conscious or unconscious).]

Henry, Christine, & Joël Noret 2008, 'La France et la Belgique: terres de mission pour le Christianisme Céleste?', in Mary *e.a.* 2008: 91-109

[Nowadays, the Celestial Church of Christ (CCC) is probably the most widespread Church of *aladura* origin. This article offers some details on the history of this African prophetic Church in France and Belgium, and highlights some dynamics that characterize CCC parishes in the two countries. Actually, the respective situations of the Church are quite contrasted. The French parishes are more numerous, more ancient, and recruit faithful of more diverse ethnonational origins, while the few Belgian branches are mostly attended by Nigerians. In both cases however, the relations that the parishes have with the pastoral centres of the Church are somehow paradoxical, and display both claims of local independence, and a dependence grounded in the mode of progression in the ecclesial hierarchy, which depends on these centres.]

Hernández Hiraldo, Samiri, 2006, *Black Puerto Rican Identity and Religious Experience*. Gainesville: University Press of Florida, 291 pp, ISNB 0813029244 (hbk), $55.00.

[Loiza is a Puerto Rican town known for best representing the African traditions, a community of a mostly black population affected by profound racial discrimination and poverty. But many Loiza residents strongly identify themselves in religious terms, strategically managing their individual, familial, gender, generational, local, national, and racial identities through a spiritual prism that effectively helps them cope with and transform their difficult reality. Writing as a native ethnographer, the author offers the personal religious histories of many of Loiza's residents, some of whom she follows northward to the United States as they re-create regional and political boundaries. Hernández Hiraldo plays the role of participant observer with affection for her subjects, who shared the most important aspects of their spiritual lives with her. The aithor contests the characterization of Puerto Rico as a culturally homogenous country with a monolithic church. She analyzes the changing nature of Catholicism on the island and the challenges it faces from the community's other denominations, especially the Pentecostal churches, many of which are struggling to preserve their congregations.]

Heusch, Luc de, 2007, 'Considérations sur le symbolisme des religions bantoues', in *L'Homme*, no. 184 (octobre-décembre 2007): 167-190; cf. http://lhomme.revues.org/index13802.html.

[À propos de : Julien Bonhomme 2005, *Le Miroir et le Crâne: parcours initiatique du Bwete Misoko (Gabon)*. Paris: CNRS Éd.–Éd. de la Maison des sciences de l'homme]

Heuser, Andreas, 2008, '"He dances like Isaiah Shembe!": Ritual Aesthetics as a Marker of Church Difference', in *Studies in World Christianity* 14, 1: 35-54

[Dance Innovation African religion can be classified as a 'danced belief ', as a form of worship that is visible and inherently attached to bodily action. Its appreciation has led Western scholars of African religion to conversion-like experiences. The Swedish missionary Bengt Sundkler recalls an episode that made him turn his academic interest to the study of African Independent Churches (AICs) around 1940, at that time still a widely marginalised movement.]

Heyden, Ulrich van der, 2004, *Martinus Sewushan: Nationalhelfer, Missionar und Widersacher der Berliner Missionsgesellschaft im Süden Afrikas*. Neuendettelsau: Erlanger Verlag für Mission und Ökumene. 454 pp., ISBN 978-3-87214-349-5 (hbk), EUR 30.00

[Martinus Sewushan (1838-1924) war einer der ersten afrikanischen Pastoren, der von der Berliner Missionsgesellschaft in Südafrika ordiniert wurde. Die Geschichte seines Christwerdens, seine Rolle als Nationalhelfer der Berliner Missionare, seine politische Sensibilisierung und schließlich seine Emanzipation von der europäischen Mission wird an Hand von Materialien in deutschen Missionsarchiven und Quellen in Südafrika anschaulich nachgezeichnet. Martinus Sewushan gehörte zu der Gruppe afrikanischer Konvertiten, die von den europäischen Missionaren ausgebildet wurden, um als afrikanische Elite Führungspositionen in Kirche und Gesellschaft zu übernehmen. Sewushan emanzipierte sich schon bald vom Paternalismus der Berliner Missionare und gründete 1890 die erste von der europäischen Missions-kirche unabhängige afrikanische Kirche, die Lutheran Bapedi Church, im Norden der heutigen Republik Südafrika. Das Verhältnis von Mission und Kolonialverwaltung, die Stellung deutscher Missionsgesellschaften zum Burenkrieg (1899-1902) und die Vorgeschichte der Afrikanisch Unabhängigen Kirchen werden ebenfalls untersucht.]

Hilgers, Mathieu, 2007, 'La dynamique de la croyance: enjeux contemporains d'une ancienne cérémonie moaga', in *L'Homme*, no. 182 (avril-juin 2007): 131-162, cf. http://lhomme.revues.org/index3873.html

['The Driving Force of Belief: Contemporary Issues in an Ancient Mossi Ceremony': The use of cultural resources can provide a key for understanding politics in an urban agglomeration and unraveling the intricate conflicts and shifting discourses having to do with its history. The cultural resources related to the group who founded Koudougou, Burkina Faso's third largest city, resurfaced during crises there. Earth custodians (priests) and membership in secret (initiation) societies are topics that have been long studied in rural areas. It is important to show to what degree the social organization of a middle-sized city in West Africa involves local factors and history. Analysis of the spiritual and political tools shaping a political community is indispensable for understanding the city.]

Hinfelaar, Marja, 2011, 'Debating the Secular in Zambia: The Response of the Catholic Church to Scientific Socialism and Christian Nation, 1976–2006', in Englund 2011: 50-66

Hofmeyr, Isabel, 2006, 'Books in Heaven: Texts and Conspicuous Circulation', in *Current Writing: Text and Reception in Southern Africa* 18, 2: 136-149

[The paper considers examples of miraculous literacy drawn from both African Christianity and the Protestant world more generally. It demonstrates that a magical idea of textuality in which religious texts are circulated unaided by human agency forms a central strand in popular Christian thinking.]

Houle, Robert J., 2008, 'Mbiya Kuzwayo's Christianity: Revival, Reformation and the Surprising Viability of Mainline Churches in South Africa', in *Journal of Religion in Africa* 38, 2: 141-170

[Much of the credit for the vitality of Christianity in southern Africa has gone to the African Initiated Churches that date their birth to earlier 'Ethiopian' and 'Zionist' movements. Yet far from being compromised, as they are often portrayed, those African Christians remaining in the mission churches often played a critical role in the naturalization of the faith. In the churches of the American Zulu Mission, the largest mission body in colonial Natal, one of the most important moments in this process occurred at the end of the nineteenth century when participants in a revival, led in part by a young Zulu Christian named Mbiya Kuzwayo, employed the theology of Holiness to dramatically alter the nature of their lived Christianity and bring about an internal revolution that gave them effective control of their churches.]

Hoven, E. van, 2003, 'Saint Mediation in the Era of Transnationalism: The *Da'ira* of the Jakhanke Marabouts', in *Africa* 73, 2: 290-308

Hubert, Jacques, 2002, *Rites traditionnels d'Afrique: approche pour une théologie liturgique inculturée*. Paris: l'Harmattan; Libreville: Raponda Walker/Ndzé, 189 pp., ISBN: 2747535665

[Les parcours initiatiques et les quêtes mystiques jalonnent la vie de l'Homme en Afrique. Partant de témoignages et de relations dignes de foi, défilent les images séduisantes d'un quotidien qui, de la naissance à la mort, et du Congo au Bénin, nous emmènent sur la voie d'une réflexion théologique pouvant aider à mieux comprendre l'Evangile. Ces relations constituent une base de départ essentielle à un moment où, face à un Occident en mal de nouveaux rites, l'Afrique voit les siens disparaître sous la pression de la modernité et l'influence de nouveaux mouvements religieux.]

Ifeka, Caroline, 2006, 'Youth Culture and the Fetishization of Violence in Nigeria', in *Review of African Political Economy* 33, no. 110: 721-736

[The author develops a conceptual framework for analysing youth culture of resistance and violence in the context of customary and world religions in which old and new gods are important sources of ideological resistance. She argues that militant youth cultures in the Niger Delta develop through a double articulation between 'parent' cultures and capitalist cultures pervaded by world religions. The former construe social relations in terms of spirit beings and their protective powers against attacks; the latter preside today over production for sale and profit according to impersonal market forces that dissolve the social into relationships between 'things': the products of labour exchanged in the market place.]

Jeater, Diana, 2006, *Law, Language, and Science: The Invention of the 'Native Mind' in Southern Rhodesia, 1890-1930*. Westport: Greenwood/Portsmouth: Heinemann, 296 pp., ISBN 0-325-07108-X, $94.95, £54.95

[This book examines the mentalities of various communities in a district of Southern Rhodesia (Zimbabwe). Focusing in particular on white administrators and missionaries in the Melsetter District, it combines linguistic/lexical analysis with historical interpretation, in an attempt to reconstruct what whites and Africans actually meant by the words and practices they used in interactions with each other. Jeater provides a detailed study of translation work in Mt Selinda, an evangelical mission. She also examines formal and informal court hearings, to contrast the perceptions and meanings ascribed to cases by white adjudicators and by African participants. This leads into an initial attempt to map out the birth of ethnography in Southern Rhodesia and to contrast it with anthropology in South Africa. By the 1920s, Africans' expertise in their own languages and culture had been usurped by self-referential white linguists and ethnographers. This account suggests that there is a tendency among archive-oriented historians to overestimate how far white missionaries and administrators really understood what Africans said and did. In addition to making a contribution to our empirical knowledge of Zimbabwe's history, the book focuses on how and why investigators first began to make claims to such knowledge. It urges those studying African history to be self-reflective about their practice, examining the historical roots of their claims to expertise.]

Jenkins, Philip, 2006, *The New Faces of Christianity: Believing the Bible in the Global South*. Oxford: Oxford University Press, 272 pp., ISBN13: 9780195300659 (hbk), $26.00

[Christianity's centre of gravity was moving southward, to the point that Africa may soon be home to the world's largest Christian populations. The faith of the South is first and foremost a biblical faith. In the global South, many Christians identify powerfully with the world portrayed in the New Testament – an agricultural world very much like their own, marked by famine and plague, poverty and exile, until recently a society of peasants, farmers, and small craftsmen. In the global South, as in the biblical world, belief in spirits and witchcraft are commonplace, and in many places – such as Nigeria, Indonesia, and Sudan – Christians are persecuted just as early Christians were. Thus the Bible speaks to the global South with a vividness and authenticity simply unavailable to most believers in the industrialized North. Across Africa, Asia, and Latin America, such Christians are social activists in the forefront of a wide range of liberation movements.]

Johnson, Paul Christopher, 2005, 'Three Paths to Legal Legitimacy: African Diaspora Religions and the State', in *Culture and Religion* 6, 1: 79-105

[What are the routes by which African diaspora religious groups gain legal legitimacy in modern nation-states of the Americas? African diaspora religions, once prohibited under slave

laws, remain predisposed to conflict with the 'culture of legality' that is constitutive of the contemporary modern world-system. In negotiating this conflict, different legitimating tactics are called upon in different nation-states, depending on the type of national mythology and level of legal-rational development present. Two legitimating tactics exercised by African diaspora religions are described here: 'simulation' in the United States, and 'sedition' in Honduras. A third path toward legitimacy, which I call the strategy of 'seduction', occurs when states appropriate African diaspora religions as a form of symbolic capital communicating depth and authenticity. Examples of this path are drawn from Brazil and Haiti.]

Johnson, Paul Christopher, 2006, 'Secretism and the Apotheosis of Duvalier', in *Journal of the American Academy of Religion* 74, 2: 420-445

['Secretism' refers to the active invocation of secrecy as a source of a group's identity, the promotion of the reputation of special access to restricted knowledge, and the successful performance or staging of such access. This essay examines a case in which a secretist religion became a public force. The case is that of Haiti and the religion of Vodou, as it was merged with political objectives by François Duvalier during his tenure as 'president-for-life' from 1957 to 1971. Duvalier represented himself in his discourse as being possessed of the historical spirit of the revolutionary hero Jean-Jacques Dessalines, and in his style impersonated the Vodou *Gede* spirit, Baron Samedi. Since his death he has by some reports himself become a spirit, Loa 22 Os. Whereas much previous work has endeavored to explain states' control of secret religions, this essay considers secretist religion's capacity for infiltrating procedures and esthetics of the State and its uses in totalitarian rule.]

Johnson, Paul Christopher, 2007, *Diaspora Conversion: Black Carib Religion and the Recovery of Africa*. Berkeley, etc.: University of California Press, 343 pp., ISBN 0520249704, $24.95 (pbk)

[By joining a diaspora, a society may begin to change its religious, ethnic, and even racial identifications by rethinking its 'pasts'. This multisite ethnography explores how this phenomenon is affecting the religion of the Garifuna, historically known as the Black Caribs, from the Central American coast of the Caribbean. One-third of the Garifuna have migrated to New York City over the past fifty years. The author compares Garifuna spirit possession rituals performed in Honduran villages with those conducted in New York. What emerges is a picture of how the Garifuna engage ancestral spirits across multiple diasporic horizons. This study sheds light on the ways diasporic religions around the world creatively plot itineraries of spatial memory that recover and remold their histories.]

Johnson, Paul Christopher, & Mary Keller 2006, 'The Work of Possession(s)', in *Culture and Religion* 7, 2: 111-122

[We introduce these papers under the rubric of 'The Work of Possessions', which names a fault line where two tectonic plates of twenty-first-century thought collide. Identifying two major meanings for the word possession in the English language—on the one hand an owned, held or otherwise controlled item, and on the other hand the overcoming of a person by a spirit; on the one hand the work of 'possessions' in capital acquisition, and on the other hand the work of 'possession' as a model of subjectivity in which humans are perceived to be dialectically spoken-through as well as speaking—we propose that the two vectors collide and overlap. The two issues bear on one another, although the idea that they do, and the empirical ways in which this occurs, have rarely been studied. The papers are introduced with reference to significant threads raised by their respective analyses and with critical reference to our own concerns in the study of possessions that motivated this special issue.]

Jolly, Éric, & Nouhoum Guindo (eds.) 2003, *Le pouvoir en miette: récits d'intronisation d'un hogon (pays dogon, Mali)*. Paris: Classiques africaines, 491 pp., ISBN 2912839254, Euro 35.50

Jones, Ben, 2005, 'The Church in the Village, the Village in the Church', in *Cahiers d'études africaines*, no. 178: 497-517; also at: http://etudesafricaines.revues.org/index5452.html

[Drawing on a case study of a Pentecostal church in the Teso region of eastern Uganda, the article illustrates a type of empirical analysis which places churches alongside customary and government institutions. The article focuses on the way villagers who attend the Pentecostal

church continue to participate in other local-level institutions, drawing upon their membership in a 'born again' church to strengthen political claims. Much of the literature on Pentecostalism in Africa discusses the role of churches in urban areas, taking the exclusivist doctrine of Pentecostal Christianity as indicative of the ways in which 'born again' Christians approach politics. The examples presented in this article show a Pentecostalism that takes a different form, that of church members who continue to engage in local-level institutions such as burial societies, the village council and clan committees. Through mundane, everyday political activities, such as building up a career or managing a land dispute, Pentecostal Christians utilise their membership in church *alongside* their participation in other local-level institutions. The fieldwork is taken from a poor, rural area coping with a history of economic collapse and political violence. In this constrained environment Pentecostal churches provide one more place where villagers piece together political actions that promise the possibility of economic and physical security.]

Jourde, C., 2007, 'Mauritania: The Clash of Authoritarianism and Ethnicity', in Miles 2007.

Jua, N., 2005, 'The Mortuary Sphere: Privilege and the Politics of Belonging in Contemporary Cameroon', in *Africa* 75, 3: 325-355

Kamau-Goro, Nicholas, 2011, 'Rejection or Reappropriation?: Christian Allegory and the Critique of Postcolonial Public Culture in the Early Novels of Ngugi~wa Thiong'o', in Englund 2011: 67-88

Kealotswe, Obed Ndeya Obadiah, 2006, '"Havens of Peace in a Land of Turmoils": Religion and Society in Southern Africa', in Mawondo, Meinhold & Rakotsoane 2006

[This article examines the roles played by missionary bodies in creating havens of peace for the displaced black peoples of Southern Africa as well as the various Christian theologies that dominated the social functions of the church in Southern Africa, with more attention given to the role played by the African Independent Churches. It also discusses how some churches and religious bodies address problems that displace people who are affected or infected by HIV and AIDS.]

Kifleyesus, A., 2002, 'Muslims and Meals: The Social and Symbolic Function of Food in Changing Socio-economic Environments', in *Africa* 72, 2: 245-276

Kinata, Côme, 2004, 'Les administrateurs et les missionnaires face aux coutumes au Congo français', in *Cahiers d'études africaines*, no. 175: 593-607; also at: http://etudesafricaines.revues.-rg/index4744.html

['Administrators and Missionaries Facing Customs in the French Congo': the actions and methods of colonization and evangelization were mixed in the effort to civilize or convert Africans to Christianity. Triumphant colonial administrators often prepared the grounds for missionary work. The two worked toward constructing a society similar to the Western, in particular the French society, which members of the order of the Holy Ghost Fathers (Spiritans) considered a model for a Christian society. In the pursuit of this general objective, administrators and missionaries did not have the same approach as whether to treat customs, polygamy and witchcraft with respect or to consider them to be a hindrance to the advance of Christianity.]

Konings, Piet, 2003, 'Religious Revival in the Roman Catholic Church and the Authochthony/Allochthony Conflict in Cameroon', in *Africa* 73, 1: 31-56

Konings, Piet, 2007, 'Church-State Relations in Cameroon's Postcolony: The Case of the Roman Catholic Church', in *Journal for the Study of Religion* 20, 2: 45-64

[The socio-political role of mainline Christian churches in the African postcolony tends to be more complex than a number of pessimistic and optimistic scholars originally assumed. The relations between church leaders and the authoritarian and corrupt elites, who seek to exercise hegemony in the African postcolonial states, cannot be simply reduced to either cooperation or conflict. The study provides proof of a remarkable shift from relative harmony between the Roman Catholic Church and the postcolonial state in Cameroon to frequent conflicts in the current political liberalisation era. And it shows that church leaders failed to come to a united

stance on socio-political issues in both periods due to personal rivalries and various ethno-regional cleavages.]

Kuba, Richard, 2004, 'La grammaire rituelle des hiérarchies: migrations et chefs de terre dans une société segmentaire (Burkina Faso)', in *Autrepart: revue de sciences sociales au Sud*, no 31

Laguda, Danoye Oguntola, 2008, 'Religion and Politics in a Pluralisttic Society: The Nigerian Experience', in *The Journal of Religion and Politics* 2, 2 (Autumn 2008): 123-132, at: http://www.politicsandreligionjournal.com/PDF/broj%204/laguda.pdf

[The interaction between religion and politics has been a subject of debate among scholars of religion, political scientists and sociologists. The arguments have generally been that of total or partial dis-interaction between the two phenomena. To the protagonists, religion should not be corrupted with the tricks, intrigues and challenges of politics. On the other side of the divide, the opinion is that the two institutions should relate to each other for the benefits of humanity. Our observation has shown that the nature of the society is a determinant factor if the relationship should ever be allowed to exist. It has been argued that in homogenous societies, politics and religion can relate to each other as suggested by the protagonists. However, in pluralistic societies like Nigeria, secularism has been suggested as an alternative. In Nigeria, our case study, it is noted that religions have always played significant roles in the political process, policy formulations and their implementation.]

Largey, Michael, 2006, *Vodou Nation: Haitian Art Music and Cultural Nationalism*. Chicago: The University of Chicago Press, 256 pp., ISBN 9780226468631 (hbk), $60; ISBN 97802264686-55 (pbk), $ 25

[Around the time of the United States's occupation of Haiti in 1915, African American composers began to incorporate Vodou-inspired musical idioms to showcase black artistry and protest white oppression. Together with Haitian musicians, these composers helped create what Michael Largey calls the "Vodou Nation," an ideal vision of Haiti that championed its African-based culture as a bulwark against America's imperialism. Highlighting the contributions of many Haitian and African American composers who wrote music that brought rhythms and melodies of the Vodou ceremony to local and international audiences, *Vodou Nation* sheds light on a black cosmopolitan musical tradition that was deeply rooted in Haitian culture and politics.]

Larsen, Kjersti, 2007, 'Dialogues between Humans and Spirits: Ways of Negotiating Relationships and Moral Order in Zanzibar Town, Zanzibar', in Ulrich Demmer & Martin Gaenszle (eds.) 2007, *The Power of Discourse in Ritual Performances: Rhetorics, Poetics, Transformations.* Berlin: LIT Verlag, 54-73

Larsen, Kjersti, 2008, *Where Humans and Spirits Meet: The Politics of Rituals and Identified Spirits in Zanzibar.* Oxford: Berghahn, 184 pp., ISBN 978-1-84545-055-7 (hbk), $85.00/£42.50

Lau, Bryony, 2008, 'The Limits of the Civilizing Mission: A Comparative Analysis of British Protestant Missionary Campaigns to End Footbinding and Female Circumcision', in *Social Sciences and Missions* 21, 2: 193-227

[Drawing on international relations theory, this article examines why a British missionary campaign against footbinding in China at the turn of the 20 th century succeeded, while a similar campaign against female circumcision in Kenya in the 1920s failed. It argues that the diff erent outcomes can be explained by the incentives new elites had in swiftly changing political climates to adopt, adapt or reject foreign norms promoted by missionaries. Whereas Chinese reformers recast footbinding as a source of China's weakness, the emerging nationalist elite among the Kikuyu in Kenya argued for the continuation of female circumcision as part of anti-colonial resistance.]

Laurent, Pierre-Joseph, 2003, *Les pentecôtistes du Burkina Faso: Mariage, pouvoir et guérison.* Paris: IRD-Karthala, 2003, 442 pp.

Leatt, Annie, 2007, 'Faithfully Secular: Secularism and South Africa Political Life', in *Journal for the Study of Religion* 20, 2: 29-44

[One of the most dramatic changes in the governance of South Africa since 1994 has been the move away from the Christian political theology of apartheid to an explicitly secular legal and

political regime. This process of secularisation has brought South Africa into line with the majority of the national polities of the world. But there has been very little attention to date to the form of secularism emerging here; its framing of the presence of religion in public and political life, and its form of governmentality. This paper develops a basic model of state secularism that can assist in examining its post-apartheid forms in comparative and global context, and points to some of its emerging limits.]

LeBeau, Debie, 2003, *Dealing with Disorder: Traditional and Western Medicine in Katatura (Namibia).* Cologne: Rüdiger Köppe Verlag, xviii + 301 pp., Euro34.80 (pbk) (= Namibian African Studies, 6)

LeBlanc, Marie Nathalie, 2006, 'L'orthodoxie à l'encontre des rites culturels: Enjeux identitaires chez les jeunes d'origine malienne à Bouaké (Côte-d'Ivoire)', in *Cahiers d'études africaines*, no. 182: 417-436

['(Islamic) Orthodoxy Battling Traditional Rituals: Identity Stakes among Youths of Malian Origin in Bouaké (Côte-d'Ivoire)': because of the historical development of colonisation and the modalities of the redefinition of citizenship in Côte-d'Ivoire, the Ivoirian national space formed itself by including a significant number of people of foreign origin, mainly Malians and Burkinabe. In Bouaké (Côte-d'Ivoire's second largest city), people of Malian origin make up a large proportion of this population. During the 1990s Islam became the cornerstone of the individual and group identities of a growing number of youths living in this city, which is not the case for older people whose social networks and practices are still mainly tied to their places of origin in Mali. These youths identify to an Islam based on Arabic education and on the global Islamic community (the *umma*), and thus reject any aspect of ethnic or cultural differentiation. This Arabized version of Islam aims to curb any practices that may be considered as syncretic, especially regarding possible links between orthodoxy and culture, orthodoxy and tradition, or orthodoxy and ethnicity.]

Lecocq, Baz, & Paul Schrijver 2007, 'The War on Terror in Haze of Dust: Potholes and Pitfalls on the Saharan Front', in *Journal of Contemporary African Studies* 25, 1: 141-161

[The authors argue that events in the Sahara are being shaped by the nature of desert itself. Global intellectual currents in Islam have adapted to the local context. They are way ahead of the Americans who have not learned to read local 'intelligence.]

Leonardi, Cherry, 2007, 'Violence, Sacrifice and Chiefship in Central Equatoria, Southern Sudan', in *Africa* 77, 4: 535-558

[This article explores specific oral histories and chiefship debates in the aftermath of the SPLA war in two Southern Sudanese chiefdoms. It argues that these local histories reveal much about the historical relationship between state and society – and in particular the mediation with external violence – which is central to understanding the legitimacy of local authority. Rather than being the strong arm of the state, chiefs have ideally mediated and deflected state (and rebel) violence. Unlike other African examples, they have been marginal both in landowning and patriclan structures, so that chiefship has offered a more inclusive and pragmatic definition of community than have patrilineal discourses. As elsewhere in Southern Sudan, the early chiefs were often proxy mediators with marginal or outside origins and their access to government force has been balanced by the continuing authority of rain chiefs, elders, senior lineages and 'maternal uncles'. Current governance interventions which treat chiefs as sole custodians of community land and customs may not be compatible with local understandings of the role of the chief. Oral histories of chiefship origins reflect a symbolic bargain made with government and with chiefs, whereby the latter use their 'good speech' to mediate violence, and if necessary sacrifice themselves to 'bail' people from external/government force.]

Le Vine, V., 2007, 'Mali: Accommodation or Coexistence?', in Miles 2007.

Loimeier, Roman, 2007, 'Nigeria: The Quest for a Viable Religious Option', in Miles 2007.

Love, Roy, 2006, 'Religion, Ideology & Conflict in Africa', in *Review of African Political Economy* 33, no. 110: 619-634.

Luca, Nathalie, 2008, 'Post-face', in Mary *e.a.* 2008: 235-251

Macagno, Lorenzo, 2007, **'**The New Ulemas: The Re-composition of the Muslim Authorities in the North of Mozambique', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 14, 1 (June 2007): 151-177
[What was the internal re-composition process of the Muslim authorities in the north of Mozambique during the late period of colonialism (1961-1974)? The author calls into question the argument whereby there was a conspiracy or a Wahhabite invasion in Mozambique. The term Wahhabism has become a category of diffuse and ambiguous accusation against certain Muslims in Mozambique and is most often used as a synonym of fundamentalism. Being a Wahhabite generally means opposing the - Sufi - brotherhoods that came from Zanzibar and the Comoros in the late 19th century and settled on the island of Moçambique. The global tension between brotherhoods and Wahhabism has to be put into perspective by identifying the ambiguities conveyed by specific agents. In this respect, it has become necessary to understand the 'endogenous' conflicts of the Muslim communities in order to understand the type of relationship that each of their spokespeople has attempted to construct with the independent Mozambican state.]

Mackenzie, Rob, 2006, 'David Livingstone: Exploring the Many Myths and Truths behind the Doctor', in *Heritage of Zimbabwe* no. 25: 119-129
[Livingstone is highly regarded by Africans but there are also critical views. This paper refutes a number of misconceptions.]

Mahone, Sloan, 2006, 'The Psychology of Rebellion: Colonial Medical Responses to Dissent in British East Africa', in *The Journal of African History* 47, 2: 281-303
[The 'mania of 1911' in the Kamba region of Kenya colony has been recounted over the years as evidence of the predisposition of Africans to episodic mass hysteria. It highlights the intellectual and political roles psychiatric ideas played in colonial governance. The salience of such ideas was often apparent in the face of increasing social tension, charismatic leadership and the proliferation of East African prophetic movements. Prophets and visionaries were diagnosed as epileptic, neurotic and suffering from religious mania.]

Makoro, Thelma, 2007, 'The Political Emancipation of Women in South Africa and the Challenge to Leadership in the Churches', in *Studies in World Christianity* 13, 1: 53-66
[This article aims to highlight issues of women and leadership in Southern Africa, and particularly in South Africa. At this stage, the focus will be limited to women clergy where their place in social life and responsibilities are critical. In South Africa Christians comprise the majority of the population - approximately 80% - of whom women are the majority in the church. However, the proportion of women in leadership of the church is negligible.]

Makris, G.P., 2000, *Changing Masters: Spirit Possession and Identity Construction among Slave Descendants and Other Subordinates in the Sudan*. Evanston: Northwestern University Press, 432 pp., ISBN 0810116987
[The spirit possession cult of *zar tumbura* has a devoted following among Muslim descendants of slaves and other subalterns in the Sudan. Makris engages the *tumbura* devotees of the area of Greater Khartoum in a discussion of their understanding of themselves and their world. Using oral histories, songs associated with the various spirits, and accounts of ceremonies he witnessed, he shows *tumbura* to be a response to victimization first in slavery and later by subordination. It functions as a counter-discourse challenging the dominant discourse of the ex-slaveholding classes and enables its practitioners to assert a separate, alternative identity. This assertion, embodied in the idiom of possession, is achieved through a continuous reworking of meaning as it is imparted by religion, descent, and historical consciousness.]

Martin, Darnise C., 2005, *Beyond Christianity: African Americans in a New Thought Church*. New York: New York University Press, 182 pp., ISBN 978-0814756935, $40 (hbk)

Mary, André, 2005, '*Métissage* and *Bricolage* in the Making of African Christian Identities', in *Social Compass* 52: 281-294.
[*Métissage*, *bricolage*, or hybridizing - the argument continues over the appropriateness of metaphors in the study of contemporary religious productions, and we are invited to question and confront the dialectical or 'dialogical' processes which are at work in the appropriation of

differences, and the handling of disputes which are part of these processes. A detour by way of all that is involved in the Christian invention of African identities, all that individuals and groups have invested in that invention, the remnant of the colonial encounter, all this contributes to the comparisons which are made in the present writing, and to its conclusions. When we speak of the post-modern re-enchantment with *métissage*, with its subversive transgressions exemplified by hybridization, or of our fascination with a vanishing *bricolage* which now is breaking up into simple collage, we may regret the way in which the fecundity of misunderstandings inherent in any encounter has been cancelled, and especially the ambivalent postures which beset the worlds of cultural mixture, and which contribute to their instability.]

Mary, André, 2008, 'Introduction: Africanité et christianité: une interaction première', in Mary *e.a.* 2008: 9-30

Mary, André, *e.a.* 2008, *Christianismes du Sud à l'épreuve de l'Europe*, special issue of *Archives de sciences sociales des religions* no. 143 (November 2008), 252 pp., ISBN 978-2713221910 Euro 22; also at:

http://www.editions.ehess.fr/revues/numero/christianismes-du-sud-a-lepreuve-de-leurope-1/

[Ce numéro s'intéresse aux 'Églises africaines', inscrites dans des réseaux transnationaux. L'Europe découvre le phénomène des 'Églises africaines' par la circulation migratoire des chrétiens d'Afrique, l'écho bruyant des églises de banlieues, les croisades de pasteurs prophètes, ou le relais de prêtres 'noirs' dans les paroisses. Les christianismes africains occupent dans ce mouvement une place singulière et exemplaire par leur souffrance historique, leur démographie exponentielle, mais aussi par leur théologie messianique de la mission 'en retour'. La diversité des entrées (études de communautés, parcours prophétiques, histoires d'Églises) illustre l'hétérogénéité et la scissiparité de ces groupes religieux. Le croisement des regards du dedans et du dehors invite à relativiser tout essentialisme des identités en présence, et le suivi de générations conduit de la niche communautaire, en lien ombilical avec les Églises mères, au prosélytisme d'assemblées ouvertes sur la société globale.]

Mary, André, 2008, 'Actualité du paganisme et contemporanéité des prophétismes', in *L'Homme* nos. 185-186 (janvier-juin 2008): 365-386 ; cf. http://lhomme.revues.org/index17852.html

Maskens, Maïté, 2008, 'Expériences croisées: migration et pentecôtisme à Bruxelles', in Mary *e.a.* 2008: 49-68

[During the past thirty years, Pentecostal churches, mostly composed by followers from Subsaharian Africa and Latin America, blossomed in Brussels. In this article, I intend to show that migration issues are a crucial dimension of these newcomers' way of talking about and practicing their religion. As I will demonstrate, they influence faith in a particular manner. Under the protection of a "God of the refugees" and benefiting from mutual social support within the Church, migrants develop a specific religious lifestyle that contributes to give meaning to their contested presence in the host country. In particular, the Church constitutes a positive self-identification space for the followers who, as immigrants, are often discriminated from the rest of the population. In a nutshell, this paper looks at how Pentecostal religious movements and discourses support and give meaning to migrants' experiences.]

Massing, Andreas W., 2004, 'Baghayogho: A Soninke Muslim Diaspora in the Mande World', in *Cahiers d'études africaines*, no.176: 887-922; also at: http://etudesafricaines.revues.org/index-4850.html

[This article traces the role of a single family of Wangara descent in the reform of Islam in the Malian cities of the 17th century, which at that time were under the Songhay, undertaken by the king Askia Mohammed after his pilgrimage to Mecca. It appears that the 'mission' to the chiefdoms of the gold and kola producing forest zones—to areas as diverse as the Gabu, the Konyan, the Worodugu, the Mossi and Dagomba kingdoms—was based on a plan that originated in the Baghayogho family of Islamic scholars which has been established in Timbuktu for centuries as *imams* of the Sidi Yahya mosque. They claim to be the last descendants of the Wangara. The aim was to convert the animists in the south by means of the commercial connections of the Wangara with the gold and kola bearing regions to a reformed Islam, which abandoned the maraboutic traditions of the earlier Islamic movements,. The myth of a com-

mon pilgrimage of scholars of several clans *(dyamou)*, which all happen to be of Soninke origin, seems to indicate that individual 'mission areas' were assigned to particular clans. Further research is in order to establish the concrete genealogical links of the founders of the branches in the diaspora with the main branch in Timbuktu.]

Mate, R., 2002, 'Wombs as God's Laboratories: Pentecostal Discourses of Femininity in Zimbabwe', in *Africa* 72, 4: 549-568

Matusevich, Maxim, 2008, 'Journeys of Hope: African Diaspora and the Soviet Society', in *Journal of African Diaspora: A Journal of Transnational Africa in a Global World* 1, 1+2: 53-85
[African presence in Russia predated the Bolshevik takeover in 1917. The arrival of the new Communist rule with its attendant vociferous anti-racist and anti-colonial propaganda campaigns enhanced the earlier perceptions of Russia as a society relatively free of racial bias, a place of multi-ethnic coexistence. As a result dozens of black, mostly Afro-Caribbean and African-American, travellers flocked to the 'Red Mecca' during the first two decades of its existence. Some of those arrivals were driven by the ideology; however, the majority of them were simply searching for a place of racial equality, free of Western racism. To an extent their euphoric expectations would be realized as the black visitors to Soviet Russia were usually accorded a warm welcome and granted the opportunities for professional and personal fulfilment that were manifestly absent in their countries of origin. The second wave of black migration to the Soviet Union was quantitatively and qualitatively different from the early pre-war arrivals. It also took place in the context of the new geopolitical reality of the Cold War. After the 1957 Youth Festival in Moscow, the Soviet Union under Khrushchev opened its doors to hundreds, and eventually to thousands, of students from the Third World, many of them from Africa. By extending generous educational scholarships to young Africans, the Soviet Union sought to reaffirm its internationalist credentials and also curry favour with the newly independent African states. The members of this new diasporic community hailed predominantly from the African continent. If the Soviets had hoped for a major propaganda coup, their hopes were not entirely realised. As a propaganda weapon African students tended to jam and even to backfire. Instead of becoming the symbols of Soviet internationalist effort, they came to symbolise Westernization and 'foreign influences'.]

Maupeu, H., 2003, 'Organisations pentecôtistes, espace public et sujet politique: l'exemple du Kenya', in F. Randaxhe & V. Zuber (eds.) 2003, *Laïcités, religions et démocratie*. Bruxelles: Bryds, 129-150.

Mawondo, Simon Z., Roman Meinhold & Francis C.L. Rakotsoane (eds.) 2006, *Religions and Society in Southern Africa: Proceedings of the BOLESWA Conference held at the National University of Lesotho, 27th-28th February 2003*. Roma [Lesotho]: National University of Lesotho (= BOLESWA Occasional Papers in Theology and Religion, 2, 1); cf. http://www.roman-meinhold.com/boleswa03.pdf

McLean, Janice, 2007, '"Make a Joyful Noise unto the Lord": Music and Songs within Pentecostal West Indian Immigrant Religious Communities in Diaspora', in *Studies in World Christianity* 13, 2: 127-141
[At the moment, there are two major developments that are having a tremendous effect upon global Christianity. One is the shift of the centre of Christianity from the North to the South. Concurrently, there is the existence of several socio-economic and political forces that are shaping our world into one intrinsically connected global community. This in turn results in the growth of migration from two-thirds world nations, such as the West Indies, to first world nations, such as the United States and Britain. The combination of these two developments fosters the creation of a new expression of Christianity: Southern Christianity as lived out in the North. It is also interesting to note that the Christianity practiced by these immigrants from the southern continents is predominantly Pentecostal in nature.]

Melice, Anne, 2006, 'Un terrain fragmenté: le kimbanguisme et ses ramifications', in *Civilisations* 54, 1&2: 67-76.

[Cet article considère l'experience de terrain de l'auteur sur les sites kimbanguistes au Congo et en Belge. L'auteur pointe des difficultés méthdologiques resultant de la diversification des sites kimbanguistes.]

Meyer, Birgit, 2007, 'Pentecostalism and Neo-Liberal Capitalism: Faith, Prosperity and Vision in African Pentecostal-Charismatic Churches', in *Journal for the Study of Religion* 20, 2: 5-28
[Focusing on the phenomenal popularity of Pentecostal-Charismatic Churches (PCCs) in Africa, this article addresses the apparent consonance between this type of Christianity and the spread of neo-liberal capitalism. It is argued that Max Weber's *Protestant Ethic* can serve as a source of inspiration for grasping this phenomenon, but should not be employed as a blue print because this would blind us to certain aspects of PCCs that markedly digress from Weber's model. A plea is made for investigating central features of PCCs – the emphasis on Born Again faith, and the entanglement of media with the message – so as to gain insight in their enmeshment with capitalism, as well into the internal limitations and contradictions implied by this.]

Meyer, Birgit, 2008, 'Powerful Pictures: Popular Christian Aesthetics in Southern Ghana', in *Journal of the American Academy of Religion* 76, 1: 82-110
[Situated in an approach of religion in Africa that stresses the need to move beyond essentializing oppositions of Africa and the West, this article focuses on the Christian popular culture that has emerged in Ghana in the aftermath of democratization, enabling the unprecedented public presence of Christianity, in particular Pentecostal–Charismatic Churches, in the public sphere. Analysis of this Christian popular culture compels us to acknowledge the relevance of the material dimension of the Christian imagination, and, in so doing, to address the genesis of a Christian environment with powerful pictures that involve people into a particular religious aesthetics. My key concern is to show how Christian pictures, though thriving through modern possibilities of reproduction, ultimately refuse to appear as 'mere' representations and tend to retain the somewhat excessive potential to partially merge with the divine—and above all satanic—power which they depict, calling for adequate action.]

Meyer, Birgit, 2008, 'Media and the Senses in the Making of Religious Experience: An Introduction', in *Material Religion: The Journal of Objects, Art and Belief* 4, 2 (July 2008): 124-134
[This introduction places the articles presented in this special issue in a broader frame by outlining current issues in the study of religious material and visual culture. It argues for an understanding of religion as a practice of mediation to which media, understood as 'sensational forms' are intrinsic. Such sensational forms are central to construing specific religious subjectivities, generating religious experience, and calling upon the divine by appealing to, and tuning, the senses and the body in ways peculiar to the specificity of religious traditions.]

Meyer, Birgit, 2011, 'Going and Making Public: Pentecostalism as Public Religion in Ghana', in Englund 2011: 149-166

Miles William F.S., 2007, 'West African Islam: Emerging Political Dynamics', in Miles 2007.

Miles, William F.S., 2007, 'West Africa Transformed: The New Mosque-State Relationship', in Miles 2007.

Miles, William F.S., (ed.) 2007, *Political Islam in West Africa: State-Society Relations Transformed*. Boulder (Colorado): Lynne Riemer, 221 pp., ISBN 9781588265272 (hbk), £33.99
[This book explores ongoing transformations in key countries of the Sahel region. Each country chapter provides both historical context and an examination of the changing nature of domestic politics and foreign policy in the post-September-11 world. Introductory and concluding chapters provide additional context and highlight overarching themes. A notable feature of the book is a comprehensive bibliography of Islamism in West Africa.]

Miles, William F.S., 2008, 'The Rabbi's Well: A Case Study in the Micropolitics of Foreign Aid in Muslim West Africa', in *African Studies Review* 51, 1: 41-57
[A conventional distinction in the foreign aid literature contrasts relief aid (qua emergency help and charitable giving) with developmental assistance (for sustainable economic growth, capacity building, and equitable distribution). In practice, however, the distinction blurs, and

in the field it can lead to micropolitical conflict. This point is illustrated by the ecumenical efforts on the part of a U.S. rabbi to assist a school in southcentral Niger. As illustrated by the history of this project, complexities of local administration, and tensions between the staff and principal of one school, crystallized and demonstrated conflicts between traditional authorities and those of the modern state.]

Mogensen, H. O., 2002, 'The Resilience of *Juok*: Confronting Suffering in Eastern Uganda', in *Africa* 72, 3: 420-436

Mokoena, Hlonipha, 2008, 'The Queen's Bishop: A Convert's Memoir of John W. Colenso', in *Journal of Religion in Africa* 38, 3: 312-342
[John William Colenso, the Bishop of Natal, became a notorious theological and colonial figure. His life and career are well documented, but his converts' views have hardly featured in these commentaries and biographies. Magema M. Fuze's published series *Ukutunywa kukaSobantu* provides an alternative account of Colenso's career as a missionary bishop. In a series of articles published in the Zulu-English newspaper *Ilanga lase Natal*, Fuze sketched a portrait of Colenso that reflected his personal history as Colenso's convert, an *Ekukhanyeni* resident and also his aspiration to be a *kholwa* intellectual and a historian.]

Mokoko Gampiot, Aurélien, 2008, 'Les kimbanguistes en Europe: d'une génération à l'autre', in Mary *e.a.* 2008: 111-128
[Since 1975, Kimbanguism, an African Independent (or Initiated) Church, has implanted itself in Europe, initially as an association of Congolese students. They found themselves compelled to create their own gathering space to worship according to the traditional forms of belief-worship services, baptisms, religious feasts and moral guidelines, and identity reference codes. But after 30 years of a slow and still incomplete settling down of the Kimbanguist church in European societies, its modes of integration remain specific to the migratory context. The paper focuses on community modes of expression, specific modes of kimbanguist integration, problems of adjustment, interracial marriages, and the discrepancy between two systems of value, entailing a generation gap between traditional kimbanguism and the modes of religious affiliation and beliefs of second-and third-generation kimbanguists, born or educated in Europe.]

Mokosso, Henry Mefosoa, 2007, *American Evangelical Enterprise in Africa: The Case of the United Presbyterian Mission in Cameroun, 1879-1957*. New York, etc.: Peter Lang, 196 pp., ISBN 9780820486840, $68.95 (hbk)

Moosa, Ebrahim, 2006, 'Contrapuntal Readings in Muslim Thought: Translations and Transitions', in *Journal of the American Academy of Religion* 74, 1: 107-118
[A diverse and cosmopolitan world, in the best sense of the terms, requires the production of knowledge that will sustain such complexity. Central to such a goal is to ask how we relate to formative documents and exemplars located in a distant past. Historians and interpreters have identified the reading of texts as one of the major challenges. The demands of continuity within traditions and commitment to canons while also being open to creativity are another set of challenges. In fact, the past becomes contested precisely because the present is a contested zone. In order to resist the homogenization of both the past and the present, we require sensitive tools and theoretical applications. If not, we tend to colonize the past and announce the death of certain forms of knowledge (epistemicide) while privileging and preserving other kinds of knowledge as a result of the conjunctions of knowledge and power. Engaging in contrapuntal readings and acknowledging the processes of transculturation could be one way to minimize such deleterious effects.]

Mossière, Géraldine, 2008, 'Une congrégation pentecôtiste congolaise à Montréal: christianisme du sud bouture québécoise', in Mary *e.a.* 2008: 195-213
[Drawing on ethnographic fieldwork conducted in an African Pentecostal congregation in Montreal, I examine how identity is produced through the analysis of three identity sites: language practices, religion in the public sphere and the mission of transnational expansion. The church's identity is produced at different levels of local/global articulations. The latter are shaped on the one hand by political tensions of the dominant Quebecois society, between the

national myth and the rhetoric of cosmopolitism, and on the other hand by pentecostal dialectics, between the mission of universal proselytism and strategies of local adaptation. This process remodels the traditional power structure around a population of young, educated, French speaking members who are mobile across national boundaries and focused on a grid of modern references such as education and knowledge.]

Motswapong, Pulane Elizabeth, 2006, 'An Evaluation of the Slow Spread of Hinduism in Botswana', in Mawondo, Meinhold & Rakotsoane 2006: ??-??
[This article evaluates the relatively slow spread of Hinduism in Botswana. It addresses the questions whether there is proselytisation in Hinduism. It argues that the lack of continuity between the Tswana and Hindu cultures makes it impractical for Batswana to adopt the 'new religion'.]

Mottier, Damien, 2008, 'Pentecôtisme et migration: Le prophétisme (manqué) de "La Cité de Sion"', in Mary *e.a.* 2008: 175-193
[The City of Zion is one of the many pentecostal churches blossoming in France among migrants. Initiated in decembre 2000 by a Congolese prophet, its members are now about sixty. They come from West Indies and French-speaking African countries. From the beginning of the activities of the prophet activities to the crisis that put an end to his legitimacy, this study has focused on the formation of the young leaders to whom he had to entrust the assembly. This gives us indications on the establishment modes of a world pentecotism that influences greatly, by its African expression, the new lecture of the migration path.]

Mouser, Bruce L., & Nancy Fox Mouser 2003, *Case of the Reverend Peter Hartwig: Slave Trader or Misunderstood Idealist?; Clash of Church Missionary Society / Imperial Objectives in Sierra Leone, 1804-1815*. Madison: African Studies Program, University of Wisconsin, 134 pp., US$ 11

Mouser, Bruce L., & Nancy Fox Mouser (eds.), 2003, *The Reverend Peter Hartwig, 1804-1815: A Sourcebook of Correspondence from the Church Missionary Society Archive*. Madison: African Studies Program, University of Wisconsin, 167 pp., US$ 11

Mukonyora, Isabel, 2008, 'Masowe Migration: A Quest for Liberation in the African Diaspora', in *Religion Compass* 2, 2 (March 2008): 84-95
[This article shows how the Shona-speaking prophet Johane Masowe (1914–1973) adapted Christianity to the difficult human conditions that forced him and his followers to migrate from Zimbabwe during the economic depression of the 1930s. It suggests that the prophet Johane constructed a distinctly African theology of liberation by using the Exodus as symbolic language expressive of human suffering and hope for the redemption of African victims of oppression. The Exodus was used to legitimate Johane's migration from his rural home, Gandanzara, to Harare, Bulawayo and across the border to different cities in southern, central, and east Africa where Masowe Apostles are found today. This article goes beyond the analysis of texts that theologians traditionally use to explain Christianity, to the lived experiences of people addressing problems of displacement through migratory behavior.]

Mukonyora, Isabel, 2008, 'Commentary' [on Volz 2008, Houle 2008, Stoner-Ebly 2008, and Urban-Mead 2008], in *Journal of Religion in Africa* 38, 2: 247-251

Mwakimako, Hassan, 2008, 'Kadhi Court and Appointment of Kadhi in Kenya Colony', in *Religion Compass* 2, 4: 424-443
[Prior to 1895 when European legal institutions became dominant among Muslim communities in Kenya, *ulama* were prominent men of religion whose authority depended as much on their religious standing and moral authority. *Ulama* played significant socio-political and religious roles. However, colonial rule introduced structured justice and a court system that changed the way *ulama* operated. Their authority now rested on their legal expertise, colonial patronage and prestige of office. This interplay is discussed through a review of the appointment of Sharif Umar b. Abd Allah al Mahdaly to be Kadhi of Mumias in western Kenya during the colonial era.]

Mwase, Isaac M.T., 2005, 'Shall They Till with Their Own Hoes?: Baptists in Zimbabwe and New Patterns of Interdependence, 1950-2000', in Sanneh & Carpenter 2005: 63-80.

Naaeke, Anthony, 2006, 'African Art and Persuasion: The Rhetoric of the *bera* among the Dagaaba of Ghana', in *Journal of Dagaare Studies* 6: 21-28

[By describing the *bera* as African art and as a persuasive agent meant to protect property from would-be thieves, the author explains its relevance to the Dagaaba and the rhetorical and pastoral implications of a village catechist hanging a *bera* on his mango tree.]

Naidu, Maheshvari, 2008, 'Inscribing the Female Body: Fuzzy Gender and Goddess in a South Indian Saiva Marriage Myth', in *Journal for the Study of Religion* 21, 1: 19-35

[This paper applies the analytic lens of feminist Anthropology to probe how the contested site of the female body has come to be embedded within a discourse of matrimony and reproduction. By looking at an archetypal goddess the paper unpacks how 'female' has come to be strategically inscribed, constrained and performed upon through various religio-cultural devices in Hinduism. The paper suggests that re-installing the goddess in the liminal and interstitial space of fuzzy gender may allow for an alternate, more plastic reading of marriage, motherhood and female.]

Ndaya, Julie, 2007, 'Les envelopes pour Papa Daniel: la transformation des relations domestiques dans les ménages des Congolais de la diaspora', in Mirjam de Bruijn, Rijk van Dijk & Jan-Bart Gewoald (eds.) 2007, *Strength beyond Structure: Social and Historical Trajectories of Agency in Africa*. Leiden, etc.: Brill, 144-162

[Les filiales du mouvement congolais charismatique 'le Combat spirituel' aux Pays-Bas et en Belgique resocialisent ses adeptes – en majorité des femmes – à proteger leur marriage en maintenant le role du mari pourvoyeur malgré la précarité economique des homes dans la diaspora.]

Newell, S., 2003, 'J.M. Stuart-Young of Onitsha, Colonial Nigeria: The Englishman Who Married a Mermaid', in *Africa* 73, 4: 505-530

Nieswand, Boris, 2008, 'Ghanaian Migrants in Germany and the Social Construction of Diaspora', in *Journal of African Diaspora: A Journal of Transnational Africa in a Global World* 1, 1+2: 28-52

[This article explores diasporic discourses and practices among Ghanaian migrants in Germany. Instead of presuming that 'diaspora' is a stringent theoretical concept or refers to a bounded group in a sociological sense, it is argued that it provides migrants with a grammar of practice that allows for the situational and contextual construction of different types of 'diasporas'. Empirically, three social sites of construction are identified. Firstly, the Ghanaian nation-state and the reconfiguration of Ghanaian nationalism play an important role for promoting diasporic discourses. Secondly, the discourse of development and 'charity rituals' of ethnic and 'hometown' associations are of particular relevance for the proliferation of Ghanaian 'diasporas'. Thirdly, Ghanaian chieftaincies are involved in diasporic activities. The article is based on data collected in thirteen months of multi-sited ethnography conducted in Germany and Ghana between 2001 and 2003 and the analysis of video tapes, newspaper articles and web pages.]

Nkomazana, Fidelis, 2002, 'Some Evidence of Belief in the One True God among the Batswana before the Missionaries', in Gaie 2002: 51-60.

Nkomazana, Fidelis, 2006, 'Rural Churches in Botswana: A Case Study of Jakalasi 2 Village', in Mawondo, Meinhold & Rakotsoane 2006: ??-??

[This article examines seven rural churches at Jakalasi 2 village in the North East of Botswana. It outlines some of the key characteristics of rural churches, their problems, and advantages. It argues that while these churches are small in size, they are not only very influential in their community, but also rooted in two dominant cultural traditions: the Ndebele heritage and a syncretistic form of Christianity. While some of these rural churches oppose the worship of ancestors, in practice, however, the members take part in family ancestral activities, thus mixing Christianity with cultural religious practices, especially during funeral rites. This form of Christianity has had a great impact on the attitudes of rural people towards the Bible, as well as on their religious thinking and ideas. The article suggests that what is observed about

these rural churches in Jakalasi 2 village is also true of other rural churches throughout Botswana.]

N'Koussou, Geneviève, 'Magali', in *Cahiers d'études africaines* 46, no. 189/190: 283-296
[Magali is a young child of Congolese origin who proclaimed herself a witch shortly after her arrival in France, where she joined her mother. This article is a case study presented by the ethno-clinician who went to visit Magali in hospital in order to try and untangle her story.]

Noret, Joël, 2003, 'La place des morts dans le christianisme céleste', in *Social Compass* 50, 4: 493-510.

Noret, Joël, 2004, 'De la conversion au basculement de la place des morts: les défunts, la personne et la famille dans les milieux pentecôtistes du Sud-Bénin', in *Politique africaine* 93 : 143-155.

Noret, Joël, 2004, 'Le pentecôtisme au Togo: éléments d'histoire et développement', in *Autrepart: revue de sciences sociales au Sud*, no 31.

Noret, Joël, 2004, 'Morgues et prise en charge de la mort au Sud-Bénin', in *Cahiers d'études africaines*, no. 176: 745-767; also at: http://etudesafricaines.revues.org/index4812.html.
['Morgues and the Handling of Death in Southern Benin': how has the way of handling the deceased changed given the development of morgues in several urbanized areas in sub-Saharan Africa? A redistribution of 'funeral work', potentially longer periods of time between death and burial, possible modifications in family ceremonies and rites: a morgue turns out to be a central institution when we try to understand changing funeral practices in southern Benin as well as in other areas of Africa having undergone similar developments. Other aspects of this phenomenon are explored, such as the morgue's partial integration in funeral rituals or the transformation of these rituals into a key expression of a funeral ideology.]

Noret, Joël, 2005, 'Négocier le changement culturel: l'évolution des funérailles en pays asante (Ghana)?', in *L'Homme* no.174 (octobre-décembre 2005): 261-269; also at http://lhomme.revues.org/index1783.html
[Review article on: Marleen de Witte 2001, *Long Live the Dead!: Changing Funeral Celebrations in Asante, Ghana* (Amsterdam: Aksant Academic Publishers); key words : funerals, social change, reflexiveness, Asante]

Obeng, Pashington, 2003, 'Religion and Empire: Belief and Identity among African Indians of Karnataka, South India', in Journal of the American Academy of Religion 71, 1: 99-120
[This article examines the identity formation and religious, cultural, and political contributions of African Indians (Habshis/Siddis) in the Indian subcontinent. It begins by providing a historical background of the shifting roles and alliances African Indians have forged as political and military players from the fourteenth century to the present. The article focuses on the fourteen thousand present-day African Indians in Karnataka, South India, and explores their social location, religions, and cultural contributions. African Indians' changing status, identity, and contributions are mediated through their political action within the framework of their historic displacement from Africa, an experience they share with other diasporic Africans on a global level. The article further addresses how today's Karnataka African Indians living in Yellapur, Hubli, and Mundgod subdistricts (*taluks*), though no longer key players in the political, cultural, and religious scene, do marshal both African and Indian resources to foster and articulate their own agency.]

Ògúngbilé, David O., 2001, 'Eérindinlogun: The Seeing Eyes of Sacred Shells and Stones', in Joseph M. Murphy & Mei-Mei Sanford (eds.) 2001, *Osun Across the Waters: A Yoruba Goddess in Africa and the Americas*. Bloomington & Indianapolis: Indiana University Press, 189-212

Ògúngbilé, David O., 2001, 'Prognostication, Explanation and Control: The Interaction of Ifa Divination Process and the Aladura Churches', in L.O. Adewole (ed.) 2001, *Ifa and Related Genres*. Cape Town: Centre for Advanced Studies of African Society, Cape Town University, 84-96

Ògúngbilé, David O., 2001, 'The Dynamics of Language in Cultural Revolution and African Spirituality: The Case of Ijo Orile-Ede Adulawo Ti Kristi (National Church of Christ) in Nigeria', in *Nordic Journal of African Studies* 10, 1: 66-79

Ògúngbilé, David O., 2003, 'Yoruba Cultural Identity: A Phenomenological Approach to Osun Festival', in P. A. Dopamu & E. Ade Odumuyiwa (eds.) 2003, *Religion, Science and Culture*. Ilorin: Nigerian Association for the Study of Religions, 179-196.

Ògúngbilé, David O., Sola Akinrinade, Modupe Kolawole & Ibiyemi Mojola (eds.) 2004, *Locating the Local in the Global: Voices on a Globalised Nigeria*. Ile-Ife: Faculty of Arts, Obafemi Awolowo University, x + 291 pp.

Ògúngbilé, David O., & Ope Onabajo 2004, 'Ooya Osun: Communicating History, Life and Experience through Religious Artifact', in Sola Akinrinade, M.E.M. Kolawole, I. Mojola & David O. Ogungbile (eds.) 2004, *Locating the Local in the Global: Voices on a Globalised Nigeria*. Ile-Ife: Faculty of Arts, Obafemi Awolowo University, 167-178

Ògúngbilé, David O., 2004, 'Religious Experience and Women Leadership in Nigerian Islam: Alhaja Sheidat Mujidat Adeoye, Founder and Leader of the Fadillulah Muslim Mission, Osogbo, Nigeria', in *Journal of Interdisciplinary Gender Studies* (University of Newcastle, Australia) 9, 1: 17-40

Ògúngbilé, David O., 2004, 'Puberty Rites', in Frank A. Salamone (ed.) 2004, *Encyclopedia of Religious Rites, Rituals, and Festivals.* New York & London: Routledge, 345-350.

Ògúngbilé, David O., 2005, 'Cultural Revolution and African Spirituality: The Case of Ijo Orile-Ede Adulawo Ti Kristi, Nigeria', in *Dialogue and Alliance: A Journal of the Inter-Religious Federation for World Peace* (New York) 18, 2: 11-25 (Reprinted with permission from *Asia Journal of Theology* [Bangalore, India,] 16 [2002], 1: 116-130

Ògúngbilé, David O. 2005. 'God: African Supreme Beings', in Lindsay Jones (ed.) *The Encyclopedia of Religion, Second Edition* (New York/San Francisco/London: Macmillan), vol. 5: 3567-3579.

Ògúngbilé, David O., Sola Akinrinade & Dipo Fashina (eds.) 2006, *The Humanities, Nationalism and Democracy*. Ile-Ife: Faculty of Arts, Obafemi Awolowo University, vii + 429 pp.

Ògúngbilé, David O., & Akintunde Akinade (eds.) 2010, *Creativity and Change in Nigerian Christianity*. Lagos: Malthouse Press, Nigeria, 392 pp., ISBN 9789788422228 (pbk)
[This work provides an overview of Nigerian Christianity. It covers issues such as Pentecostalism, Charismatism, gender dynamics, Muslim-Christian relations, and the arts and performance in Christian traditions as they are transforming contemporary Nigerian society. While focussing on contemporary Christianity, the essays also reflect on Nigeria's history and cultural traditions.]

Okyerefo, Michael Perry Kweku, 2011, 'The Gospel of Public Image in Ghana', in Englund 2011: 204-216

Onibere, S.G.A., & Michael P. Adogbo (eds.) 2010, *Selected Themes in The Study of Religions in Nigeria*. Lagos: Malthouse Press, Nigeria, 176 pp., ISBN 9789788422242 (pbk)
[This volume presents comprehensive case studies on various topics in Religious Studies. It aims at bringing about the dynamics of change and innovations that characterise the study of religions in contemporary Nigerian society. The work focuses on Biblical Studies, Church History, Islamic Studies and African Traditional Religions.]

Oyewumi, Oyeronke, 2004, 'Conceptualizing Gender: Eurocentric Foundations of Feminist Concepts and the Challenge of African Epistemologies', in Signe Anfredd *e.a.* 2004, *African Gender Scholarship: Methodologies and Paradigms*. Dakar: CODESRIA, 61-81

Parish, Jane, 2005, 'From Liverpool to Freetown: West African Witchcraft, Conspiracy and the Occult', in *Culture and Religion* 6, 3: 353-368
[In this ethnography I examine the key features of occult discourses among middle-class Sierra Leoneans living in Britain, based on ethnographic fieldwork conducted in Merseyside and Cheshire between 2001-2002. It is evident that the subjects of this study are quick to engage with the conspiracy-theorising besetting Euro-American popular culture in conveying their anxieties about the civil war, poverty and corruption that have ravaged Sierra Leone, coupled to the institutionalised racism and socio-economic problems that beset the black community in Liverpool. This despair has translated into a general trepidation about West African witchcraft that has become a global metaphor for the malcontents of modernity. In recent years these

worries have been added to, fuelled by the heavy responsibility individuals experience to provide financial support and moral guidance to those relatives who have been forced to leave Sierra Leone during the years of civil strife. They are secretly mistrusted by the middle-class Sierra Leoneans living in Liverpool, who worry that their less-well-off relatives malign their good intentions through their accusations of witchcraft.]

Parsitau, Damaris Seleina, 2008, 'Sounds of Change and Reform: The Appropriation of Gospel Music and Dance in Political Discourses in Kenya', in *Studies in World Christianity* 14, 1: 55-72

[The article focuses on the role of gospel music and dance as a mobilizing factor for socio-political change and reform and argues that generally music, whether gospel or secular, is a dynamic and highly charged force that affects other aspects of life such as democracy, economic growth, empowerment (Thorsen 2004). This is because music and dance whether gospel or secular have a way of communicating and evoking certain emotions and this is why some songs have provided powerful support for democratisation processes. The article contends that gospel music and dance represent a valuable entry point into discussions of contemporary African cultural production as well as socio-political processes and discourses (Chitando 2003). It attempts to capture the impact of gospel music and dance on socio-political processes.]

Parsitau, Damaris Seleina, 2008, *From the Fringes to the Centre: Rethinking the Role of Religion in the Public Sphere in Kenya*. Yaoundé, Cameroun: CODESRIA; full text at: http://www.codesria.org/IMG/pdf/Damaris_Seleina_Parsitau.pdf

Parsitau, Damaris Seleina, 2009, 'Keep Holy Distance and Abstain till He Comes: Interrogating a Pentecostal Church's Engagements with HIV/AIDS and the Youth in Kenya', in *Africa Today* 56, 1 (Fall 2009): 45-64

[The Deliverance Church in Kenya has attempted to provide moral solutions to the HIV/AIDS pandemic by promoting behavioral change among the youth: it teaches abstinence before marriage and fidelity within marriage and requires mandatory HIV testing for those intending to get married. Such teachings confine HIV/AIDS to issues of sex, obscure the complexity of sexuality, and ignore social, economic, and political situations that fuel the spread of the virus. In this response, the church has entered into a contested moral minefield, in which it is attempting socially and sexually to discipline its members, particularly its youthful constituency. These messages reach many young people, who form the bulk of the membership of this church. Many strive to follow the church's teachings, but do not accept them uncritically, and some refuse to be morally disciplined by them.]

Parsitau, Damaris S., & Philomena Mwaura 2010, 'Gospel without Borders: Gender Dynamics of Transnatioanl Religious Movements in Kenya and the Kenyan Diaspora', in Adogame & Spickard 2010: 185-210.

Pinn, Anthony B., 2003, *Terror and Triumph: The Nature of Black Religion*. Minneapolis (MN): Augsburg Fortress Publishers, 292 pp., ISBN 0800636015 (pbk), $22

[What is the heart and soul of African American religious life? In this work, Pinn searches out the basic structure of black religion, tracing the black religious spirit in its many historical manifestations. Pinn finds in the terrors of enslavement of black bodies and subsequent oppressions the primal experience to which the black religious impulse provides a perennial and cumulative response. Oppressions entailed the denial of personhood and creation of an object: the Negro. Slave auctions, punishments, and later, lynchings created an existential dread but also evoked a quest, a search, for complex subjectivity or authentic personhood that still fuels black religion today.]

Pinn, Anthony B, 2008, **'**Black Theology: A Survey of Its Past, Present, and Future', in *Religion Compass* 2, 2 (March 2008): 160-179

[From the initial work of figures such as James H. Cone and J. Deotis Roberts, through thinkers such as Dwight Hopkins and James Evans, to more recent challenges offered by Eddie Glaude, Victor Anderson, and Anthony Pinn, black theology has given voice to the nature and meaning of religion within African-American communities. This article provides a survey of

black theology's formation and structure, moving from its initial inception to present developments and ongoing concerns.]

Pinn, Anthony B., & Dwight N. Hopkins (eds.) 2004, *Loving the Body: Black Religious Studies and the Erotic*. New York, etc: Palgrave Macmillan, 362 pp., ISBN 1-4039-7638-4 (pbk), $29.95

[In this collection, contributors argue that the Black Church must begin to address the significance of sexuality if it is to actually present liberation as a mode of existence that fully appreciates the body. According to the contributors, the Black Church has been extremely silent about issues surrounding the sexual dimension of the body, the appreciation of the body, and the erotic. The contributors argue that we not only have to look at the Black Church in this discussion, but also explore black Christianity in general.]

Pradelles de Latour, Charles-Henry, 2007, 'Réponse à Alfred Adler', in *L'Homme*, no. 184 (octobre-décembre 2007): 213-214; cf. http://lhomme.revues.org/index14062.html

Prince, Ruth, 2011, 'Public Debates about Luo Widow Inheritance: Christianity, Tradition, and AIDS in Western Kenya', in Englund 2011: 109-130

Pritchett, James, A., 2011, 'Christian Mission Stations in South-Central Africa: Eddies in the Flow of Global Culture', in Englund 2011: 27-49

Rakotsoane, Francis C.L., 2006, 'Traces of Snake Worship in Basotho Culture', in Mawondo, Meinhold & Rakotsoane 2006: ??-??

[Ophiolatreia, snake worship, found in almost all ancient societies, can also be traced in Southern Africa by an analysis of *Molutsoane*, *Lesokoana* and *Mokete oa Molula,* the three well-known Basotho cultural ways of praying for rain.]

Rakotsoane, Francis C.L., 2008, 'Traces of Snake Worship in Basotho Culture', in *Journal for the Study of Religion* 21, 1: 53-70

[Ophiolatreia, snake worship, found in almost all ancient societies, is also traceable in Southern Africa. This study shows that ancient Basotho addressed prayers to a water snake as by an analysis of three Basotho rain rituals. An analysis of the initiation rite and Basotho myths shows that this water snake was regarded not only as the giver of water, but also of fertility to women.]

Rauhut, Claudia, 2007, 'Santeria in Kuba und ihre translokale Anhängerschaft: Strategien der grenzüberschreitenden Vernetzung', in Lioba Rossbach de Olmos & Heike Drotbohn (eds.) 2007, *Afroamerikanische Kontroversen*. Marburg: Curupira, 21-38

Riccio, Bruno, 2006, '"Transmigrants" mais pas "nomades": Transnationalisme mouride en Italie', in *Cahiers d'études africaines*, no. 181: 95-114

[After an introduction to the debate over the transnational approach to migrations, I discuss in the first part the activities that allow mouride migrants to organize their mobility and their temporary settlement thanks to the transnationalisation of their social and religious networks. Yet, there exists a general tendency within the transnationalism literature to assume that such a migratory organization necessarily implies multiple identifications to various contexts and a 'nomadic' way of life. On the contrary, as I show in the final section, mouride migrants do not seem to change their existential point of reference. Many of the migrants preserve and contribute towards shaping a strong sense of identity. They are oriented towards a return and invest materially and emotionally in Sénégal.]

Robinson, David, 2004, *Muslim Societies in African History*. Cambridge: Cambridge University Press, 2004. xx + 220 pp., $55.00 (hbk), $19.00 (pbk) (= New Approaches to African History series)

Ronen, Yehudit, 2007, 'Between the *Mahdiyya* and the Muslim Brotherhood: Continuity and Change in Islamic Radicalism in Sudan', in *The Journal of North African Studies* 12, 1: 1-18

[This article examines the highly charged and complex confluence of politics and religion in the life of the Sudanese society and state, surveying the period from the late nineteenth century until the early twenty-first century. While tracing the major oscillations of Islamic radicalism in the Sudanese context, both prior to and in the wake of independence, this article focuses on two different developments: the *Mahdiyya* revolution (1881-98) and the decade-long

Turabiyya phenomenon in the 1990s. Nevertheless, the impact of these two movements on the moulding of Sudanese society exceeds these specific time periods. Although sharing a number of values, goals and characteristics in common, the *Mahdiyya* and *Turabiyya* differ profoundly from one another and are clearly asymmetric in their scope, essence and impact. This article places particular emphasis on the *Turabiyya* phenomenon, still a relatively unexplored field of research at the juncture of religion and politics in Sudan.]

Roschenthaler, U., 2004, 'Transacting *Obasinjom*: The Dissemination of a Cult Agency in the Cross River Area', in *Africa* 74, 2: 241-276

Rosny, É. de (ed.) 2006, *Justice et sorcellerie: colloque international de Yaoundé, 17-19 mars 2005.* Paris: Karthala ; Yaoundé : Presses de l'UAC.

Rouse, Carolyn Moxley, 2004, *Engaged Surrender: African American Women and Islam* Berkeley, etc.: University of California Press, 288 pp., ISBN 020237591 (pbk), $19.95.

[Commonly portrayed in the media as holding women in strict subordination and deference to men, Islam is nonetheless attracting numerous converts among African American women. Are these women 'reproducing their oppression', as it might seem? Or does their adherence to the religion suggest unsuspected subtleties and complexities in the relation of women, especially black women, to Islam? Carolyn Rouse sought answers to these questions among the women of Sunni Muslim mosques in Los Angeles. Her richly textured study provides rare insight into the meaning of Islam for African American women; in particular, Rouse shows how the teachings of Islam give these women a sense of power and control over interpretations of gender, family, authority, and obligations. In *Engaged Surrender,* Islam becomes a unique prism for clarifying the role of faith in contemporary black women's experience. A much-needed corrective to media portraits of Islam and the misconceptions they engender, this engaged and engaging work offers an intimate, in-depth look into the vexed and interlocking issues of Islam, gender, and race.]

Rubenstein, Mary-Jane, 2004, 'An Anglican Crisis of Comparison: Intersections of Race, Gender, and Religious Authority, with Particular Reference to the Church of Nigeria', in *Journal of the American Academy of Religion* 72, 3: 341-365

[The 1998 Lambeth Conference of the Anglican Communion brought into striking relief the two major issues dividing this particular global church: homosexuality and the ordination of women. Debates over these questions tend to split the church into its 'conservative' southern dioceses and more 'liberal' northern dioceses. With bishops from Africa and Southeast Asia now outnumbering their British and American counterparts, however, this rift had a surprising consequence at 'Lambeth '98': church leaders of the northern hemisphere found themselves having to accept the postcolonial South's interpretation of the very Scripture, ecclesiastical traditions, and sexual norms the North had imposed on the South in the first place. This article explores the Anglican Church's internal struggle over women's ordination and homosexuality as a site of internalized and redeployed colonial tactics, as a complex of racial, economic, and historical forces that far exceeds the logic of 'reverse colonialism'.]

Sabar, Galia, & Shlomit Kanari 2006, '"I'm Singing My Way Up": The Significance of Music amongst African Christian migrants in Israel', in *Studies in World Christianity* 12, 2: 101-125

Sadouni, Samadia, 2007 'Ahmed Deedat et l'islam indien en Afrique du Sud', in *Archives de sciences sociales des religions* no. 139; also at: http://assr.revues.org/index9123.html

[The study of the transnational trajectory of the South African preacher of Indian origin, Ahmed Deedat, takes part in the analysis of the individualisation in course in the movement of re-islamisation since the 1950's and its relationships to the globalization. The original style of his model of Islamic preaching rests primarily on religious polemics which is presented as a new mode of religious action in the defence of Islam against the Christian missionaries. In the specific context of the apartheid and "rise of proselytism" in Africa, his discourse reveals an identity assertion which aims at the apologetics of Islam faced with the Occident perceived as hegemonic. His integration within transnational islamic networks of solidarity enables the South African preacher to give an international dimension to his career which singularly evokes the modes of mobilization of the American TV evangelists.]

Samson, Fabienne, 2006, 'Identités islamiques dakaroises: étude comparative de deux movements néoconfrériques de jeunes urbains', in *Autrepart: revue de sciences sociales au Sud*, no. 39: 3-19

Samson, Fabienne, 2008, 'Entre repli communautaire et Fait Missionnaire: deux mouvements religieux (chrétien et musulman) Ouest-Africains en perspective comparative', in *Social Sciences and Missions* 21, 2: 228-252

[This article proposes a comparative analysis of two West African religious movements which a-priori do not seem to have anything in common, the *Mouvement Mondial pour l'Unicité de Dieu* (a Senegalese neo-islamic group) and the *Centre International d'Evangélisation* (a pentecostal movement from Burkina Faso). It argues that despite confessional and contextual differences, both are involved in the same process of remoralisation of their environment. Both are urban youth movements with a strong missionary component. They both constitute autonomous moral spaces which produce and promote totalising religious identities in a clear breach from a profane society they consider impure. They also share jihadist or evangelistic views on the need to conquer and dominate the national as well as international fields, convinced as they are of their mission to 're-enchant' the world.]

Samson, Fabienne, 2009, 'Islam, Protest and Citizen Mobilization: New Sufi Movements', chapter 11 in Diouf & Leichman 2009

Sanneh, Lamin O., 2005, 'Introduction: The Changing Face of Christianity: The Cultural Impetus of a World Religion', in Sanneh & Carpenter 2005: 3-18

Sanneh, Lamin O., 2005, 'Conclusion', in Sanneh & Carpenter 2005: 213-223.

Sanneh, Lamin O., & Joel A. Carpenter (eds.) 2005, *The Changing Face of Christianity : Africa, The West and the World.* Oxford: Oxford University Press, 256 pp., ISBN 978-0195177282 (pbk), US$ 25

[Over the past century, Christianity's place and role in the world have changed dramatically. In 1900, 80 percent of the world's Christians lived in Europe and North America. Today, more than 60 percent of the world's Christians live outside of that region. This change calls for a re-examination of the way the story of Christianity is told, the methodological tools for its analysis, and its modes of expression. Perhaps most significant is the role of Africa as the new Christian heartland. The questions and answers about Christianity and its contemporary mission now being developed in the African churches will have enormous influence in the years to come. Th essays address this sea-change and its importance for the future of Christianity. Some consider the development of non-Western forms of Christianity, others look at the impact of these new Christianities in the West. The volume covers topics from the integration of witchcraft and Christianity in Nigeria and the peacemaking role of churches in Mozambique to the American Baptist reception of Asian Christianity.]

Saul, Mahir, 2006, 'Islam and West African Anthropology', in *Africa Today* 53, 1 : 3-33

[West African anthropology carries the burden of a chasm between what is considered traditional or authentically African and Islamic. This reveals itself in ignoring Islam, misrecognizing the cultural legacy of Islam in today's lives beyond self-professed Muslims, and exaggerating the contrast between the 'pre' and the 'post' in recent cases of conversion. A more balanced, historically informed understanding of contemporary Africa requires greater awareness of the central role of Mediterranean links and the canvas of meaning deposited by Islam. Sections on

mobility and literacy provide a rapid survey of these themes, which are emblematic of what social anthropologists ought to bring to the forefront of their vision of West Africa, though typically they do not. A section on politics explores the framework for the impact of Islam, and a final section, on mimesis, discusses some cultural processes still at work. We need to re-imagine West Africa, both to reach a new cosmopolitanism to transcend the we-they contrast, and to allow anthropology to make more significant contributions to the study of contemporary Africa.]

Scandrett-Leatherman, Craig, 2008, 'Anthropology, Polanyi and Afropentecostal Ritual: A Scientific and Theological Epistemology of Participation', in *Zygon: Journal of Religion & Science* 43, 4: 909-923

[The 1904 World's Fair in St. Louis can be viewed as a Euro-American ritual, a global pilgrimage, which sought to celebrate the advances and resolve the challenges of modernity and human diversity. Three years later Afropentecostalism dealt with these same issues with different methods and rituals. This ritual system became the most culturally diverse and fastest growing religious movement of the twentieth century. I suggest that the anthropological method of Frank Hamilton Cushing, the postcritical epistemology of Michael Polanyi, and the Afropentecostal ritual movement initiated by William J. Seymour are all attempts to develop a postmodern epistemology that is simultaneously constructive, focused on discerning reality, and broad enough to allow for human consciousness and diverse human communities. I explore this confluence of scientific and participatory epistemology through six theses.]

Schaeffner, André, 2006, 'Introduction à *Musique et danses funéraires chez les Dogons de Sanga:* texte établi, présenté et annoté par Jean Jamin, suivi de "*Schaeffner aux tambours*" par Bernard Lortat-Jacob', in *L'Homme*, nos. 177-178 (janvier-juin 2006): 207-250; cf. http://lhomme.revues.org/index2273.html.

[key words: Dogon, ethnomusicology, rhythm, musical motif, learning, Afrique de l'Ouest]

Searing, James, 2009, 'The Greater Jihad and Conversion: Sereer Interpretations of Sufi Islam', chapter 4 in Diouf & Leichtman 2009

Sègla, Aimé, & Adékin E. Boko 2006, 'De la cosmologie à la rationalisation de la vie sociale: ces mots idààcha qui parlent ou la mémoire d'un type de calendrier yoruba ancien', in *Cahiers d'études africaines*, no. 181: 11-50

['From Cosmology to Rationalization of Life: The Idààcha Words that Talk, or Memory of an Early Yoruba Divinatory Calendar': this article examines the Idààcha traditional calendar system as a kind of incorporation of Yoruba cosmology. It shows a process in which the two strands, knowledge and belief, cannot be readily distinguished. The article examines why Idààcha is a significant western periphery of the Yoruba region and why its divinatory calendar would preserve an older spatio-temporal logic, beyond Ifè and Oyo revisionism in Yoruba history. Finaly, the article points out that the translation of spatial and geometrical relations into temporal terms and vice-versa may suggest a new indexical approach to the study of cosmology in relation to the human body in day-to-day spatial navigation.]

Sensbach, Jon F., 2006, *Rebecca's Revival: Creating Black Christianity in the Atlantic World.* Cambridge (Mass.): Harvard University Press, 320 pp., ISBN 978-0-674-02257-7 (pbk), $18

[Rebecca Protten, a freed slave living and working in the Dutch colony of St. Thomas was freed by her master, for reasons the historical sources do not reveal, sometime after 1730. Always religiously inclined, her commitment to Moravian Christianity blossomed under the tutelage of Friedrich Martin, a German missionary who came to St. Thomas in 1736. Within two years, Rebecca's piety and religious education had impressed Martin so much that he commissioned her as a fellow evangelist. Sensbach chronicles Rebecca's remarkable life, which included two marriages (one interracial), a grueling arrest and lots of travel, including to Europe and Africa. During an age when thousands of Africans were transported as slaves to the Americas, Sensbach notes that Rebecca 'lived as a kind of reverse cultural bridge'.]

Shadle, B. L., 2002, 'Patronage, Millennialism and the Serpent God Mumbo in South-west Kenya, 1912-34', in *Africa* 72, 1: 29-54

Sheridan, Michael J., & Celia Nyamweru (eds.) 2007, *African Sacred Groves: Ecological Dynamics and Social Change*. Oxford: James Currey/Athens (Ohio): Ohio University Press/Swallow Press, 240 pp., ISBN 978-0-8214-1788-1 (hbk), US$ 47.96; ISBN 978-0-8214-1789-8 (pbk), US$ 21.56

[In Western scholarship, Africa's so-called sacred forests are often treated as the remains of primeval forests, ethnographic curiosities, or cultural relics from a static precolonial past. Their continuing importance in African societies, however, shows that this 'relic theory' is inadequate for understanding current social and ecological dynamics. African Sacred Groves challenges dominant views of these landscape features by redefining the subject matter beyond the compelling yet uninformative term 'sacred'. The term 'ethnoforests' incorporates the environmental, social-political, and symbolic aspects of these forests without giving undue primacy to their religious values. This interdisciplinary book by an international group of scholars and conservation practitioners provides a methodological framework for understanding these forests by examining their ecological characteristics, delineating how they relate to social dynamics and historical contexts, exploring their ideological aspects, and evaluating their strengths and weaknesses as sites for community-based resource management and the conservation of cultural and biological diversity.]

Shorter, Aylward, 2006, *Cross and Flag in Africa: The 'White Fathers' during the Colonial Scramble (1892-1914)*. Maryknoll, NY: Orbis Books, 288 pp. (pbk), US$25.00

Silva Jayasuriya, Shihan de, 2005, 'The Portuguese Identity of the Afro-Sri Lankans', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 13, 1+2: 21-34

[There is as yet no adequate history of the Afro-Sri Lankans. The three waves of European colonisers (Portuguese, Dutch and British) that came to the shores of Sri Lanka brought Africans with them to this island in the Indian Ocean. This paper focuses on the largest Afro-Sri Lankan contemporary community. Since Sri Lanka regained its independence, the Afro-Sri Lankans have had to cope with the socio-political changes that have occurred in postcolonial Sri Lanka. The Portuguese identity of the Afro-Sri Lankans is expressed through language, religion, music, song and dance.]

Sill, Ulrike, 2010, *Encounters in Quest of Christian Womanhood; The Basel Mission in Pre- and Early Colonial Ghana*. Leiden, etc.: Brill, 418 pp., ISBN 978 90 04 18888 4 (hbk), €130, US$ 185 (= Studies in Christian Mission, 39)

[Christianity has come to be a religion embraced especially by women and not least in Africa. This book provides a case study how African women on the pre- and early colonial Gold Coast (Ghana) encountered Basel Mission Christianity, 1843-1885. Popular interpretations have tended to describe Christianity as either 'empowering' or 'domesticating' African women. Looking at variegated push-and-pull factors and in its focus on the agency of Ghanaian women this analysis situates the quest for Christian womanhood as part of trans-national discourses and exchanges, as well as local interactions, and writes a social history that is at once transnational and transcultural.]

Silva Jayasuriya, Shihan de, 2005, 'The Portuguese Identity of the Afro-Sri Lankans', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 13, 1+2: 21-34

[There is as yet no adequate history of the Afro-Sri Lankans. The three waves of European colonisers (Portuguese, Dutch and British) that came to the shores of Sri Lanka brought Africans with them to this island in the Indian Ocean. This paper focuses on the largest Afro-Sri Lankan contemporary community. Since Sri Lanka regained its independence, the Afro-Sri Lankans have had to cope with the socio-political changes that have occurred in postcolonial Sri Lanka. The Portuguese identity of the Afro-Sri Lankans is expressed through language, religion, music, song and dance.]

Silva Jayasuriya, Shihan de, 2008, 'Indian Oceanic Crossings: Music of the Afro-Asian Diaspora', in *Journal of African Diaspora: A Journal of Transnational Africa in a Global World* 1, 1+2: 135-154

[African movement in the Indian Ocean is a centuries old phenomenon. The better-known transatlantic migration to the Americas has gripped scholars and the public imagination particularly due to the commemorations, in 2007, of the bicentennial of Britain abolishing the slave trade. Archival and oral accounts are complementary in investigating the silent history of the Indian Ocean involuntary migrants. Through case studies, assimilation, social mobility, marginalisation and issues of identity, perhaps we can begin to understand the contemporary status endured by Asia's Africans. This paper considers African influence in the Indian Ocean World through retention and transmission of music while exploring identity and contemporary culture of Afro-Asians.]

Smit, Johannes A., & P. Pratap Kumar (eds.) 2005, *Study of Religion in Southern Africa: Essays in Honour of Professor G.C. Oosthuizen.* Leiden: Brill, IV+298 pp., ISBN 978 90 04 14384 5 (hbk), Euro 102 (= Numen Book Series, 109)

[This collection of essays is brought together in the honour of Gerhardus Cornelius (Pippin) Oosthuizen on his eighty third birthday. Pippin has been one of the most significant religion researchers and prolific Humanities publishers South Africa has ever produced. Among his friends and colleagues count some of the most important scholars of religion in South Africa and elsewhere. With his critical acumen and insightful understanding of the ebb and flow of the South African socio-political landscape of the last fifty-odd years, he has been a distinguished leader in research and has been honoured with Honorary doctorates from South Africa's leading universities. This collection constitutes a small token of appreciation for his more than fifty years in academia and his academic leadership.]

Spencer, Paul, 2003, *Time, Space and the Unknown: Maasai Configurations of Power and Providence*. London, etc.: Routledge & Kegan Paul, 304 pp., ISBN 041531724X, $125

[Uncertainty is an everyday aspect of existence for the Maasai of East Africa. They take ritual precautions against mystical misfortune in their small dispersed villages, and place community life in the hands of elders whose collective wisdom is underpinned by a belief in a moral, supreme and unknowably provident god. This stability is, however, edged with concern for secret malcontents who might seek to create havoc through sorcery and whose elusive magic lies outside the elders' power.]

Steegstra, Marijke, 2005, *Dipo and the Politics of Culture in Ghana.* Accra: Woeli Publishing Services.

Steyn, Marie-Louise, 2007, 'May God Continue to Bless America: Religion and Politics in Post-9/11 America through the Lens of Buddhist Philosophy', in *Journal for the Study of Religion* 20, 2: 77-100

[This article provides an analysis of religio-political interaction in America after September 11, 2001 through the lens of Buddhist philosophy. The concepts of interdependence and co-dependent origination are adopted as a starting point from which to explore the 'causes and conditions' of 9/11. A thorough understanding of these causal factors is crucial for preventing further violence. Venturing beyond a warning about the potentially dangerous interplay of religion and politics in post-9/11 America, this article proposes a less explosive view of this event, its precursors and aftermath. This view is based on Abe's concept of 'kenotic God' and 'dynamic *Sunyata*', as well as Taylor's 'prophetic spirit'. This perspective, however, is only one amongst a multiplicity of possibilities, which should all be heard in order to achieve an in-depth understanding of religio-political understanding.]

Stoner-Eby, Anne Marie, 2008, 'African Clergy, Bishop Lucas and the Christianizing of Local Initiation Rites: Revisiting "The Masasi Case"', in *Journal of Religion in Africa* 38, 2: 171-208

[One of the most famous instances of missionary 'adaptation' was the Christianizing of initiation rites in the Anglican Diocese of Masasi in what is now southeastern Tanzania. This was long assumed to be the work of Bishop Vincent Lucas, who from the 1920s became widely known in mission, colonial and anthropological circles for his advocacy of missions that sought 'not to destroy, but to fulfill' African culture. Terence Ranger in his groundbreaking 1972 article on Lucas and Masasi was the first to point out the crucial role of the African clergy. In reexamining the creation of Christian initiation in Masasi, this article reveals that Lu-

cas's promotion of Christianized initiation was actually based on the vision and efforts of the African clergy, an indication that mission Christianity in the colonial period cannot be assumed to reflect European initiative and African compliance.]

Straight, Bilinda, 2006, *Miracles and Extraordinary Experience in Northern Kenya*. Philadelphia: University of Pennsylvania Press, 296 pp., ISBN 978-0-8122-3964-5, $49.95 (hbk)

[The Samburu of northern Kenya struggle to maintain their pastoral way of life as drought and the side effects of globalization threaten both their livestock and their livelihood. Mirroring this divide between survival and ruin are the lines between the self and the other, the living and the dead, 'this side' and *inia bata*, 'that side'. The author has lived with the Samburu for extended periods since the 1990s. Her book is the first book-length ethnography completely devoted to Samburu divinity and belief. In it, child prophets recount their travels to Heaven and back. Others report transformations between persons and inanimate objects. Spirit turns into action and back again. The miraculous is interwoven with the mundane as the Samburu continue their day-to-day twenty-first-century existence.]

Tanser, T.E.M., 2006, 'Robert Moffat, Master Missionary: His Life and Times', in *Heritage of Zimbabwe* no 25: 99-118.

[The article presents a biography of Moffat, 1795-1883, the five long journeys he made to Mizilikaze, the Matabele king between 1829 and 1859, and the permission Moffat obtained from Mizilikaze in 1859 to create a settlement on his land.]

Taquem Fah, Gilbert L., 2007, 'The War on Terror, the Chad-Cameroon Pipeline and the New Identity of the Lake Chad Basin', in *Journal of Contemporary African Studies* 25, 1: 101-117

[In this article, the author sets out to see what has happened to the region after it appeared on the radar screen of the Bush administration: officials abusing pipeline funds to buy arms to subdue any resistance; oil cpmpanies disregarding the social and environmental consequences of the new cash economy; new Islamic classes thirsting for Islamic education that will put them in touch with foreign Muslims; and Islamic leaders competing to capture the growing commitment to Islam. All this in an unstable substratum that could create a breeding ground for a reactionary Islam that spawns terror and terrorists.]

Taylor, Cynthia, 2006, *A. Philip Randolph: The Religious Journey of an African American Leader*. New York: New York University Press, 290 pp., ISBN 9780814782873 (hbk), $39.00.

[A. Philip Randolph, founder of the Brotherhood of Sleeping Car Porters, was one of the most effective black trade unionists in America. Once known as 'the most dangerous black man in America', he was a radical journalist, a labor leader, and a pioneer of civil rights strategies. Scholarship has portrayed him as an atheist and anti-religious. Taylor places him within the context of American religious history and uncovers his complex relationship to African American religion. She shows that his religiosity covered a spectrum of liberal Protestant beliefs, from a religious humanism on the left, to orthodox theological positions on the right, never straying far from his African Methodist roots.]

Teixeira, Maria, 2008, 'Sorcellerie et contre-sorcellerie : un réajustement permanent au monde; Les Manjak de Guinée-Bissau et du Sénégal', in *Cahiers d'études africaines* 46, no. 189/190: 59-79

['Witchcraft and Witchcraft-hunter: a Permanent Readjustment to the World; The Manjak of Guinea-Bissau and Senegal': in their original kingdoms in Guinea-Bissau, and through emigration in Senegal or in Europe, the Manjak, share a system of explanation of misfortune in which different witches, witches hunters and invisible entities are conflicting or collaborating. The *bëpene* is a very ancient shrine of fight against witchcraft which is organised in fraternities, while *kasara* is a collective cult which appeared about a century ago. Currently, these two authorities help and complement each other in the fight against intra-familial, Manjak and non Manjak witchcraft. This system is permanently under a process of development and reinforcement through the onset of new shrines. These entities remain in a balanced equilibrium and allow society to confront new types of misfortunes and witchcraft, without eliminating them completely. Indeed, for the Manjak, life without evil would be very boring and wouldn't have any meaning. What is the witchcraft ethics working in this society? What are it's conse-

quences? These are the questions this article answers by analyzing the corporeity of witches, witches-hunters and their power.]

Thomas, David, 2002, *Christ Divided: Liberalism, Ecumenism and Race in South Africa*. Pretoria: UNISA.

Tiesler, Nina Clara, 2007, 'Islam in Portuguese-speaking Areas: Historical Accounts, (Post)colonial Conditions and Current Debates', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 14, 1 (June 2007): 91-101
[Muslims are citizens and active members of society in nearly all Lusophone areas. Among the Portuguese-speaking African countries, Guinea Bissau and Mozambique have long-standing Muslim populations, while, Angola, for example, received immigrants from Islamic majority countries only recently. The Islamic presence in Portugal goes back to Gharb al-Andalus, but the contemporary Muslim communities must be understood as a postcolonial phenomenon. Brazil, East Timor and Macao, also have particular historical experiences and different present day Muslim populations. All cases differ significantly, but Muslims in Lusophone spaces do share some similar socio-cultural point of comparison. In each case, Muslims are treated as representatives of a religious minority (except Guinea-Bissau); and in many cases Muslims represent ethnic backgrounds that differ from the dominant society. Furthermore, international migration reconfigures several Lusophone fields, often leading to the increasing diversification. New transnational links have emerged among Muslims, often based on shared experiences in current national or local socio-historical contexts, on ethnicity or common language - which in many cases, is Portuguese.]

Tiesler, Nina Clara, & David Cairns 2007, 'Representing Islam and Lisbon Youth: Portuguese Muslims of Indian-Mozambican Origin', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 14, 1 (June 2007): 223-238
[While recent immigration from Muslim countries contributes to the diversification of Muslim life in Portugal, postcolonial people of Indian-Mozambican background continue to play a key role Islamic associational work. One example is the Youth Association of the Islamic Community (CilJovem) in Lisbon. Since September 11, its members are frequently asked to speak about Islam-related issues in the Portuguese media. Islam and Muslim-ness are important to them and they have become more engaged in Muslim activities at the international level. A study which compares cultural attitudes of these young Portuguese Sunni Muslims with those of non-Muslim peers reveals little difference: they are deeply attached to their city and home country and must also be seen as typical representatives of the middle class Lisbon youth.]

Togarasei, Lovemore, 2007, 'Images of Jesus among Christian Women in Harare', in *Studies in World Christianity* 13, 2: 160-169
[In Zimbabwe in general and Harare in particular, women form the majority of Christians. In view of the fact that most Christian denominations deny these women positions of influence, this study seeks to find out what has attracted women to Christianity, in particular, the existential circumstances and needs that have led them to be attracted to Jesus. What are their images of Jesus Christ, and how do these fulfill their existential needs and aspirations? In apartheid South Africa and the black American movement, for example, Christ was seen as liberator. Who is Jesus Christ then for the Harare Christian women?]

Tonda, Joseph, 2008, 'La violence de l'imaginaire des enfants-sorciers', in *Cahiers d'études africaines* 46, no. 189/190: 325-343
['The Violent *Imaginaire* of [beliefs about] Children Sorcerers': based on the example of 'child-witches' in [of] Kinshasa, this article tries to show how the discourse centred on [these] beliefs has induced a travesty of reality, the blindness of social subjects and auto-destructive practices among them. This article is built upon a dual hypothesis: the first one postulates that this paradoxical mechanism is efficient in the context of Central Africa societies, profoundly shaped by the effects of the 'negative conversion' to 'fetishes' common to God, the devil and sorcery. The structural adjustment policies of the 1980s and their pernicious impact have considerably diminished the power of the fetishes. They have also intensified the indiscernibility between material credence on the one hand, and the sorcerous, diabolical and divine *imagi-*

naire, on the other. The second and seemingly contradictory hypothesis argues that the efficiency of this mechanism is linked to the disconnection of material credence and the imaginaire by the same context. The two hypotheses combine to explain the fact that subjects submitted or subjugated to the violence of a belief's or a faith's *imaginaire* in a context characterized by the excesses resulting from history racing out of control are blinded and constitute themselves as exasperated subjects working toward their own destruction.]

Trovão-Bastos, Susana, 2005, '"Hierarchical Alterity is a Mere Illusion": Some Reflections on the Creative Power of Women's Expressive Traditions in the Portuguese-speaking Hindu Diaspora', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 13, 1+2: 109-124

[Despite being dismissed by certain brahmanised sectors of the Hindu diaspora, the idioms through which Hindu women construct their own selves and the alternative conceptions of the social world that they transmit have contributed significantly to the success of their families in migratory contexts in terms of identity. Taking the Hindu diaspora within the Portuguese-speaking space as a case study, we show how the women's expressive traditions constituted a contra-ethnicising logic which helped to consolidate the position of the ethnic minority of traders formed by the Hindu-Gujarati population that had settled in Mozambique during the colonial period.]

Urban-Mead, Wendy, 2008, 'Negotiating 'Plainness' and Gender: Dancing and Apparel at Christian Weddings in Matabeleland, Zimbabwe, 1913-1944', in *Journal of Religion in Africa* 38, 2: 209-246

[This article analyzes the phenomena of dancing and wedding apparel in weddings of rural members of an unusual Protestant denomination of Anabaptist origins in Matabeleland, colonial Zimbabwe. The focus is on gendered aspects of African Christian adaptation of mission teaching amongst Ndebele members of the Brethren in Christ Church. The church in North America was firm at home on the matter of dancing (it was forbidden), and internally conflicted regarding men's garb. In the decades preceding World War II, African members of the church embraced fashionable dress for grooms and dancing at wedding feasts as common practice at BICC weddings. However, in a gendered pattern reflecting Ndebele, colonial and mission ideas of women's subjection, African women's bridal wear adhered to church teaching on Plainness, while African men's did not.]

Vähäkangas, Mika, 2008, 'Ghambageu Encounters Jesus in Sonjo Mythology: Syncretism as African Rational Action', in *Journal of the American Academy of Religion* 76, 1: 111-137

[Christian missions have worked among the Sonjo of North Tanzania for six decades. In spite of this, there are very few converts to Christianity. However, teachings of Christianity have been largely absorbed into Sonjo traditional religion. The apotheosized Sonjo cultural hero Ghambageu has gained an ever-increasing importance in Sonjo religion to the extent that it seems to be on a way towards a peculiar monotheism. The personality of Ghambegeu has transformed increasingly into the image of Jesus. Eventually, these two religious figures are on the way to being fused together. In this process, Sonjo traditional leaders have played an active role. Their action can be considered rational from the point of view of preserving the Sonjo social and cultural stability. At the same time, in spite of the meager visible success of Christian mission, Christianity has had a profound effect on the Sonjo through their traditional religion.]

Vanden Berg, Todd M., 2005, 'Culture, Christianity and Witchcraft in a West African Context', in Sanneh & Carpenter 2005: 45-62

Versteeg, P. G. A., & A. F. Droogers 2007, 'A Typology of Domestication in Exorcism', in *Culture and Religion* 8, 1: 15-32.

[In this article the authors develop a typology that maps the way in which contemporary exorcist practices become 'domesticated'. The typology is based on a comparison of Dutch charismatic Christians and Brazilian Spiritists, two religious contexts in which dealing with evil spirits takes a central place. The typology makes clear that the discourses surrounding demons and exorcism, including the medical discourse, are made up of different practical parameters

of diagnosis and treatment, which are intrinsically linked to the use of language. Metaphorical and metonymical language form two extremes of the continuum in this respect, the former representing a 'domesticated' demonology and the latter referring to the untamed reality of the demonic world.]

Villalon, L., 2007, 'Senegal: Islamism on a Sufi Landscape', in Miles 2007.

Villalón, Leonardo A., 2007, 'Sufi Modernities in Contemporary Senegal: Religious Dynamics between the Local and the Global', in M. van Bruinessen & J. Howell (eds.) 2007, *Sufism and the 'Modern' in Islam*. London: I.B.Tauris.

Vilakati, Joyce N., 2006, 'Christian Nationalism: A Public Transcript for Swazi Royal Consolidation', in Mawondo, Meinhold & Rakotsoane 2006
[This article discusses Christian nationalism as both ideology and a set of ceremonial practices and argues that they serve the political interests of the ruling royalist alliance in Swaziland. They are identified as a public transcript of the dominant elites, their self-portrait as they would have themselves seen by the powerless when viewed from a perspective of social and political deprivation. It observes that like all ideologies with hegemonic political aspirations, Christian nationalism is open to contestation and thus remains unstable. It proposes three answers to the question of why the promoters of Christian Nationalism insist on it despite its contestability.]

Vinson, Robert Trent, 2006, '"Sea Kaffirs": American Negroes and the Gospel of Garveyism in Early Twentieth-century Cape Town', in *The Journal of African History* 47, 2: 281-303
[Black British West Indians and black South Africans in post-First World War Cape Town viewed American Negroes as divinely ordained liberators from South African white supremacy. They articulated a Garveyist Christianity that provided common ideological ground for Africans and diasporic Blacks. The article demonstrates the impact of Garveyism on the country's interwar black freedom struggle.]

Volz, Stephen, 2001, *Chief of a Heathen Town: Kgosi Sechele and the Arrival of Christianity among the Tswana*. Madison: African Studies Program, University of Wisconsin, 55 pp., $10

Volz, Stephen, 2008, 'Written On Our Hearts: Tswana Christians and the "Word of God" in the Mid-Nineteenth Century', in *Journal of Religion in Africa* 38, 2: 112-140
[The adoption of Christianity by Tswana people in southern Africa during the nineteenth century generally involved being inspired in some way by stories and ideas presented in the Bible, but the role of Christian scripture varied according to local and personal circumstances. Although European missionaries introduced Christianity to the Tswana, they had little control over the different ways that early Tswana converts perceived, adapted and proclaimed the new teaching. This was particularly true among western and northern Tswana in the mid-nineteenth century before the extension of colonial rule into the interior, as many Tswana communities remained largely intact and were able to accommodate Christianity on their own terms. Rather than being simply a European-made tool, the '*lefoko la Modimo*' (word of God) was also an expression of Tswana beliefs and aspirations, composed not on passive objects of missionary evangelism, colonial rule or scholarly inquiry 'but on tablets of human hearts'.]

Ware, Rudolph T., 2009, 'The *Longue Durée* of Quranic Schooling, Society and State in Senegambia', chapter 1 in Diouf & Leichtman 2009

Wyk, Ilana van, 2011, 'Believing Practically and Trusting Socially in Africa: The Contrary Case of the Universal Church of the Kingdom of God in Durban, South Africa', in Englund 2011: 189-203

Yengo, Patrice, 2008, 'Le monde à l'envers ; enfance et *kindoki* ou les ruses de la raison sorcière dans le bassin du Congo', in *Cahiers d'études africaines* 46, no. 189/190: 297-323
['The World Upside Down: Childhood and *Kindoki,* or the Cunnings of Sorcery in the Congo Basin': the appearance of children sorcerers in the Congo Basin in the 1980s is a key feature of recent changes in sorcery as it reflects an inversion of imputation which is now practiced by the old against the young. A sign of the times of the 're-evangelization' carried out in Pentecostal campaigns in a society where demonization of sorcery is now used as a locus of social tensions, it still reveals a profound crisis of kinship structures. By reviving the conflict be-

tween older and younger people, sorcery finds the ideological effects of its new formulation in the conjunction of the negative impact of globalization and the recurrent crisis of the post-colonial state.]

Yilla, N'Mah, 2008, 'History, Ethnicity and Religion and the Sudanese North-South Conflict', in *Reconstruction: Studies in Contemporary Culture* 8.4 (2008), at: http://reconstruction.eserver.org/084/yilla.shtml

[Identity formation or rather the Arab-Muslim Northerner vs. the African-Christian/animist Southerner identities are at the crux of the Sudanese North-South conflict. Thus, in order to understand the root causes of the violent war in Sudan, this paper seeks to chart Sudanese history in order to uncover when and why Sudanese identities developed. By examining three distinct and important eras of Sudanese modern history, the Turco-Egyptian regime (or *Turkiyya*) from 1820-1893, the *Mahdiyya* from 1893-1898, and the Anglo-Egyptian Condominium from 1898-1956, it becomes clear that there is long legacy of government preference and economic development in Northern Sudan while largely neglecting southern Sudan and using it as a prime region for abstracting slaves. This legacy in turn, helped solidify the Northern, Arab Muslim identity and political dominance. It is the root cause of southern African Christian/animist rebellion against northern hegemony in the Sudanese North-South Civil War.]

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