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## AASR EXECUTIVE 2010-2015

**President:** Prof. **Elias Bongmba** PhD, Associate Professor of African Religions; Managing Editor CSSR; Dept. of Religious Studies, Rice University, 6100 Main St MS-156, Houston, TX 77005, USA. Phone: +1.713.348-2759. E-mail: [bongmba@rice.edu](mailto:bongmba@rice.edu) . Webpages:

<http://reli.rice.edu/Content.aspx?id=62>

<http://www.a-asr.org/index.php?id=318>

**Vice President:** Prof. **Ezra Chitando** PhD, Associate Professor, Dept of Religious Studies, Classics & Philosophy, University of Zimbabwe, PO Box MP 167, Mount Pleasant, Harare, Zimbabwe. Phone: +263 (1) 303.211, Ext 1248; Fax: +263 (1) 333.407. E-mail: [chitsa21@yahoo.com](mailto:chitsa21@yahoo.com)

Webpage: <http://www.a-asr.org/index.php?id=412>

**Secretary General:** Dr. **Afe Adogame**, School of Divinity, University of Edinburgh, New College, Mound Place, Edinburgh EH1 2LX, UK. Phone. +44 (0) 131 650 8928; Mob. +44 (0) 7784 118 732; Fax. +44 (0) 131 650 7952. E-mail: [A.Adogame@ed.ac.uk](mailto:A.Adogame@ed.ac.uk) . Webpages:

<http://www.ed.ac.uk/schools-departments/divinity/staff-profiles/adogame>

<http://www.a-asr.org/index.php?id=493>

**Treasurer:** Dr. **Abel Ugba**, Senior Lecturer, School of Social Sciences, Media & Cultural Studies, University of East London, Docklands Campus, 4-6 University Way, London E16 2RD, UK. Phone: +35 208 223 73683; Fax: +353-1-6771300. E-mail: [A.Ugba@uel.ac.uk](mailto:A.Ugba@uel.ac.uk). Webpages:

<http://www.uel.ac.uk/hss/staff/abel-ugba/index.htm>

<http://www.a-asr.org/index.php?id=353>

**Assistant Secretary General & Webmaster:**

**Dr. Melissa D. Browning**, 3550 Ennfield Lane, Duluth GA 30096, USA. Phone: +1 404 865-1447;

E-mail: [mbrowni@luc.edu](mailto:mbrowni@luc.edu) . Webpages:

<http://www.melissabrowning.com/mb/Home.html>

<http://www.a-asr.org/index.php?id=296>



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## FROM THE CHAIR

Elias K. Bongmba  
AASR President

### CELEBRATING WOMEN

We send this issue of AASR Bulletin as a celebration of Women whose significant achievements have contributed to a climate of tolerance.

First, we celebrate the life and work of Professor Wangari Muta Matthai, the founder of the Green Belt Movement, dedicated to environmental justice and causes which improved the lives of women, who died on September 25th, 2011. Wangari won the Nobel Peace Prize for her work in 2004. Wangari also worked tirelessly on HIV and AIDS, animals and wild life, climate change, culture, democracy and civil society, development, peace and reconciliation, and women's rights. Wangari said in an interview that heaven is green. She has published articles, and made speeches calling attention to the spiritual dimension and the human stewardship for our planet. Wangari served her country, Kenya, as a legislator in Kenya' Ninth Parliament during which she served as Assistant Minister for Environment and Natural Resources. Wangari published four books, and several scientific papers, and received honorary doctorates from several universities around the world as well as numerous distinguished awards for her work and service. In a critique of religious leadership, Wangari stated:

'A genuine priesthood stands between a community and its God, who chooses that priesthood for itself so that it can stand between it and its people to interpret the will of their God to them. A genuine priesthood nurtures the community, identifies with its aspirations and concerns, and guides it toward their God and their destiny. Such a priesthood cannot be imposed from above; it cannot exist in the absence of culture'.

While our discipline focuses on the academic study of religion, we agree with her that religious leadership works best when it is democratic and serves the interests of the people.

Second, we also celebrate this year Nobel Peace Laureates, two African women, Liberian President Ellen Johnson Serlif, Leymah Roberta Gbowee, and Tawakkol Karman who worked in a 'non-violent struggle for safety of women and for women's rights to full participation in peace-building' in Yemen.

President Ellen Johnson-Sirleaf is the first woman to be elected President of an African country. Johnson-Sirleaf assumed leadership in a country that faced many challenges following years of misrule and civil war. She studied economics and returned to Liberia where she served for a short time as finance minister. During her time in exile, she served different financial institutions around the world and served as Director of the United Nations Development Program Bureau in Africa. She first returned to Liberia to run for the senate, but found herself in jail when she criticized the military dictator, Samuel Doe. In 1997 ran for the presidency but lost to Charles Taylor. She was elected President in 2005 in a country facing enormous challenges in nearly all sectors of the

economy as well as administrative challenges. Some people in here administration have been accused of corruption and Johnson-Sirleaf has been accused of ignoring the report of the 2009 Truth and Reconciliation Commission, which concluded that Johnson-Sirleaf herself should also be banned from public office for at least 30 years. President Johnson-Sirleaf has worked tirelessly for many years against gender violence at all levels. Her dedication to the fight for social justice in a non-violent manner was the reason she was named one of the recipients of the Nobel Peace Prize in 2011.

Leymah Roberta Gbowee, a single mother, has been peace activist in Liberia the women's peace movement she spearheaded that played a role in bringing to an end the bloody civil war that killed over 200,000 people. She studied in Ghana and later earned a Master's degree from the Eastern Mennonite University in Harrisonburg in Virginia. Gbowee has served as the commissioner-designate for the Liberia Truth and Reconciliation Commission as well as on several organizations championing the cause of peace and women's rights. She began her work as a trauma counselor to ex child soldiers. She took an important step towards peace by working with an interfaith group of women to pray for peace and to end the brutal war which killed over 200,000 Liberians. She organized a meeting 2003 at the City Hall in Monrovia during which she proclaimed:

'We the women of Liberia will no more allow ourselves to be raped, abused, misused, maimed and killed. ... Our children and grandchildren will not be used as killing machines and sex slaves'.

As part of this long campaign, she and her group persuaded the former dictator Charles Taylor to attend the peace talks in Ghana. Gbowee and the women also travelled to the peace talks and made sure that they prevented the Ghanaian delegation from backing out of the peace talks. She threatened to strip naked in public. This led the delegation to remain at the talks and an agreement was reached two weeks later. Her work was made into a movie titled 'Pray the Devil Back to Hell' (<http://praythediabacktohell.com/>) A deeply religious woman, Gbowee has said in an interview:

'The journey to transforming any society is a very spiritual journey regardless of how you see it. No one can tell you I have transformed my society by my intellect. They would tell you that at some point in time I had to sit still and listen, some people would say to my inner self and I say to a higher power to God or for that matter'.

Finally, for some people Tawakkol Karman may not have been a household name, but she as a journalist of Yemen decent was a well known human rights activist who herself was committed to non-violent search for justice and social change for women. Tawakkol Karman is the cofounder of Women Journalist without Chains. Her work for social change and justice is well known in Yemen where she is regarded by many a 'the iron woman', and 'the mother of the revolution'. She is the first woman of Arab decent to win the Nobel Prize. She has played a leading role in the protests against President Ali Abdallah Saleh.

As members of the African Association for the Study of Religion, we bid farewell to Wangari Matthai, and congratulate the gallant fight for justice by President Ellen Johnson-Sirleaf, Lemya Roberta Gbowee, and Tawakkol Karman.

[www.a-asr.org](http://www.a-asr.org)

Elias Bongmba  
AASR President

## BRIEF REPORT ON THE CHAIR'S VISIT TO SOUTH AFRICA

In September, I travelled to South Africa to attend the the Old Testament Society meeting at the University of Western Cape from September 7-9, 2011 and also met with Professors J. Smit, President of the Association for the Study of Religions in Southern Africa (ASRSA), and Pratap Kumar, AASR Representative for Southern Africa, in Durban to start a conversation on collaboration between our association and other academic associations in south Africa.

The President of the Old Testament Society, Professor Jurie Le Roux, graciously gave me time to talk about my visit and the search for collaboration with established academic associations in our field in South Africa. I talked briefly about the history of our organization and stressed that we are looking for ways to collaborate with the different academic societies involved in the study of religion in Africa. I emphasized that for several people in religious studies today the research on texts, culture, and language of the biblical world that includes a large part of Africa is important, as its is for our organization. We are aware of the need to work out these collaborations carefully because confessional theological perspectives could be problematic, but as a scholarly organization, their work is important to AASR. We are also interested in working with scholars who do textual work on Islam and other religions in Africa. I repeated the same message at a morning session when our colleague, Professor Johanna Stiebert, yielded about 15 minutes of her plenary address for me to speak to the entire conference.

The meeting in Durban was important because if we are to establish collaborations with the many scholarly societies in Southern Africa, the leaders of ASRSA will play a key role in leading and facilitating the discussions. We have since received a proposal from Denzil Chetty, ASRSA Secretary. The AASR executive will review it, and we will let you know what we need to do as we move forward with the discussion.



**AASR E-JOURNAL**  
*JOURNAL FOR THE STUDY OF THE*  
*RELIGIONS OF AFRICA & ITS DIASPORA*

The *AASR e-Journal* is a peer-reviewed, open-access journal for the academic study of the religions of Africa and the African Diaspora. It will serve primarily as an interdisciplinary journal in which AASR members, but also non-AASR-members, publish the outcomes of their original research on the religions of Africa and the African Diaspora. It will cover the wide range of religious traditions that were founded, were or are found, and exist and operate in Africa and the African Diaspora; and topics useful to scholars involved in the academic study of religions in Africa and the Africa Diaspora, and to a wider readership of academics in the general study of religions.

*AASR e-Journal* shall be published as electronic issues only, with two (2) issues per year. The first issue will be published in 2012. Articles will be published in English only in the first instance, but in future, if the number of Francophone AASR members would expand significantly, articles will also be published in French. *AASR e-Journal* will be incorporated into the AASR website and be posted in its public part in order that it, as an open access journal, it will be accessible to the widest academic and general public. *AASR e-Journal* will be administered on behalf of the AASR by the following International Advisory Board and an Editorial Management Board:

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 Philomena Mwaura (Kenyatta University, Nairobi, Kenya)  
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 University of Pennsylvania, USA];<sup>1</sup> Lovemore Togaresei [University of Botswana, Gaborone]

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<sup>1</sup> Venise N. Battle is a Harvard Divinity School (HDS) master's of theological studies student, with a research project entitled: Mami Wata: Arts, Gender and Devotion in a West African Tradition.

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Lilian Dube  
AASR-NA Representative

## AASR-NA MEETINGS SAN FRANCISCO 19-20 NOVEMBER 2011

AASR-North America met twice during the AAR/SBL Annual Meetings at San Francisco, CA, USA, from 19 to 22nd November 2011.

The first meeting, with AAR (American Academy of Religion) was held on November 19, 2011, from 1 to 2.30 p.m. It was chaired by Elias Bongmba, AASR President. Two papers were read and discussed. The first was by Rachel Schneider Vlachos (Rice University). Its title was: “‘There is Something in Me’”: Narratives of Lesbian and Transgender *Sangomas* in Contemporary South Africa’. The second paper, by Pascal Bokar Thiam (University of San Francisco), dealt with: ‘African Music: How West African Standard of Aesthetics in Music and Religion Helped Shape the American Gospel Revolution from the “Negro Spirituals”’. Dr. Bolaji Olukemi Bateye (Obafemi Awolowo University) acted as respondent to these two papers.

The second meeting was held with both SBL and AAR on November 20, from 4 to 5.30 p.m. It was chaired by Prof. Althea Spencer-Miller. Two papers were read and discussed in it. The first, by Celucien L. Joseph (University of Texas at Dallas), was entitled ‘Toward a Senghorian Negritude and African Postcolonial Theology’. The second was by Mutombo Nkulu-N’Sengha (California State University Northridge). He discussed ‘Biblical Foundation for the Recognition of African Traditional Religions: Prolegomenon for an Interreligious Dialogue’.

This session was followed, at 5.30 p.m., by an AASR-NA Business Meeting for 45 minutes, in which Elias Bongmba set out the new proposals the AASR Executive has developed in the past few months by.

After that meeting, in keeping with the tradition of breaking bread together, AASR-NA members attending gathered for a dinner at Savanna Jazz (2937 Mission Street, San Francisco, CA 94110) from 6.30 to 8.30 p.m., enjoying ‘a fusion of French, Caribbean and West African dishes’.

AASR Bulletin 36 (May 2012) will have a further report on these two meetings and the AASR-NA Business Meeting.



SSRC Research Project  
and Grants Program

NEW DIRECTIONS  
IN THE STUDY OF PRAYER

New Directions in the Study of Prayer (<http://www.ssrc.org/prayer/>) is a Social Science Research Council (SSRC, <http://www.ssrc.org/>) research project and grants program in commemoration of the famous text by Marcel Mauss, *On Prayer* (Oxford & New York: Berghahn, 2003; translation of Mauss 1909) that was a hundred years old in 2009.<sup>2</sup>

Prayer, a central religious practice among much of the world's population, has been a part of every known culture and is manifest in some form in every known religion. And yet scholarly research on prayer is lacking and often not concentrated in any given field or discipline. With this in mind, New Directions in the Study of Prayer will support research that adopts innovative approaches to the study of prayer and will seek to foster an interdisciplinary network of researchers dedicated to this topic.

The SSRC invites proposals from scholars in all disciplines for studies that will enhance knowledge of the social, cultural, psychological, and cognitive dimensions of prayer, and of its origins, variations, and correlations in human life, as well as from journalists interested in pursuing projects on these themes. Those researchers or journalists interested in submitting proposals are encouraged to consult the detailed Requests for Proposals posted on our website at: <http://www.ssrc.org/programs/new-directions-in-the-study-of-prayer/>

Supported with funding from the John Templeton Foundation and led by a multi-disciplinary advisory committee, to be chaired by Columbia University's Courtney Bender, the program will make grants to both researchers and journalists. Grant awards will range from \$50,000 to \$200,000 in the case of researchers and up to \$50,000 in the case of journalists. Letters of inquiry for both fields of competition are due by December 1, 2011.

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<sup>2</sup> Mauss, M., 1909, *La Prière*, in Marcel Mauss 1968, *Oeuvres; 3 volumes, présentation de Victor Karady*. Paris: Alcan, vol. I: 357-477. *La Prière* was Marcel Mauss's uncompleted PhD thesis, which was only privately published in 1909. Copies of it were therefore extremely rare till 1968, when it became generally available by the publication of the complete works of Mauss by Viktor Karady. *La Prière* may be consulted electronically at:

[http://books.google.com/books?id=GnXQx8PpgTIC&pg=PA15&lpg=PA15&dq=marcel+mauss+on+prayer+summary&source=bl&ots=HMkIz21E-0&sig=IPanqNcijYksxx22nCRkjWzPgWo&hl=en&ei=9f23To\\_sKs3O-Qaj9MiEBg&sa=X&oi=book\\_result&ct=result&resnum=5&sqi=2&ved=0CDkQ6AEwBA#v=onepage&q&f=false](http://books.google.com/books?id=GnXQx8PpgTIC&pg=PA15&lpg=PA15&dq=marcel+mauss+on+prayer+summary&source=bl&ots=HMkIz21E-0&sig=IPanqNcijYksxx22nCRkjWzPgWo&hl=en&ei=9f23To_sKs3O-Qaj9MiEBg&sa=X&oi=book_result&ct=result&resnum=5&sqi=2&ved=0CDkQ6AEwBA#v=onepage&q&f=false). Cf. also Tim Jenkins 2008, 'Marcel Mauss's Essay On Prayer: An Important Contribution on the Nature of Sociological Understanding', in *Revue du Mauss permanente*, 6 novembre 2008; full text at: <http://www.journaldumauss.net/spip.php?article418>

*Journal of Southern African Studies*

## CALL FOR PAPERS

NARRATIVES OF NATIONHOOD:  
TRANSFORMATION AND CONTESTATION  
IN POST-COLONIAL ZAMBIA

We invite proposals for contributions to a special issue of the *Journal of Southern African Studies* to mark the 50<sup>th</sup> anniversary of Zambia as an independent nation-state in October 2014. The intention is to publish an issue covering a wide range of subjects across all disciplinary boundaries and to feature contributions from both scholars of and participants in the post-colonial history and experience of Independent Zambia. Contributors will be expected to present their papers for discussion at one of two workshops to be held in Lusaka and Sheffield, UK. A selection of these papers will then be revised for inclusion in the special issue.

*Scope of the Special Issue*

We hope to produce an issue that includes new insights arising out of both analytical work by academic scholars and reflective contributions by participant observers of Zambia's half century. Papers are invited that address one or more of these areas:

- The role of 'history' and historical memory in contemporary Zambia: the emergence of a Zambian historiography; how Zambians see the history of and since Independence; the place of UNZA in the country's post-colonial history.
- Political change: parties and movements; conflict and violence; government and unions; the construction of power; constitution-building and law; sovereignty and regional and international relations; anxieties of modern nationhood
- Political economy and economic development: uneven development; state and market; capital and labour; agriculture and mining; emerging trade relations; transport and infrastructure; Zambia and globalisation
- Society and identity: poverty and inequality; class; gender; race and ethnicity; regionalism and nationhood; generational relations, leadership and mortality; the role of intellectuals
- Civil and human rights: citizenship and rights; minorities, insiders and outsiders; refugees
- Heritage, music and culture: the emergence of Zambian literature / art / music / theatre; preserving the past
- Natural resources and environmental challenges
- Civil society, media and associational life
- Health: HIV/AIDS; policy and implementation; international links and sovereignty
- Religion: religion and community; the role of the churches in Zambian society; the meaning of the 'Christian nation'; religious minorities

- Demography, migration and urbanisation: centre and periphery; changing relationships between traditional rulers and the state; problems of urbanisation and urban planning

#### *The Workshops*

Contributors will be invited to present their papers at one of two workshops, the first to be held in Lusaka during the week of 10-14 September 2012; and the second in Sheffield in England in late June/early July 2013. Each workshop will be held over two days with residential provision being made for participants. There may be some limited funding to help a few participants from the Southern African region with transport costs. It is intended that each workshop will provide a critical discussion forum to assist contributors in the further development of their papers.

#### *Timetable*

On the basis of the workshop discussions, a selection of papers will be chosen by the editors for consideration for the special issue, which is scheduled for publication in September 2014. Papers selected will need to be ready to go to expert referees for consideration by early October 2013. On the basis of the readers' reports, the final selection of 10 to 13 papers will be made by the editorial board of *JSAS*. Once this selection is made, editorial corrections and revisions will need to be completed no later than the middle of May 2014 in order to meet the publisher's deadlines.

#### *Contact details*

Individuals interested in contributing to the workshops and the special issue should contact either Lyn Schumaker ([lynschumaker@yahoo.co.uk](mailto:lynschumaker@yahoo.co.uk)) or Marja Hinfelaar in Zambia (e-mail: [marja.hinfelaar@gmail.com](mailto:marja.hinfelaar@gmail.com)). Your communication should include a proposal, which sets out the issues and questions you intend to explore in as much detail as you can. You should also indicate which workshop you would be able to attend.

#### *Deadlines for paper proposals*

1<sup>st</sup> December 2011 for the Zambian workshop; 1<sup>st</sup> October 2012 for the UK workshop. Please specify which workshop you would like to attend. Authors are not, however, required to attend a workshop in order to submit a paper to be considered for the special issue. Please, however, send us a proposal even if you are not planning to attend one of the workshops and submit a complete first draft of the paper in time to be pre-circulated for one of the workshops.

= *Zambian Workshop Date*: During the week of 10-14 September 2012; paper deadline (first full draft, to be pre-circulated): 1st July 2012

= *UK Workshop Date*: late June/early July 2013; paper deadline (first full draft, to be pre-circulated): 1st April 2013

A full first draft, received by the deadline, will be required for any authors who would like to be considered for funding. Funding, however, is extremely limited and only available for authors from the southern African region.

[www.a-asr.org](http://www.a-asr.org)

Teresia Hinga  
Religious Studies  
Santa Clara University

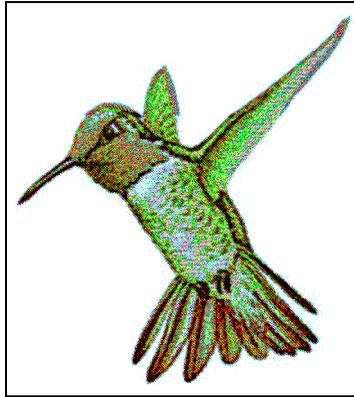
## COMMEMORATING AND HONOURING 2004 NOBEL LAUREATE, PROF. WANGARI MUTA MAATHAI (1940- 2011)

Santa Clara University has planned several events to honour Professor Wangari Maathai, the first African woman awarded the Nobel Peace Prize, in 2004, who died on September 25, 2011 and was laid to rest on October 8, 2011 in Nairobi, Kenya. An internationally known women's rights, environmental, and pro-democracy activist, Prof. Wangari Muta Maathai was a global citizen whose contributions extended far beyond her Kenyan homeland. She is recognized particularly for her work in environmental conservation through planting trees. To honor her contributions and as a living memorial to her, a synchronized nationwide tree-planting in her name is underway in Kenya. A memorial service has also been held on October 14, 2011 in Nairobi.

To remember and honour Professor Wangari Maathai, Santa Clara University, at Santa Clara, California, USA, has planned the following activities:

- = Tuesday, 10/11/2011, 2:15-2:45 PM (Outside Benson Center/Kenna Lawn): Professor Noel Radley's 'Writing Sustainability' class will plant a tree in Prof. Maathai's honour and share their reflections on her work;
- = Saturday, 10/22/2011, 8:30AM-2PM: Day of Service and Reflection on Faith, Solidarity and Sustainability: as part of President Obama's Interfaith and Community Service Campus Challenge, SCU students and faculty will work at Our City Forest in San José. This will be followed by a lunch and reflection on Prof Maathai's work. Contact Aimee Moiso (Campus Ministry), for further details at [amoiso@scu.edu](mailto:amoiso@scu.edu).
- = Tuesday, 10/25/2011, 6:30-8:45 PM: Locatelli Center: Viewing and panel discussion of a documentary on Prof Wangari Maathai's work: 'Taking Root'. This event is sponsored by the Women's Faculty Group, Environmental Studies, Women and Gender Studies, Modern Languages, and Religious Studies. The SCU community is invited to view Taking Root, a documentary of Professor Maathai's work, followed by a panel discussion of insights from her work regarding sustainability, agency of women, global citizenship and new models for global civic engagement in a fragile but interconnected world (See also flier to be sent separately).
- = Friday, 11/11/2011, 2:30-3:30 PM: Installing Prof. Maathai Portrait at the SCU Architects of Peace Exhibit. The Markkula Center for Applied Ethics will be hosting the unveiling of Michael Callopy's "Architects of Peace," photographic portrait of Prof. Wangari. This will be included in the Architects of Peace exhibit in the Arts and Sciences Building. The event is being developed with Prof. Riley's RSOC 9 class and its quarter-long project exploring the theme of solidarity this fall.

For details of Prof Wangari's career, achievements and awards see: The Green Belt Movement website: <http://www.greenbeltmovement.org/w.php?id=3>; and the SCU Blog-site featuring a tribute to Prof Maathai: 'A Mighty Humming Bird Has Fallen' (<http://www.scu.edu/scunews/scutoday/news-views.cfm?c=11023>)



## AASR-ZAMBIA MEMBERSHIP DUES

Dr. Marja Hinfelaar, AASR Representative for Zambia, has collected 650.000 (ca. £82) in annual dues from seven of its AASR-Zambia members for 2011, some of them also paying arrears for 2010 and 2009. The money will be transferred into the central treasury soon.

AASR-Zambia is planning to organise a 'regional' meeting, for AASR-Southern Africa, in the near future.



## OBITUARY



Brigid M. Sackey

### REV.DR. ABRAHAM AKO AKRONG

\*December 29, 1948 † November 9, 2011

#### A TRIBUTE FROM AASR-GHANA

Whenever, and in whatever form it comes, death brings along a traumatic, distressing and unfathomable pain; more so, at a time when the University of Ghana, Legon, was planning to celebrate its first ever grand Home Coming event. Even though the AASR members at the University of Ghana knew Reverend Dr. Abraham A. Akrong had not been well for some time, we were optimistic that he would be able to join us during the Home Coming and confident he would play his part efficiently. But God knew his plan for him.

Abraham A. Akrong was educated at the University of Ghana from 1972 to 1975. After his first degree he continued there and obtained an MA in Religion and Philosophy in 1978. He later proceeded to Lutheran School of Theology at the University of Chicago, where he was awarded a PhD in theology in 1991. He was employed by the Institute of African Studies, University of Ghana, in 1996. He was promoted to Senior Research Fellow in 2001.

For about 15 years, Dr. Akrong and I were the only faculty members doing research and teaching MA/MPhil/PhD at the African Religions and Philosophy Unit of the Institute of African Studies (IAS), University of Ghana, Legon. Dr. Akrong attained his Senior Research Fellowship through hard work. As a Presbyterian pastor, with a PhD in theology from the University of Chicago, he did not allow his theological viewpoint to influence his teaching. Rather, he was a very objective and versatile personality and would do any assignment even at short notice. Dr Akrong and I taught courses in Afri-

can Traditional Religions; African Independent Churches (Spiritual, Pentecostal and Charismatic churches); Gender and Religion; Islam in Africa; and Religion and Conflict. We also worked on projects that earned us several chapters in books, including *The King has Gone to the Village*, *The King Returns*, and *Care of the Seriously Ill*. He also collaborated and contributed to the recent voluminous book on Chieftaincy in Ghana.

By way of extension work, Revo (as we affectionately called him) served on many University Boards, including the Academic Board, Faculty of Arts Board and many statutory Boards. Dr. Akrong was a foundation member of AASR-Ghana. He was the first co-ordinator of the Calvin International Students' Programme Abroad at the Institute of African Studies.

As a person, Revo was a jolly good fellow who mixed well with both students and colleagues. He served with much enthusiastic dedication as Hall Master of Legon Hall residence for students for four years. One could even say that Revo loved the Hall and the Hall cherished him! Tennis was another favourite passion of Dr. Akrong. As a pastor, he availed himself to diverse and uncountable people who benefited from his good counsel and kindness. He was married to Mrs. Emelia Akrong. They had three children. Reverend Dr Akrong, Revo, many of your students, colleagues and AASR members mourn along with your family. We shall certainly miss your compelling presence.

*Akrong's list of publications*<sup>3</sup>

- 1995, 'Response to Paul Hiebert, "Are We our Brothers' Keepers?"', in *Currents in Theology and Mission* 22, 5: 338-340
- 1997, (ed., with Anthony Bonnah Koomson), *The 1996 December 7 Presidential and Parliamentary Election in Ghana*. No place of publication: no publisher
- 1998, 'The Historic Mission of African Independent Churches (AICs)', in *IAS Research Review NS* [Institute of African Studies, University of Ghana] 14, 2: 58- 68
- 1999, 'A Comparative Analysis of the Christian and the African Myth of Creation', in Esi Sutherland-Addy (ed.) 1999, *Perspectives on Mythology*. Accra: Goethe Institute, 129-133
- 1999, 'Researching Witchcraft', in *Journal of African Christian Thought* [Akrofi-Christaller Institute of Theology, Mission & Culture, Akropong-Akwapem, Ghana] 2, 2: 44-48
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<sup>3</sup> As listed at Akrong's IAS webpage:

[http://ias.ug.edu.gh/index.php?option=com\\_content&view=article&id=109&Itemid=54](http://ias.ug.edu.gh/index.php?option=com_content&view=article&id=109&Itemid=54). I am most grateful to Dr. Rose Mary Amenga-Etego, Prof. J. Kwabena Asamoah-Gyadu, Prof. Brigid Maa Sackey and Dr. Benhardt Yemo Quarshie for checking this list and supplementing several bibliographic details.

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## A NEW E-JOURNAL

### *RELIGION AND GENDER*

Very many new open access e-journals are appearing. The Directory of Open Access Journals registered sixty-three on Religion alone a year or so ago. It lists eighty-two now (<http://www.doaj.org/doaj?func=subject&cpid=16>). The webpage E-Journals in the AASR website (<http://www.a-asr.org/index.php?id=141>) links through to thirty-eight open access journals relevant to scholars of the religions of Africa and its Diaspora. To this list I have added *Religion and Gender*, which aims to be 'the first online journal for the systematic study of gender and religion in an interdisciplinary perspective'. See <http://www.religionandgender.org/index.php/rg/>. It is likely that *Religion and Gender* will feature contributions of interest to scholars of religions of Africa and its Diaspora, as is clear from the publication – in volume 1, issue 1, pp. 104-124 – of an article by Adriaan van Klinken, 'Male Headship as Male Agency: An Alternative Understanding of a "Patriarchal" African Pentecostal Discourse on Masculinity' (at: <http://www.religionandgender.org/index.php/rg/article/view/19>).



## PIPPIN OOSTHUIZEN

### MEMORIAL LECTURE & RESEARCH GROUP

The School of Religion & Theology of the University of KwaZulu/Natal (UKZN) at Durban, South Africa, has taken two initiatives in commemoration of Prof. G.C. Oosthuizen (1922-2010), a towering figure in the academic study of religions in South Africa.<sup>4</sup> One is the institution of an annual G.C. Oosthuizen Memorial Lecture. The other is the gathering of a group of scholars in a seminar that will meet regularly to study his works and to further the academic disciplines and fields of study he pioneered in South Africa, notably Sociology of Religion(s) and the full range of the religions of Southern Africa, especially those unstudied in the past, such as New Religious Movements (NRMs), African Instituted Religions (AICs), and immigrant religions such as Hinduism in South Africa.

The Oosthuizen Research Group first presented itself to the UKZN community on November 18, 2010, when the arrival of the first Indians in KwaZulu/Natal in 1860, 150 years earlier, was celebrated. For a report in the electronic *Newsletter UKZN Online* vol. 5, issue 35, visit <http://newsletter.ukzn.ac.za/Story.aspx?id=158>. The group has thirteen local and two international scholars as its members. The papers read in the Oosthuizen Seminars will be published both in a local academic journal and in an edited volume with an international publisher.

The first G.C. Oosthuizen Memorial Lecture was read on 27 August 2011 by Prof. Pratap Kumar on the theme: 'Towards a Sociology of Religion in South Africa: Significance of G C Oosthuizen's Research on African Instituted Churches (AICs) and New Religious Movements (New Age Movements)'. For a report of the lecture, visit <http://newsletter.ukzn.ac.za/Story.aspx?id=611>. The lecture set out significant parameters for future research focuses in the academic study of religions in South Africa. The G.C. Oosthuizen Memorial Lecture was also read during the ASRSA congress; see below. Three more papers by members of Oosthuizen Research Group were read during the 2011 ASRSA congress, 25-26 August, at UKZN, Durban:

= Suleman E. Dangor (UKZN), 'G.C. Oosthuizen's Reflections on the Ecological Crisis';

= Isabel A. Phiri (UKZN), 'The Role of the Holy Spirit in the African Instituted Churches in the Work of G.C. Oosthuizen: A Critical Analysis from an African Theological Perspective';

= Ulrike Schröder (University of Heidelberg, Germany), 'Early Pillars of Saivism: Configurations of Tamil Religious and Cultural Identity among South African Indians'.

Scholars who know the work of Prof. Oosthuizen well and like to participate in the Oosthuizen Research Group, may contact its leader, Prof J.A. Smit, Academic Co-ordinator: Religion, University of KwaZulu-Natal, at [smitj@ukzn.ac.za](mailto:smitj@ukzn.ac.za). Prof. Jannie Smit is also ASRSA President.

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<sup>4</sup> Cf. *AASR Bulletin* 32 (May 2010): 16-19 for his obituary and a list of his publications

# CONFERENCE REPORT

## RELIGION & EDUCATION

### ASRSA CONGRESS

### UNIVERSITY OF KWAZULU-NATAL

### DURBAN, SOUTH AFRICA

### 25-26 AUGUST 2011

#### *Its theme*

The possibilities and complexities relating to religion and education have been significant in academic discourses in higher education and public education as well as in public discourses in general for a number of decades. With the introduction of the National Policy on Religion and Education in 2003 in South Africa, avenues were opened for research into the nature of these various discourses and their relationship to law and governance, human rights, citizenship, social justice, the media, the arts (amongst others) and pedagogies for effective teaching and learning in this domain. Ongoing research conducted both nationally and internationally on the position of religion in education indicates that religion continues to be alluring or contesting.

#### *Papers on Religion and Education*

Twenty-five papers were presented. Of these, thirteen were on Religion and Education, the theme of the conference. They were the following, in alphabetical order:

= Ballam, J., Varsity College, 'F/Ph/ishing in the Flux: The Realisation of Postmodern Faith within Education'

John Caputo is internationally acknowledged as a contemporary master of continental philosophy and in particular of the work of Jacques Derrida. There are very few who have managed to grasp Derridian deconstruction as holistically as he has, as well as provide insight into the late Derrida's (religious) and ethical understanding of the post modern religious hermeneutic project. Caputo's sympathetic view and critique of Derrida has in many instances salvaged deconstruction from the scrap heap of intellectual faddism on the one hand and the charge of philosophical obscurantism on the other. This paper will be examining Caputo's Derridian exploration of a postmodern Christianity, particularly his hermeneutics and its implications for traditional metaphysics' foundational ethics. The paper explores the following themes: an introduction to the hermeneutics of Caputo's Derridian deconstruction; Caputo's search for the sacred in his eventualisation of Christianity; and some (risky) implications for realization of religion within education.

= Ferguson, R., Wits School of Education, 'Teacher Capacity for Religion Education: What Teachers Have to Say'

This paper presents some of the findings related to an empirical study conducted from mid-2007 to December 2008 to determine the extent of teacher knowledge of diverse religions and beliefs and their capacity to mediate learning for diversity in relation to a curriculum in a pluralist democracy. The research was conducted amongst secondary school teachers of Life Orientation in the light of

the introduction of the National Policy on Religion and Education in 2003, and the unequivocal references to Religion education as a study of diverse religions and beliefs in the national curriculum after 1994. Religion in education in the national curriculum post-1994 requires teachers to engage in a professional discourse that is considerably different to Religious Instruction discourses pre-1994. Yet, teacher (in-service) development programmes have not contributed adequately to developing content knowledge about diverse religions and beliefs or engaging teachers in a democratic discourse of inclusivity. The overall study was designed using mixed methods, a cross-sectional survey (quantitative/qualitative) followed by a phase of action research (qualitative). The findings of the survey only will be presented, the purpose of which was to establish how a cross-section of teachers had acquired knowledge about diverse religions and beliefs as well as how disposed they are towards including diverse religions and beliefs in their programmes given that many of South Africa's teachers may have completed their initial teacher training qualifications in an era characterized by segregation and discrimination. The findings raise interesting questions for how teacher development programmes for religion in education are theorized and designed.

= Jarvis, J., UKZN, 'Paving the Way to Transformation: Student Teacher's Religious Identity and Religion Education'

In South Africa, Religion Education refers specifically to a diversity of religions and beliefs. The Religion and Education Policy (2003) requires teachers to adopt a multi religious approach to Religion Education. This presents a challenge to Life Orientation student teachers given the religious diversity in South African classrooms. This article focuses on final year Life Orientation student teachers, in the Faculty of Education at a South African university. Once qualified, these student teachers will be expected to facilitate Religion Education as part of the Life Orientation curriculum. I explore their understanding of religious freedom as a constitutional right and how their religious identity influences their approach to Religion Education. This qualitative case study, which drew on the theory of identity negotiation, showed that, to varying degrees, the students struggled to adopt a multi religious approach to Religion Education. I contend that the initial teacher education Life Orientation module needs to create space for student teachers to explore and negotiate their religious identity. This is necessary for the effective implementation of the Religion and Education Policy (2003) which expects teachers to encourage pupils to grow in their own religious beliefs while also empathetically respecting the religious beliefs of others in society.

= Kealotswe, O., University of Botswana, 'Is There Any Need for "One Religious Syllabus" for South African Schools?'

This paper questions whether it is necessary that there should be one religious syllabus for the schools in South Africa. The paper starts by examining the coming of Christianity and Islam to South Africa and critically examines how these two major religions have influenced the people of South Africa. It also examines how these two major religions related to the African Traditional Religions of the people of South Africa. The paper then moves on to independent South Africa and examines if there is need for one religious syllabus in the new South Africa. The paper concludes by critically examining the role of religion in a globalized and secularized world to see how this impacts on the building of religious education syllabi. The paper concludes by giving examples from Botswana to show how religious education syllabi have developed and their current impact on Botswana societies and communities.

= Madzokere, N., F. Sibanda, Great Zimbabwe University, 'Where are the Ancestors?: Reflections on the Impact of Inter-Denominational Sunday Services at Great Zimbabwe University'

Zimbabwe is a home to a plethora of religious traditions such as African Traditional Religions, Judaism, Christianity, Islam, Buddhism, Hinduism, Bahai Faith and Rastafari Faith. In postcolonial Zimbabwe, the government promoted freedom of worship and a multi-faith approach. In general, the western missionary colonial historiography has enabled Christianity to remain a dominant religious tradition in all spheres of life. Notably, Christianity claims to have a large following of up to approximately 80% of the population in Zimbabwe. In principle, a long standing campaign from

the Christian fraternity to declare Zimbabwe a Christian state in recent years was unsuccessful. Paradoxically, in practice, the state largely utilises Christianity at state functions in political, social, economic, legal and religious spectrums. This double-edged scenario greatly influences the religious experience at institutions of higher learning such as Great Zimbabwe University (GZU). This paper focuses on the impact of the Inter-denominational Sunday services at GZU, a cosmopolitan community whose niche is to be the centre of excellence in creative arts, culture and technology. The study argues that the University has adopted a monolithic approach to issues of faith on campus to the detriment of adherents of other religious persuasions. Evidently, belonging to a non-Christian religion attracts stigma at GZU. It is further argued that it is a misconception to regard both students and staff of GZU as solely Christians, something that triggers the question: 'where are the ancestors?' By utilising interviews, questionnaires and participant observation to gather data, the study established that GZU's Inter-denominational sermons and procedures tend to pursue a colonial legacy that elevates Christianity but militates against multiculturalism that would propel its niche. It is our conviction that the University urgently needs to transform its strategy on spiritual and moral development of students and staff to sustain religious pluralism and social identity in Zimbabwe.

= Maposa, R.S., Great Zimbabwe University, 'Religious Pluralism and Human Rights in Schools: Fresh Reflections on the Multifaith Methodological Approach in Education (Zimbabwe)

The power and role of religion in society, just like that of education, is as old as humanity itself. This truism continues to be manifestly intrinsic even in our day. It must be noted that, in general, the contemporary religious landscape in post-colonial Africa is complex. In the Zimbabwean scenario, in particular, the religious reality is constitutive of mainstream Christianity, ATRs, Hinduism, Judaism and an esoteric resurgence of New Religious Movements (NRM). The study posits that, in view of the undercurrents of Human Rights discourses today, education possesses the potentialities of advancing the universal acclamations on the sanctity of human rights and the inviolability of religious freedom and its expressions. It is contended that religious pluralism is one of the essential marks of an existing or emerging multicultural society. In addition, the study asserts that a multicultural society is characterised by multiple identities, a fact which evokes human rights issues. Principally, it is observed that the dominance of the Christocentric approach in the current pedagogy of Religious Education in the Zimbabwean schools makes the efficacy of human rights to be at stake. It is envisioned that a proper utility of the Multifaith approach in the teaching of Religious Studies respects the interests and aspirations of learners in a democratic environment. Accordingly, the aim of the paper is to show how the education system can utilise religious values through the mode of the curriculum in order to promote human rights and morality as repositories of good citizenship.

= Masitera, E., E.T. Gwawavanda & P. Muzambi, Great Zimbabwe University, 'Religious Education and Globalization: A Critique of Zimbabwe's Current Religious Studies Ordinary Level Syllabus'

The research argues that ordinary level religious education syllabus is inadequate and insensitive to the religious tolerance attitude in the globalised world. Firstly ordinary level religious education is based on either the synoptic gospels or a combination of Luke and Acts which are only part of the scriptures of one religion namely Christianity. Secondly, the syllabus is designed for a multi-faith society as reflected in schools yet other religions like ATR, Islam, Buddhism, and atheists are excluded from the syllabus. Thirdly the virtue of religious tolerance remains elusive to the syllabus because there is no comparative analysis from other religions to give an appreciation of interfaith dialogue. Fourthly the syllabus does not give flexibility and open-mindedness that is needed in the globalised world because the method used requires the pupils to be descriptive rather than analytical. As such the research will attempt to critique the syllabus and give recommendations on how to improve the syllabus.

= Nkomazana, F., University of Botswana, 'The Importance of African Traditional Religion in the Teaching of Multifaith Religious Education Curriculum in Botswana's School'

The paper examines the teaching of the multi-faith Religious Education curriculum in Botswana schools in Botswana. Before the missionary period Botswana children were only exposed to the African Traditional Religion, which was an important component of the cultural practices and traditions of the people. During the missionary period African Traditional Religion was not only marginalized but completely abandoned because it was seen as heathenic and thus discouraging people to convert to Christianity. The missionaries worked extremely hard to destroy it and ensure that it did not influence people's lives. They therefore introduced Bible Knowledge, Biblical Studies and some basic aspects of the history of Christianity in their school curriculum. This type of educational programme continued until after independence (1966) and was replaced in the 1980s by the Religious and Moral Education, which was like its predecessor, a Christian based programme, but emphasizing the importance of positive values as opposed to religious beliefs and practices. The teaching of the Religious and Moral Education was replaced by a Multi-faith Religious Education programme in the early 1990s. This programme once again brought the teaching of African Traditional Religion into the centre of the curriculum. This programme also greatly contributed to the development of children's values and moral standards. The subject has influenced young people to be tolerant to people holding divergent religious, political and social views. The paper also offers excellent background material for understanding not only how religion influenced the past, but also how it continues to contribute to society today.

= Parker, G., NWU, 'What does Religion Mean to South Africans?: A Cross-Cultural Sample'

South Africa has a heterogeneous demographic and is often called The Rainbow Nation. It has a population of 48.7 million people of diverse origins, cultures and languages. As a result of this the religious demographic of South Africa is very diverse as can be seen below. According to the 2001 census: Christians 79.8%; Muslim 1.5%; Hindu 1.2%; Jewish 0.2%; African Traditional Religion 0.3%; No religion 15%; undetermined 1.4% and other beliefs 0.6%. This paper consists of an empirical study of the religious philosophies of a cross section of South Africans. It takes place as personal interviews and questionnaires with people from the areas of Johannesburg and Parys (a town situated one hour from Johannesburg). The sample comprises people from different age groups, languages, religions and cultures in order to get a profile of the South African population. These are the questions that were asked: What is your religion? How important is that religion in everyday life? What type of religious education did you receive? Was it at school, in the home or the community? What parental influence was there on your religious beliefs? What do you know about other religions and how do you perceive them? The question of whether religion, religious thinking and institutions are diminishing is significant in contemporary society. The aim of this study is to get some idea of the religious nature of South Africans. It also looks at the type of religious education South Africans receive and how important parental influence is for South Africans. In the light of recent events of Xenophobia it aims to see how South Africans perceive people of other religions and cultures.

= Prozesky, M., UKZN, 'What Ethics Studies Can Learn from Religion Studies about Subject Matter, Methods and Models'

The academic study of ethics/morality can learn a good deal from the academic study of religions, once that had become multi-disciplinary and no longer dominated by theologians and philosophers. Three lessons are particularly valuable. First there is the crucial issue of determining the subject matter of the study of ethics. Just as Religion Studies has done everybody an immense service by declaring its subject matter to the whole phenomenon of religion and not just the dimension of belief, so the study of ethics must be moved away from moral philosophy and moral theology to the whole phenomenon of behaviour, widely understood, based on judgements of right and wrong, good and bad. From this follow important consequences for the methods appropriate to

such a phenomenon. Here too Religion Studies is a valuable precursor because of its multi-disciplinary character. What this means for Ethics Studies will be developed in the paper. The third lesson concerns ways of modelling the subject. Here Ninian Smart's multi-dimensional modelling of religion is applied and adapted to ethics. The paper ends by briefly linking its theme to the question of religion and education.

= Sibanda, F., Great University of Zimbabwe, 'Counting the Cost?: Reflections on the Waning Popularity of Religious Studies among Students of Great Zimbabwe University'

The commercialisation of services and career paths is a worldwide phenomenon. In general, the postcolonial capitalist legacy in Africa continues to influence the pattern of living and one's occupation. The value of a discipline tends to be considered on the basis of its immediate economic and social benefits. Evidently, there is a great dichotomy of superiority and inferiority complex that exists between students pursuing studies in disciplines under the faculties of arts, commerce, education, social sciences and natural sciences in Institutions of Higher Learning (IHL) in Zimbabwe. This study explores the perceptions of Great Zimbabwe University (GZU) students in the Bachelor of Arts programme towards religious studies. The paper seeks to grapple with the question of how University students rate the relevance of pursuing a career in religious studies in contemporary times. The study argues that a funnel pattern has evolved in students registered for religious studies whose numbers continue to dwindle at higher levels of the programme. The research established that the popularity of religious studies is waning at GZU since a significant proportion of students tend to 'count the cost' of specialising in a subject regarded as 'inferior' as compared to others considered more 'prestigious'. Of late, the number of students who opt to do a research project in religious studies has plummeted drastically. The research triangulated the phenomenological approach, documentary analysis of records and in-depth interviews to gather data. The paper concludes by asserting that the vitality of religious studies is realised beyond the monetary benefits through overt and covert ways in the quest for moral development, peace, national healing, reconciliation, socio-cultural identity and the reconstruction of a battered economy, education and health in Zimbabwe.

= Simmonds, S., NWU, 'Gender Equity: Girls from Multicultural Contexts: Perceptions and Experiences'

Doing qualitative research with children can create many challenges with regards to the quality of data that emanates. Many other social, economic and political factors also surface but of interest to this paper is the urgency for researchers to (re)think how (methodologically) they approach and conduct research with school children. Religion and education research that I have previously done has illustrated the struggles children have with expressing themselves in writing as spelling and other language issues come to the fore overpowering the research incentives themselves. Another area of concern is the inability for children to understand what the researcher is asking and as a result responses are abstract. When designing and conducting the pilot study for my PhD research project I explored different approaches to doing research in an attempt to grapple with how to generate descriptive, rich data from children participants. In this paper I will present the methodological process of my pilot study as well as share the main findings of the research. The pilot study involved a group of 3 multicultural 13-15 year old girls and asked these girls about their experiences and perceptions of gender equity in their cultures. The data generated presents some answers to the methodological concerns I have with doing research with children but also raises important questions about the place of culture and religion in the lives of children of the now generation. Challenges for religion education are highlighted.

= Smit, J.A., UKZN, 'The Study of Religion at the University of KwaZulu-Natal (Durban, South Africa)'

Approved by the South African Qualifications Authority (SAQA) in 1999, the School of Religion and Theology at the University of KwaZulu-Natal, Durban, has three relatively new academic programmes in Religion, viz. an undergraduate program in Religion (and Culture), and two postgrad-

uate programmes in Religion and Social Transformation and Religion Education respectively. First offered in 2000 these programmes were developed to conceptualize the study of Religion within a decidedly post-apartheid paradigm. In this presentation, I first briefly reflect on some of the historically-determined rationales that impacted on the designing of these programmes. This is followed by a focus on the nature of especially the undergraduate programme in Religion (and Culture). The final section deals with the postgraduate programmes in Religion and Social Transformation and Religion Education respectively.

= Tayob, A, Wolfram Weisse & L. Nadvi, 'Panel Session and Book Launch: Abdulkader Tayob, Inga Niehaus & Wolfram Weisse (eds.) 2011, *Muslim Schools and Education in South Africa and Europe* (Münster: Waxmann) (= Religionen im Dialog, 5)

This book consists of an Introduction and eleven essays on a subject that has preoccupied educators, politicians and observers for a long time: what is the role and meaning of Islamic education in modern democratic societies? Taking a comparative approach, the essays discuss important aspects of Islamic education in a number of countries in Europe and South Africa. Beyond the particular application of Islam, the book makes a valuable contribution to the broader discussion and debate on religion and religious education in schools. The panel will be opened by Prof. J.A. Smit (UKZN) who will share his insights on the book, followed by contributions by Lubna Nadvi, Wolfram and Abdulkader Tayob. As authors of articles in the book, the latter will focus on important themes that they have raised in the book. Questions and comments will be welcomed from the floor.

These thirteen papers will be published, after peer review, in a special issue of *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 17, 3 (2012)

#### *Papers on the life and work of Oosthuizen*

In addition papers were read on other themes. Four were on the life and work of G.C. (Pippin) Oosthuizen:

= Dangor, S.E., UKZN, 'G.C. Oosthuizen's Reflections on the Ecological Crisis'

This paper deals with Oosthuizen's reflections on the global ecological crisis. It lists the major ecological concerns he identified, describes his critique of the "progress syndrome" and examines his proposal of forging a new relationship between the industrial nations and the Third World – particularly Africa. It also interrogates his approach to nature and his emphasis on what he terms 'moral ecology'. Finally, it focuses on what Oosthuizen considered to be the responsibility of religion towards environmental conservation.

= Kumar, P., UKZN, 'Towards a Sociology of Religion in South Africa: Significance of G.C. Oosthuizen's Work on AICs and New Age Movements (New Religious Movements)'

Sociology of religion in South Africa in particular has been a neglected field within the Social Sciences. There are a number of reasons why this is the case, prominent of them being the assumption that the future of religion is uncertain in the context of an emerging secular society. However, a few scholars pursued their work often outside the mainstream of the social sciences to work on the sociological significance of religion. Among them was G.C. Oosthuizen who through his work on the AICs and ATR inadvertently laid the foundation for the sociology of religion in the Southern African region. This paper is intended to explore some of his work and its significance for the re-establishment of the study of religion within the Social Sciences.

= Phiri, I.A., UKZN, 'The Role of the Holy Spirit in the African Instituted Churches in the Work of G.C. Oosthuizen: A Critical Analysis from an African Theological Perspective'

This article is an investigation of how G.C. Oosthuizen has dealt with the doctrine of the Holy Spirit in the African Instituted Churches. The article is divided into three sections. In the first section, it argues that although Oosthuizen analysed the prominent role of the Holy Spirit in the AICs, he completely ignored how this concept has created opportunities for gender justice in ministry within the AICs. The second section argues for the significance of raising gender questions when studying the AICs from African Women Theological perspective, which is a strand of African Theology. In the third section, it will be argued that using an African Women's theological perspective, there is a correlation between AICs that give prominence to the doctrine of the Holy Spirit and the prominence of gender justice in the ministry of women and men in most of the AICs studied by Oosthuizen. In conclusion, it will be argued that the theoretical framework that a scholar is using when studying the AICs can sideline or be sensitive to power dynamics between men and women in the AICs, which is a very important element in the study of African Christianity.

= Schröder, U., University of Heidelberg, 'Early Pillars of Saivism: Configurations of Tamil Religious and Cultural Identity among South African Indians'

The formation of a joint Hindu identity among South African Indians in the twentieth century was heavily influenced by Hindu reformist groups such as the Arya Samaj and the political impact of Colonialism and Apartheid. Yet, cultural and religious fractions along the line of language and religious practice did not cease to exist but remain vital in the Indian community until today. The debates surrounding the proper conduction of the 150th-anniversary celebrations of the arrival of Indian indentured labourers in South Africa in the year 2010 have highlighted these differences and the dilemmas of articulating a common "Indian" identity in South Africa once again. Among the Indian community, Indians of a Tamil, respectively of a South Indian origin even strive more vigorously to maintain their linguistic and religious preference due to the felt dominance of North Indian cultural paradigms. In my paper, I will analyse questions of cultural and religious identity among the Tamil community by looking at Saivite revivalist movements which emerged in Durban in the twentieth century. The revival led to the formation of a broad network of organizations in South Africa, with Durban being the centre. The groups focus on practicing Saivism and Saiva Sīthantha philosophy but also strongly advocate a distinct Tamil cultural identity which is closely connected to the renewal of Tamil cultural and religious expression in South India during the twentieth century. Thus, the Saivite movement in South Africa has not only led to the emergence of new "diasporic" forms of Saivite religion but also mirrors the close but hybrid connection of local and global forms of religious and cultural identity. (The paper was presented against the background of G.C. Oosthuizen's scholarship on the religions in the Durban region.)

#### *The other seven papers*

The other seven papers were on a variety of subjects:

= Clasquin, M., UNISA, 'Exploring New Avenues in Academic Publishing (Power-Point Presentation)'

This presentation takes a look at the changing landscape of publishing in general, and then presents some new options for disseminating scientific knowledge that have recently become available.

= Clasquin, M. UNISA, 'On the Death of the Charismatic Founder: Re-Viewing some Buddhist Sources'

The death of the historical Buddha produced the first known instance of extreme routinization, in which the charisma of the founder is transmuted into a system of teachings that are themselves invested with authority, quite separate from the charisma of any individual within that tradition. This article examines two texts from the *Majjhima Nikāya*, the *Sāmagāmasutta* and the *Gopakamogallānasutta* that describe events shortly before and just after the Buddha's demise. These texts, when read together, show us just how the Buddha prepared the way for the extreme routinization that would take place in the community he founded, and how the early Buddhist monks reacted to this

form of routinization. This is followed by a brief consideration of how Buddhism ended up reverting to more conventional patterns of routinization as it expanded and developed.

= Jhazbhay, I., UNISA, “‘A World without Violent Jihad’’: Reflections on the De-Radicalization Theory; The Case of Somaliland’

= Masondo, S., UCT, “‘Try this, It Worked for my Forefathers!’’: The Re-Invention of ATR in the Post-Apartheid South Africa’

The post-Apartheid political dispensation provided space for the exploration and appreciation of African heritage. Freedom of religion is enshrined in the constitution and the bill of rights. A number of events related to ATR have been brought to the public attention through the media. The reason some of them caught the attention of the media is that they were controversial, like, botched circumcisions, *ukweshwama*, ritual slaughter of animals, virginity testing, polygamy, *muthi* murders, witch-finding and burning, etc. In this paper I argue that the re-emergence of African traditions is not just about showing outsiders that Africans have a religious heritage but a critical look inside the tradition to extract resources to deal with contemporary political, educational, economic, and social challenges. They intend to address moral degeneration, public health, ecological challenges, nation-building and reconciliation. As these events take place issues of gender equity and the status of women come into sharp focus. The paper will look closely at the reinvention of Nomkhubulwane, virginity testing, *ukweshwama* as well as the cultural and religious innovators. Kendall noticed that the festival of Nomkhubulwane as celebrated from 1995 was different from what it was during the pre-colonial and colonial periods. The difference was (a) the involvement of *izangoma*, (b) the inclusion of virginity testing as part of the ritual, and (c) wresting control of the ritual from the local level to a national one.

= Naidoo, T., UKZN, ‘Yoga and the Enquiring Mind’

The Bhagavad Gita refers to itself as a Yoga Shastra – a scriptural text that has yoga as its philosophical basis. Most systems of Indian thought offer practical ways of reaching the Ultimate. Although much of Indian Philosophy begins with thought perspectives the fundamental bases of all yoga schools aim to transcend them however compelling they may be. The three approaches listed in the Bhagavad Gita are Bhakti Yoga, Karma Yoga and Jnana Yoga. The term yoga translates as “union” and refers to the unity between the individual soul and the Universal Soul. Bhakti Yoga is the yoga of love and devotion. Its contention is that any approach to religious truth is only permissible if it is based in love. Karma Yoga is the yoga of selfless action. This paper focuses on Jnana Yoga, the yoga of knowledge. It is based on enquiry that results in the intelligence that realises what the ultimate goal of life is.

= Sitoto, T., UKZN, ‘Beyond the Narrative of “Conversion”’: Preliminary Notes on Africanity, Black Consciousness and Islam in S.A.’

= Wandera, J.M., UCT, Center for Contemporary Islam, ‘The Islamic Public Sermon as Dawa’h: Continuities and Change’

This paper discusses the phenomenon of public preaching by Muslims in Mumias, Western Kenya. The paper examines the practice commonly known as *mihadhara* (This Swahili term means a public discourse, talk, meeting etc.) within the framework of the concept of *da’wah* (call) in Islam. The paper seeks to answer one main question: in what ways does the public sermon exemplify the notion of *da’wah* in the dynamic history of Islam? Using empirical data gathered in the field between 2009 and 2011, the paper argues that the public sermon must be situated within the modern understanding and practice of *da’wa*. These practices while drawing from earlier Islamic practices are a modern public representation of Islam in a context of marginality. The sermons are a significant indicator of one model of the encounter between different religious traditions.

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*ASRSA elections*

ASRSA Executive 2009-2011: President: D. Chidester (UCT); Vice-President: J.A. Smit (UKZN); Secretary: D. Chetty (UNISA); Treasurer: H.C. Steyn (UNISA); ASRSA Liaison: O. Kealotswe (Botswana); RE Representative: C. Roux (NWU).

ASRSA Executive 2011-2013: President: J.A. Smit (UKZN); Vice-President: O. Kealotswe (Uni. Botswana); Secretary: D. Chetty (UNISA); Treasurer: H.C. Steyn (UNISA); JSR Editor: D. Chidester (UCT)

*ASRSA 2012 conference*

ASRSA will gather for its 2012 conference on the Pietermaritzburg campus of the University of KwaZulu/Natal as part of the Joint Associations Congress which will be held from 18 to 22 June 2012

*ASRSA-AASR relations*

The new ASRSA Executive and the AASR Representative for Southern Africa, Prof. Pratap Kumar, propose that a dual (ASRSA-AASR) membership option be introduced for ASRSA members in order to strengthen ties between ASRSA and AASR. They encourage ASRSA members to take on this dual membership. Dual membership implies that for a membership fee of R250 they will gain membership in the Association for the Study of Religion in Southern Africa (ASRSA) and the African Association for the Study of Religion (AASR). This dual membership will entitle them to a copy of the *Journal for the Study of Religion (JSR)* and the *AASR Bulletin* and access to the Members-Only part of the AASR website. Alternatively, ASRSA members may opt ASRSA Membership Only at R100 for Student Membership, and at R150 for full membership.



[www.a-asr.org](http://www.a-asr.org)

Tim Jensen<sup>5</sup>  
IAHR General Secretary

PRELIMINARY RESPONSE  
TO THE PROPOSAL FOR RESTRUCTURING  
THE IAHR EXECUTIVE COMMITTEE  
SUBMITTED BY THE AASR

First of all, the IAHR Executive Committee wants to express its sincere appreciation and thanks to the AASR, not least the signatories, Jan G. Platvoet and Gerrie ter Haar, for the interest and engagement thus shown in the IAHR and its continuous well-being and development. Furthermore, the document and proposal submitted is a most welcome contribution to the historiography of the IAHR, especially the history of the composition of the IAHR Executive Committee as it is related to the general history and globalization of the IAHR since 1950.

The IAHR Executive Committee has not tried to include or incorporate the AASR proposal for a major restructuring of the Executive into its own proposals for amendments to the Constitution and By-Laws of the IAHR which are due to be voted on by the International Committee and the General Assembly in Toronto. These proposals were already in the making when the proposal from the AASR was received. This decision does not indicate that the Executive Committee finds the proposal uninteresting. On the contrary. It certainly deserves to be seriously and thoroughly studied and discussed, by both the Executive Committee and the International Committee.

The proposal, as we see it, aims at such a thorough restructuring of the IAHR Executive Committee and will if accepted as it is or in modified form have so many consequences that the IAHR Executive Committee finds it impracticable to conduct the needed discussion by e-mail. We think consideration of the proposal requires an actual meeting of the Executive Committee, not just email communication.

Thus, the current (outgoing) Executive Committee when meeting in Toronto must and will discuss the proposal thoroughly, not least in order for the outgoing Executive Committee to be able to put before the International Committee its more considered and detailed opinion on the proposal. At the moment, however, we have decided to propose and recommend changes/amendments to the Constitution, including Article 4c (and all rules related thereto) on the composition and election of the Executive Committee that do not attempt to include the considerably more far-reaching proposals of the AASR.

To clarify the timetable for amendments to the Constitution, the proposal from the AASR for changes to the IAHR Constitution Article 4c, just like the proposal from the Executive Committee regarding the same Article 4c, if recommended by the Executive

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<sup>5</sup> Tim Jensen is Associate Professor at the Institute for Philosophy, Pedagogics and the Study of Religions at the University of Southern Denmark, Odense, Denmark; see <http://www.sdu.dk/staff/tjensen.aspx>

and International Committees and later adopted by the General Assembly in Toronto, could not be given effect until the invitation for nominations to the next Executive Committee starting in 2015. The election of Executive Committee officers for the period 2010-2015 needs must run its course in accordance with the current Constitution and Rules approved by the General Assembly in Tokyo, 2005. The nominees for election 2010 and for the Executive Committee 2010-2015 have all been nominated and have all accepted nomination in accordance with the current Constitution and delegation of duties for the officers and members-at-large of the Executive Committee.

For this same reason, the suggestion by the AASR (p.9) that an alternative to a change of the current Constitution Article 4c might be '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', likewise cannot be effectuated in the form proposed. There is no provision within the Constitution for setting aside for up to five years a major clause or clauses within the same Constitution. Indeed, it would undermine the very idea of a Constitution to introduce such a provision. The Constitution and the Rules for Nomination Procedure for the Executive Committee of the IAHR may of course be changed by decision of the General Assembly (and the Executive Committee proposes several changes), but changes in regard to the composition, nomination and election of the Executive Committee cannot, as said above, be given effect until the next nominations process in 2015. The membership of the Executive Committee is determined by a Constitutional nomination process already agreed by the General Assembly, and the nominees for election 2010 and for the Executive Committee 2010-2015 have, cf. above, all been nominated and all accepted nomination in accordance with the current Constitution and delegation of duties.



Jan G. Platvoet

## REFLECTIONS ON TORONTO 2010, I

The 20<sup>th</sup> quinquennial IAHR Congress met at the University of Toronto, Canada, from 15<sup>th</sup> to 21<sup>st</sup> August 2010. It was a milestone in the history of the academic study of religions worldwide, and a great event for me personally.

Criticism, however, is also due. I will report and reflect on this congress in two instalments, as a participant in the congress, and as AASR delegate, together with Afe Adogame, to the meeting of the IAHR International Committee (IC) on Wednesday 18 August 2010. In that meeting, the AASR proposal to restructure the IAHR Executive into four functional triads (Platvoet & ter Haar 2010) was extensively discussed and rejected. AASR had proposed that reform to promote the active involvement of all elected IAHR officers in the government of IAHR, and thereby enhance the integration of IAHR affiliates worldwide, and redress, to some degree at least, the grave centre-periphery imbalance that presently obtains in the IAHR.

IAHR has globalized greatly since the late 1980s in the sense that it expanded worldwide, as we have duly indicated in our analysis (Platvoet & ter Haar 2010: 15-20). But, by not actively involving all its elected Officers, the IAHR Executive has so far forestalled that its 'outlying' new affiliates obtain a real share in the government of the IAHR. Thereby it not only precludes their full integration into the IAHR, but also frustrates its own globalisation. Our aim is, therefore, to decrease somewhat IAHR's Eurocentrism and to further its globalisation.

### *IAHR congresses 1900-2010*

Toronto 2010 was the second time an IAHR Congress was held in Canada. IAHR met for the first time in Canada in 1980 when it convened at the University of Manitoba in Winnipeg for its 14<sup>th</sup> congress. That congress was organised by Peter Slater and Donald Wiebe. The 2010 congress at Toronto was organised by Wiebe. He did a perfect job.

Toronto 2010 was the third time IAHR convened in North America. IAHR had met already in Claremont, California, for its 11<sup>th</sup> congress in 1965 (Schneider & van Proosdij 1968). At that time IAHR had just begun to go global cautiously. In 1965, IAHR consisted of national affiliates only – eleven in Europe: Austria, Belgium, England, Finland, France, Germany, Italy, Hungary, The Netherlands, Norway, and Sweden; and five outside Europe: Israel, Japan, USA, South Korea and India (Bleeker 1968: 5).

Till 1965, IAHR congresses had therefore been held in Europe only, except for the quite special 9<sup>th</sup> IAHR congress in Tokyo in 1958. Historians of religions had met there already nine times. Therefore, although IAHR was founded in Amsterdam, The Netherlands, in 1950, IAHR congresses officially include also the six 'ancestral conferences' (Pye 1995: 7) of scholars of the History of Religions in European universities between 1900 and 1950. Before their meeting at Amsterdam, they had convened at Paris,

France, in 1900; at Basel, Switzerland, in 1904; at Oxford, UK, in 1908; at Leiden, The Netherlands, in 1912; at Lund, Sweden, in 1929; and at Brussels, Belgium, in 1939.<sup>6</sup> After its foundation at Amsterdam in 1950 at the 7<sup>th</sup> History of Religions/IAHR congress, IAHR met again at Rome, Italy, in 1955; at Marburg, Germany, in 1960;<sup>7</sup> in Stockholm, Sweden, in 1970; in Lancaster, UK, in 1975; and in Rome, Italy, in 1990. Lastl, the 21<sup>st</sup> IAHR Congress will be held again in Europe: in Ehrfurt, Germany, in 2015, August 23-29.<sup>8</sup> That will bring the number of IAHR congresses held in Europe, from 1900 to 2015 to thirteen out of twenty-one.

So far IAHR convened eight times outside Europe. It met three times in North America: in Claremont in 1965; in Winnipeg in 1980, and in Toronto in 2010; twice in Asia: in Tokyo, Japan, in 1958 and 2005; and once in Australia: in Sydney in 1985; in Latin America: in Mexico City in 1995; and in Africa: in Durban, South Africa, in 2000. These congresses demonstrate that IAHR has expanded worldwide. Since 1980, it became a global organisation.

Even so, despite its worldwide spread since 1965, and especially since 1980, IAHR is still very much a solidly Eurocentric organisation. To demonstrate that three remarks are in order.

#### *Europe's central position*

The first is that Europe – more narrowly Protestant Northwest Europe – is clearly not only the place of origin of the academic study of religions, but has so far also remained its heartland. That is reflected in the fact that (NW) European scholars of religions have held all the crucial positions in the IAHR Executive from 1950 till now.<sup>9</sup> And they will most likely continue to stay in power for some time to come for a number of complementary reasons and subtle mechanisms that need to be uncovered.

One reason is that at present twenty-three European national associations for the academic study of religions are affiliated to the IAHR and thereby constitute close to half of the forty-eight IAHR affiliates worldwide. A brief review of their history is in order.

Scholarship in religions in Europe, as organised in the IAHR in 1950, was for the greater part an offshoot of Protestant liberal theology as taught in faculties of (Protestant) theology in state universities in North and North-west Europe in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. For a small part it consisted of scholars of (ancient) religions posted in faculties of arts in universities in France, Italy and Belgium. Those in France taught mostly at the *Collège de France* and the *École pratique des hautes études* in Paris since 1880. They founded *La Société Ernest Renan pour l'Histoire des Religions* in 1919, which joined IAHR in 1950 at its foundation at Amsterdam. Those in Italy were pupils of Raffaele Pettazoni (1883-1959), in 1924 the first professor of History of

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<sup>6</sup> Till 1950, 'the organisation [of historians of religions in Europe] was a rather loose one. The members of each congress used to nominate an organising committee, which was charged to prepare the next one. In 1950 a permanent organisation was shaped, which was at once affiliated to Unesco' (Bleeker 1968: 5).

<sup>7</sup> Cf. <http://www.iahr.dk/past.html>.

<sup>8</sup> Cf. <http://www.iahr.dk/newsletter/2011/congress.html>

<sup>9</sup> Cf. <http://www.iahr.dk/holders.html>

Religions at the University of Rome (Sapienza). They founded the *Società italiana di storia delle religioni* in 1951. Pettazoni was IAHR Vice-President from 1950 to 1955, and IAHR President to his death in 1959. The *Société belge-luxembourgeoise d'Histoire des Religions* was the Belgium affiliate from 1950. It disaffiliated in 2010 by declaring its IAHR membership lapsed (Jensen 210: § 4.5).

After Vaticanum II, the academic study of religions began to develop cautiously in universities in Europe's RC countries. But in as far as it did develop, it remained mostly under the aegis of a liberal RC *theologia religionum*. At the same time, IAHR affiliated academic scholarship of religions in North and North West Protestant Europe rapidly secularised and cut its umbilical cord with liberal theology. It took therefore three decades, and integration into the EU, before IAHR was joined by affiliates from RC countries. In 1995 the Spanish Association for the Sciences of Religions, founded in 1993, was admitted; in 2000, the Austrian Association for the Science of Religions, founded in 1996, was affiliated; in 2005 the Greek Society for the Study of Culture and Religion, founded in 2003, joined; and in 2010, the Portuguese Association for the Study of Religions, founded in 2008, was affiliated. An Irish Association for the Study of Religions has been founded in 2011 and has applied for IAHR affiliation in 2015.

Meanwhile developments in affiliation to the IAHR had occurred in Central and Eastern Europe. The Polish Society for the Study of Religions, 'the only association of this type in socialist countries' till 1990, had already been affiliated to the IAHR in 1970. It organised the important IAHR conference at Warsaw in 1979 on the methodology of an 'objective, non-confessional study of religions' (Tyloch 1984: 10). After the fall of the Iron Curtain in 1989, the reunion of Germany in 1990, and the collapse of the Soviet Union in 1991, several other societies were founded and affiliated to the IAHR. The revitalised Hungarian Association for the Academic Study of Religions reconnected to the IAHR in 1990; the Czech Association for the Study of Religions, founded also in 1990, was admitted in 1990; the Slovak Association for the Study of Religions, founded in 1992, was affiliated to the IAHR in 2000; the Ukrainian Association of Researchers of Religions, founded in 1993, was admitted to the IAHR in 2000; the Estonian Society for the Study of Religions, founded in 2006, was admitted in 2010; as was the Latvian Society for the Study of Religions, founded in 2009.

Another reason for European supremacy in IAHR is EASR: the European Association for the Study of Religions. It is an IAHR 'regional' affiliate of a special kind – as are all its regional affiliates, as I will show below. EASR was founded in Cracow, Poland, in May 2000 by thirteen European national IAHR affiliates. It was affiliated to IAHR in Durban in August 2000. Having been founded by IAHR national affiliates in Europe, 'group membership' is the normal mode of EASR membership,<sup>10</sup> as it is with IAHR. All members of these thirteen founding affiliates, and of the ten other associations that have joined EASR since 2000,<sup>11</sup> are therefore automatically EASR members, on condition that those who joined after 2000 are themselves IAHR affiliates or have

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<sup>10</sup> Article 4 of EASR constitution also provides for individual membership (<http://easr.org/home/constitution.html?PHPSESSID=590b847e14afa792906aed3a5685ea64>). But 'where membership of the appropriate affiliated national association is possible, individual membership will not be appropriate' (<http://easr.org/membership.html>).

<sup>11</sup>

applied for IAHR affiliation.<sup>12</sup>The Turkish Association for History of Religions also joined EASR in 2004.<sup>13</sup> All TAHR members are therefore also EASR members by group membership. EASR therefore has twenty-four affiliates now.<sup>14</sup> EASR and its 24 affiliates therefore constitute over half of the current forty-eight IAHR national, regional and global affiliates.<sup>15</sup> They are the strongest ‘power block’ in the IAHR.

It is even stronger when we take into account that IAHR is currently constituted by forty-five ‘member societies’, and four ‘affiliated associations’,<sup>16</sup> terminology – approved at Toronto despite my protests – indicating two different modes of affiliation to the IAHR. ‘Constituent member societies’ are the forty national and the five regional IAHR affiliates. They are defined in article 3a of the IAHR Constitution<sup>17</sup> as ‘societies and associations for the historical, social and comparative study of religions’. As ‘constituent members’, they are entitled to send two delegates with speaking and voting rights to the IAHR-IC meetings,<sup>18</sup> and their members have speaking and voting rights in the IAHR General Assemblies that are held at the close of each quinquennial congress.

National member societies, however, have these voting rights since 2005 on condition they have paid up IAHR annual dues; as have their members in the General Assemblies. Regional member societies, however, have speaking and voting rights in IC meetings and General Assemblies without the payment of annual IAHR dues. The IAHR Executive has exempted them from the payment of annual dues by setting theirs at \$0,00.<sup>19</sup> The origin of the general exemption seems to have been a request by EASR that it be absolved from IAHR annual dues, because its affiliates already pay them. When it was indeed exempted for this reason by the IAHR Executive, the IAHR Executive seems to have decided that the other IAHR regional affiliates should be exempted from annual IAHR dues also, even though they have fundamentally different relations to the IAHR ‘national member societies’ in their own region, as I will show below. The explicit stipulation in article 7b of the IAHR Constitution, that voting rights are dependent upon ‘annual payment of IAHR membership dues’, has thereby been nullified by the IAHR Executive itself in respect of its five regional member societies. I should add, however, that one of them, the North American Association for the Study of Religions (NAASR) did pay IAHR annual dues, for reasons I will explain below. But EASR (Europe), AASR (Africa), ALER (Latin America) and SSEASR (South and South-east Asia) have never paid annual dues so far. I suggest they should pay them, and be given a greater share than they have now in the direction of the IAHR.

‘Affiliated associations’ are defined in article 3b of the IAHR Constitution as ‘international associations for the study of particular areas within the academic study of reli-

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<sup>12</sup> Cf. art. 4.5 of the EASR constitution at

<http://easr.org/home/constitution.html?PHPSESSID=45573d6a56c4e5ce4446948a63d05e8f>

<sup>13</sup> <http://easr.eu/associations.html> (In anticipation of Turkey joining EU?)

<sup>14</sup> For the list, cf. <http://easr.org/member-associations.html>

<sup>15</sup> For the list, cf. <http://www.iahr.dk/associations.html>

<sup>16</sup> Cf. <http://www.iahr.dk/associations.html>

<sup>17</sup> Cf. <http://www.iahr.dk/constitution.html>

<sup>18</sup> Except for the Canadian Association for the Study of Religions, and La Société québécoise pour l'étude de la religion, which each may send one delegate only and have each one vote only.

<sup>19</sup> E-mail message from Brian Bocking, IAHR Treasurer 2010-2015, dd 26.11.2011

gions'.<sup>20</sup> They are mono-disciplinary or monothematic scholarly associations that are in principle and potentially global societies. They 'may be adopted as affiliates to the IAHR'.<sup>21</sup> In terms of their juridical status within the IAHR, they have been equated, in article 3b of the IAHR Constitution, with individual scholars affiliated to the IAHR,<sup>22</sup> even though at present IAHR has only one such member,<sup>23</sup> from Australia, pending negotiations about the re-affiliation of the Australian Association for the Study of Religions (also AASR!) to the IAHR.<sup>24</sup> By tradition this virtually empty category of individual scholars affiliated to the IAHR has been exempted from annual IAHR dues. Affiliated associations have likewise been exempted, again in contravention of art. 7b of the IAHR Constitution. Yet they are entitled to send one delegate to attend the IAHR IC meetings, be it without voting rights, though their delegates will be granted speaking rights upon request. Their members have no voting rights in IAHR General Assemblies.<sup>25</sup>

Four 'international associations' were admitted as 'affiliates' to the IAHR for the first time at Toronto. They were the European Society for the Study of Western Esotericism (ESSWE);<sup>26</sup> the International Association for the Cognitive Science of Religion (IACSR);<sup>27</sup> the International Study of Religion in Eastern and Central Europe Association (ISORECEA);<sup>28</sup> and the International Society for the Study of Religion, Nature and Culture (ISSRNC).<sup>29</sup> ESSWE and ISORECE, however, have a membership and a field of study that belongs quite clearly to the ambit of European academic scholarship in religions. They fortify the overall position of EASR in the IAHR. So does IACRS, and to a lesser degree, ISSRNC.

It follows that EASR and its affiliates have therefore an absolute majority in terms of the numbers of votes that may be cast in the IAHR IC meetings: they hold fifty out of the total of eighty-eight votes. The dominant position of European scholarship in religions in the IAHR is further strengthened and consolidated by a number of other subtle processes.

One is that EASR annual conferences<sup>30</sup> have since 2003 become the favourite meeting place and time for the IAHR Executive for its four annual meetings in between the quinquennial congresses. Having met already in May 2001 at Heeze, The Netherlands, it gathered again in May 2003 during the third EASR conference at Bergen, Norway; and again in September 2004 during the fourth EASR Conference in Santander, Spain; and again in September 2006 during the sixth EASR Conference at Bucharest, Rumania;

<sup>20</sup> Cf. <http://www.iahr.dk/constitution.html>

<sup>21</sup> <http://www.iahr.dk/associations.html>

<sup>22</sup> Cf. <http://www.iahr.dk/constitution.html>

<sup>23</sup> Jensen 2010: §4.6; <http://www.iahr.dk/associations.html#individual>. Applications for IAHR individual membership are considered only if a scholar of religions cannot join a national or regional IAHR member society in his or her nation or region.

<sup>24</sup> Cf. Platvoet & ter Haar (2010: 16n11) and note 36 below for why AASR broke away.

<sup>25</sup> Cf. <http://www.iahr.dk/procedures.html>, Rules 1b, 5b, 5c, 15a.

<sup>26</sup> <http://www.esswe.org>

<sup>27</sup> <http://www.iacsr.com/Home.html>

<sup>28</sup> <http://www.isorecea.net/>

<sup>29</sup> <http://www.religionandnature.com/society/>

<sup>30</sup> [http://easr.eu/past\\_conferences.html](http://easr.eu/past_conferences.html)

and again in September 2008, during the eight EASR Conference in Brno, Czech Republic; and again in September 2009 during the ninth EASR Conference in Messina, Italy. And it will meet again in August 2012 at Södertörn University, Stockholm, Sweden, during the 11<sup>th</sup> annual EASR Conference.<sup>31</sup>

Another is that this circumambulation of Europe by the IAHR Executive ties in neatly with another crucial series of IAHR meetings in Europe: the mid-term meetings between IAHR congresses of the IAHR-IC and the IAHR Executive. IAHR-IC and the IAHR Executive met in Marburg, Germany, in 1988; in Paris, France, in 1993; in Hildesheim, Germany, in 1998; in Bergen, Norway, in 2003, and in Brno, Czech Republic, in 2008.<sup>32</sup> No venue and time have as yet been set for the IC and IAHR Executive meetings in 2013. But it is unlikely that the IAHR Executive and IAHR-IC will meet outside Europe.

Conferences at which the IAHR Executive meets become automatically IAHR Special or Regional Conference and receive subvention on that title.<sup>33</sup> Since 1950, therefore, the IAHR Executive has always circumambulated Europe except for the eight IAHR congresses outside Europe<sup>34</sup> so far; and on six other occasions: it also met in Burlington, Vermont, USA, in August 1991 (Pye 1991: 2); in Harare, Zimbabwe, in September 1992 (Pye 1991: 5; 1992; 1996); in Wellington, New Zealand, in December 2002; in Ankara, Turkey, in September 2007; and, most recently, in Thimphu, Bhutan, in 2011.

Lastly, the first EASR General Secretary Tim Jensen (2000-2004) has served as IAHR General Secretary since 2005 and will continue to do so till 2015.

Despite the impressive globalisation drive set in motion by Michael Pye at Marburg in 1988 (cf. Platvoet & Ter Haar 2010: 15-20), complaints that IAHR remains solidly Eurocentric<sup>35</sup> therefore have foundation in fact. IAHR is Eurocentric by habituation, by the EASR voting power in IAHR-IC meetings, and by its poverty. IAHR is financed by quite tiny annual corporate membership dues, which are levelled moreover only on its national member societies. They are inadequate both to bring in non-European members to the annual meetings of the IAHR Executive in Europe; and they are also inade-

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<sup>31</sup> I am grateful to Tim Jensen, IAHR Secretary General, for checking for me the places at which the IAHR Executive met between 2000 and 2011, and will meet in 2012 and 2015.

<sup>32</sup> Note that in addition, the IAHR Executive met at Brno, Czech Republic, in 1994; at Aarhus, Denmark, in 1996; at Turku, Finland, in 1997; at Brno, Czech Republic in 1999; and at Heeze, The Netherlands, in 2001.

<sup>33</sup> Cf. <http://www.iahr.dk/past.html> for the list till 2008

<sup>34</sup> Tokyo 1958; Claremont 1965; Winnipeg 1980; Sydney 1985; Mexico City 1995; Durban 2000; Tokyo 2005; Toronto 2010.

<sup>35</sup> Criticism of IAHR Eurocentrism was voiced at Sydney in 1985 by the Australian Association for the Study of Religions, which disaffiliated for this reason from the IAHR; and at Rome in 1990 by Sung-Hae Kim (1994: 897). She was the 'Coopted Observer' in the IAHR Executive from 1985 to 1990 to meet that other fierce Australian criticism, that of the dismal gender imbalance in the IAHR Executive. In 1992 at Harare, Martin Prozesky (1996: 244) and other African scholars of religions (Hackett 1993: 64-65, 67) were also critical of Western 'unconscious methodological imperialism'.

quate for its European members to travel to meeting places outside Europe.<sup>36</sup> European and non-European IAHR officers – except those from North America – therefore hardly ever have met face to face at the annual meetings of the IAHR Executive between the congresses. The other modern means to involve them are moreover only sparingly used. As a result, the non-European officers have little or no share in the direction of the affairs of the IAHR.

#### *North America*

The second remark respects North American scholarship in religions in the IAHR. North America has become the second major region in the academic study of religions since the 1960s. But it should be noted that the history of North American scholarship in religions, in as far as it was, or is, affiliated to the IAHR, has been marked in the past few decades by combat over matters of methodology between the religiously inspired scholarship in religions in the vein of (Protestant) liberal theology, claiming ‘autonomy’ for History of Religions because of the *sui generis* nature of religion(s), and empirical, contextualising, social-scientific and humanistic approaches that did not privilege religion(s) as object of study and claimed no exemption from the rules of research for their study.

Concern about religiously inspired scholarship of religions has been a recurring feature at IAHR congresses. At the Claremont Congress, Bleeker, IAHR Secretary General from 1950 to 1970, stated that ‘the IAHR has always drawn a sharp borderline’ between its own ‘purely scientific’ research and that of e.g. the World Council of Churches and the World Fellowship of Faiths (Bleeker 1968: 4-5). Yet, History of Religions was special for Bleeker, for, he said, it studies ‘phenomena [...] born from man’s encounter with the Holy’. Man therefore has a ‘spiritual nature’. And ‘religious people all over the world participate’ in a *religio perennis*. Religions therefore have ‘a transcendental origin’ in revelation (Bleeker 1968: 8-9).

In his plenary lecture during the Claremont congress, Wilfred Cantwell Smith explicitly demanded that religious inspiration underlie academic scholarship in religions. He wrote: ‘If religion is anything at all, it is something that links the present moment to eternity’. It ‘introduce[s] the devotee to something [...] beyond all time’. ‘Not to understand this is to have no feel for religious life at all’. Like Eliade, he regarded the study of religions as a ‘cosmic’ task: it must make the public see that ‘every time a person anywhere makes a religious decision, at stake is the final destiny and meaning of humankind’ (Smith 1968: 62, 64, 65). He defined ‘comparative religion as the study of man in his religious diversity. Through it, a person is striving to become conscious of himself in his fragmented relation to transcendence’ (Smith 1968: 72). In another plenary lecture at Claremont, R.N. Dandekar, considered man an ‘essentially religious’ being. ‘Religion is for him a psychological and sociological necessity. Man as a finite being instinctively yearns for the Infinite’. Dandekar deemed ‘irreligion [...] positively unnatural’ (Dandekar 1968: 90).

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<sup>36</sup> Jensen, IAHR General Secretary, reported in the IAHR-IC meeting at Toronto as Acting Treasurer that members of the IAHR Executive on average contributed US\$ 10,000 per year in 2005-2010 to the IAHR funds by having their universities cover the costs of their travel to and fro IAHR conferences and business meetings, or by paying them from their own pockets (Jensen 2010: §4.3).

This set the scene for the battle over methodology in the academic study of religions between the religiously inspired scholarship in religions promoted by the American Society for the Study of Religions (ASSR) and the American Academy of Religion (AAR) on the one hand, and the naturalist views of the North American Association for the Study of Religions (NAASR) on the other. NAASR championed 'the development of a genuine scientific/scholarly approach to the study of religion, free from religious influence' (cf. Martin & Wiebe 2004). At Rome, in 1990, Wiebe called for 'the prohibition of religio-theological debate and discussion' within the IAHR; for 'the clear demarcation between being religious and studying religion'; and for 'unabashed secularised scholarship' that has 'broken free from submission to transcendental authority' (Wiebe 1994: 906-907). Religion should be examined as a historical and cultural datum in exactly the same way as other historical and cultural data are studied (McCutcheon 1996: 11).

NAASR champions the methodology that was first outlined and promoted by Werblowski in his famous Marburg Statement (cf. Schimmel 1960). Werblowski rejected Bleeker's position that 'the value of religious phenomena can be understood only if we keep in mind that religion is ultimately a realization of a transcendent truth'; and that therefore acceptance of that truth should be part of the foundation of the (academic) study of religions. He stipulated, against Bleeker, that '*Religionswissenschaft*<sup>37</sup> understands itself as a branch of the Humanities', i.e. as an 'anthropological discipline, studying the religious phenomenon as a creation, feature and aspect of human culture'. He demanded that 'awareness of the numinous or the experience of transcendence [...] be studied like all human facts, by the appropriate methods'. Discussion of the absolute value of religion should be relegated to theology and philosophy of religion, and excluded from the study of religions (Schimmel 1960: 236-237).

ASSR had been founded in 1959 and admitted to the IAHR in 1960. ASSR scholars held prominent posts in the IAHR. Herbert W. Schneider (1892-1984) served as Member of the IAHR Executive from 1955 to 1965, and organised the 11<sup>th</sup> IAHR Congress at Claremont, California, in 1965. Mircea Eliade was IAHR Vice President from 1970 to 1975, as was Joseph M. Kitagawa from 1975 to 1985. Lawrence E. Sullivan was IAHR Deputy Secretary General from 1990 to 1995. ASSR was disaffiliated from the IAHR in 1995 on charges of 'exclusive membership' (Pye 1991: 2), that is of restrictive admission of members (Geertz 1996: 30-31). It seems to have been disbanded in 2004. No traces of it found anymore on the internet.

NAASR was founded in 1985, during the 15<sup>th</sup> IAHR congress in Sydney (McCutcheon 1996: 3). It was affiliated to the IAHR in 1990. From 1995, when AASR had been expelled, to 2010, NAASR was 'the only organization from the United States that enjoyed such affiliation'.<sup>38</sup> That is: in that period NAASR replaced ASSR as USA national affiliate in the IAHR. It is for this reason that NAASR paid annual dues.

The struggle between AASR/AAR and NAASR is reflected in the history of IAHR congresses in North America: only one took place in the USA, that in Claremont in 1965, and two in Canada: those in Winnipeg in 1980, and in Toronto in 2010. In retrospect, one might say that Winnipeg 1980 marks the beginning of a battle for supremacy

<sup>37</sup> The German term for the academic study of religions

<sup>38</sup> <http://www.naasr.com/about.html>

in IAHR-affiliated academic scholarship in religions in North America, and Toronto 2010 its end, as I will show below. But that is not correct for Winnipeg 1980. The proceedings of this IAHR congress, organised by Peter Slater and Donald Wiebe, contain no papers critical of the AASR/AAR religiously inspired approach to the study of religions (cf. Slater & Wiebe 1983). It still reigned supreme.

Actually, the bell for the battle had been rung one year before, outside North America, at the IAHR conference at Warsaw, Poland, in 1979. At this conference, Douglas Allen championed an improved version of the phenomenological *Wesensschau*, or 'eidetic' intuition, by which scholars of phenomenology of religion claimed they could uncover the 'invariant core which constitutes the essential meaning of religious phenomena' (Allen 1983: 23). And Kitagawa (1983: 126) asserted at Warsaw that 'most historians of religions [...] by now recognize that [...] religious phenomena must be studied as something religious'. But Witold Tyloch, organizer of the conference, described the Polish Society for the Science of Religions as pursuing 'objective, non-confessional studies of religion in all their historical and contemporary aspects'. 'Working on the principles of Marxist methodology', it regarded religion, he said, 'not as an independent, isolated phenomenon in itself, but rather as a phenomenon in manifold relations with various other areas of social life and culture'. And it considered 'science of religions as a multidisciplinary branch of the social and humanistic sciences' (Tyloch 1983: 10). And the crucial question whether 'understanding religion requires religious understanding' was answered by Donald Wiebe with an 'unequivocal "No!"' (Wiebe 1983: 297, 308).

IAHR now has three 'national' affiliates in North America. Curiously, it has two in Canada: the mainly Anglophone Canadian Society for the Study of Religions (CSSR), founded in 1965, and admitted in 1970; and the Francophone *Société québécoise pour l'étude de la religion* (SQÉR), founded in 1989<sup>39</sup> and affiliated to the IAHR in 1990. CSSR has agreed to share its two delegates and voting rights with SQÉR. *Mirabile dictu* in view of past contests of AAR with NAASR on methodology; and with IAHR because of AAR ambitions in the 1990s to found an inter-religious World Academy of Religion that would threaten IAHR's position as global association for scholarship in religions (Pye 1991: 5), the American Academy of Religion (AAR) was affiliated to the IAHR in Toronto in 2010 as its national member society for the USA. NAASR recommended that it be admitted. As AAR was admitted, NAASR is by necessity now the IAHR regional member society for North America.

From the foregoing, it is clear that NAASR's relationship with AAR, CSSR and SQÉR is fundamentally different from that of EASR to its twenty-four IAHR national affiliates in Europe. This is so, not only because of the battle over methodology in the past thirty years between NAASR and AAR, but also because there is actually no structural relationship at all between them, except that NAASR has now at long last also been granted the position of Related Scholarly Organization by AAR.<sup>40</sup> That entitles it to organise its own sessions during the annual AAR/SBL conventions. NAASR actually is at present only, as it is well aware, a small 'beachhead' of naturalist scholarship in re-

<sup>39</sup> <http://sqer.org/content/view/22/28/>

<sup>40</sup> It applied for this affiliation to IAHR already in 1985, but was accepted as such only in 1998; cf. <http://www.naasr.com/Establishingabeachhead.pdf>

ligions in a continent in which institutional constraints allow most scholars of religions to move only slowly and cautiously towards approaches that are less patently religiously inspired. In my view, NAASR was able to establish that beachhead only through its affiliation to IAHR, and with the help from like-minded NW European scholars of religions steering IAHR. In the near future, it will be able to maintain that beachhead because IAHR, by an accident of history, saw reason in the 1990s to establish a new category of IAHR membership in addition to its national affiliates: regional affiliates to organise dispersed scholarship on religions in Africa, Latin America and South and Southeast Asia. In that category NAASR has found its safe haven. Because of it, NAASR will be able to maintain, and perhaps to expand, its beachhead of naturalist scholarship of religions on the continent of North America.

To be continued in *AASR Bulletin* 36

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Brigid Maa Sackey

URBANITY, RELIGION AND HEALTH  
IN CONTEMPORARY GHANA:  
A PARADOX OF MISSION  
Inaugural lecture  
Thursday, February 3, 2011

Brigid M. Sackey, Acting Director of the Institute of African Studies, University of Ghana, in 2008 and 2009, was promoted to Full Professor in 2009, with retrospective effect to 2008. She delivered her inaugural lecture on Thursday, February 3, 2011. Its abstract runs as follows.<sup>41</sup>

'Urbanity, religion and health are indispensable, interdependent variables that are essential in a country's development because they have a common goal of seeking the well-being of her people. The quest for urbanity may be generally associated with the movement of people from rural to urban areas in search of refinement, elegance and improvement in their quality of life, including health delivery in which religion plays a significant role as it assists them to adjust to their new environment.

In this lecture I look at the impact of religion, specifically African Pentecostalism, on health in the cities. This new religious phenomenon, which began to emerge on the continent of Africa in the 1880s and has continued to flourish in various shades, has healing as its main mission: 'we are here to heal' (Baeta 1962: 15).

However, the churches' modus operandi in furthering their healing mission is contentious because it brings about certain paradoxes. On the one hand, Pentecostal and Charismatic churches bring relief to the sick and the poor who participate in their church services. On the other hand, they bring much discomfort and sometimes sickness to residents in the vicinity of the churches who complain about the excessive noise generated on a daily basis by the churches.

My research found that the Pentecostal and Charismatic churches in Ghana are aware of the noise they make but contend that constitutionally, they have a right to worship, and biblically they are exhorted to worship by making a joyful loud noise to the Lord (Psalm 98:4). I argue that by making excessive noise, the churches have compromised their original mission as health providers and have become polluters of health. In other words, they have become the same forces that alleviate as well as contribute to the very health problems they seek to solve. Paradoxically, the churches are oblivious to the fact that by holding loud all-night services and robbing residents of sleep, the worshippers also deprive themselves of sleep as they keep awake to make noise. In the short run, people may be cured of the initial sicknesses they bring to the church, but in the long run, they may acquire other ailments through the unconscious absorption of the noise they create.'

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<sup>41</sup><http://www.ug.edu.gh/index1.php?linkid=213&archiveid=675&page=1&adate=03%2F02%2F2011>

## PERSONS & POSTS

**Abamfo Ofori Atiemo** (<http://www.a-asr.org/index.php?id=452>), Senior Lecturer in the Department for the Study of Religions in the University of Ghana and Head of the Department since August 2009, earned his PhD degree on 29 September 2011 by publicly defending his thesis *Religion and Human Rights: Towards the Inculturation of Human Rights in Ghana* (251 pp.) at the Vrije Universiteit (Free University) in Amsterdam. Gerrie ter Haar supervised his thesis, and was one of the two promotores at the promotion ritual. A commercial edition of the thesis is scheduled to appear soon.

**Dr. Oyeronke Olademo**, Department of Religions, University of Ilorin, has been appointed Professor of Comparative Religious Studies at her university. For details on her, visit her AASR registration page at <http://www.a-asr.org/index.php?id=347>. Her latest book is *Gender in Yoruba Oral Traditions* (Lagos: Concept Publications, 2009, ISBN 978-8406-24-6). For her list of publications, visit <http://www.unilorin.edu.ng/nagpur/unilorin/index.php/olademo-o>

**Frans Wijzen** (cf. <http://www.a-asr.org/index.php?id=478>), Professor of Practical Science of Religion (cf. [http://www.ru.nl/onderzoek/kennisbank/profiel/toon\\_profiel?\\_rbsid=102681&frm=kennisbank](http://www.ru.nl/onderzoek/kennisbank/profiel/toon_profiel?_rbsid=102681&frm=kennisbank)), has been appointed Dean of the Faculty of Theology of Radboud University at Nijmegen, The Netherlands, and Vice Dean of the Faculty of Philosophy, Theology, & Study of Religions/Religious Studies, the unified faculty of which the Faculty of Theology is part. Cf. <http://www.ru.nl/theologie/faculteit/organisatie-0/>

**Dr. Peter Kanyandago** has been appointed Visiting Professor of Religion and Development at Radboud University Nijmegen, The Netherlands, for a period of three years. Prof. Kanyandago was for many years professor of Ethics and Development Studies at Uganda Martyrs University, Nkozi, Uganda, Director of its African Studies Centre, and Director of its Graduate School. Presently he is working on a study of peace and security issues in relation to the Lord's Resistance Army and the Movement for the Restoration of the Ten Commandments in Northern Uganda.

**Dr. Louise Müller** (cf. <http://www.a-asr.org/index.php?id=962>) has a new website: <http://atump.com/>. It presents her c.v., research projects, and summaries of her book *Religion and Chieftaincy in Ghana*, and of her articles. It also has pages with photos and videos, and a contact page.

**Dr. Abraham Akrong**, Senior Research Fellow, Institute of African Studies, University of Ghana, died on 9th November 2011. He was an AASR Member for many years. His AASR registration page (<http://www.a-asr.org/index.php?id=449>) shows that his fields of research were both Akan traditional indigenous religion and Christianity in Ghana. See his obituary and list of publications in this issue.

**Dr. Benhardt Yemo Quarshie**, former Senior Lecturer, Dept. for the Study of Religions, University of Ghana, (cf. also <http://www.a-asr.org/index.php?id=376>), has been appointed Rector of the Akrofi-Christaller Institute of Theology, Mission and Culture, P.O. Box 76, Akropong-Akuapem, Ghana. His current e-mail addresses are: [bquarshie@acighana.org](mailto:bquarshie@acighana.org); [byquarshie@yahoo.com](mailto:byquarshie@yahoo.com)). He delivered the third Kwame Bediako Memorial Lecture at British Council Auditorium at Accra on June 8, 2011. Its title was: 'The Bible in African Christianity: Kwame Bediako and Reshaping of an African Heritage'. See:

<http://www.acighana.org/site/contents/photogallery/index.php?pagenumber=4&album=3rd+Kwame+Bediako+Memorial+Lecture%2C+British+Council%2C+Accra.+%5B8th+June%2C+2011%5D>.

**Dr. Brigid Maa Sackey** (cf. also <http://www.a-asr.org/index.php?id=377>), who served as Acting Director of the Institute of African Studies of the University of Ghana in 2008 and 2009, was promoted to Full Professor in 2009, shortly before her compulsory retirement. She delivered her inaugural lecture on February 3, 2011. For the summary of its contents, see above. She is on a post-retirement contract now with the Centre of Social Policy Studies in the School of Graduate Studies of the University of Ghana.

**Dr. Cephas N. Omenyo**, Associate Professor in the Dept. for the Study of Religions (cf. also <http://www.a-asr.org/index.php?id=460>), has been appointed Acting Dean of the Faculty of Arts of the University of Ghana in August 2011.

**Dr. Elom Dovlo**, Associate Professor in the Department for the Study of Religions (cf. also <http://www.a-asr.org/index.php?id=453>), served as Vice-Dean of the Faculty of Arts of the University of Ghana till August 2011. He has now been appointed Acting Deputy Director in charge of the Distance Learning Programme of the University of Ghana. In addition, he teaches and supervises research students in the Department for the Study of Religions.

**Marja Hinfelaar**, PhD (2001) in History (Utrecht University, Netherlands; <http://www.a-asr.org/index.php?id=370>) resided as an historian and an independent academic in Zambia since 1997. Her projects there include the coordination of digitization projects at the National Archives of Zambia, Livingstone Museum and ANC/UNIP archives. Research topics are post-colonial history, church-state relations, politics and elections. She is also the coordinator of longitudinal study on political party dynamics at the constituency level in the run-up to the 2011 elections in Zambia; a founder member and editor of The Lembani Trust, a Zambian academic publishing house; and Member of the advisory board of *Journal of Southern African Studies*. In 2012 she will take up a new appointment as Director of Programs and Research of the newly established Southern Africa Institute for Policy and Research (SAIPAR) at Lusaka, Zambia.

## NEW AASR MEMBERS

At <http://www.a-asr.org/index.php?id=1029>

### **Ndlovu, Lovemore, Dr**

2. Lecturer
3. Midlands State University, Bag 9055 Gweru, Zimbabwe.
4. Phone: +263-77-2-238786
5. Email: [lodizah@yahoo.co.uk](mailto:lodizah@yahoo.co.uk) ; [ndlovul@msu.ac.zw](mailto:ndlovul@msu.ac.zw)
6. Bachelor of Arts Honours Religious Studies (1991, University of Zimbabwe); Graduate Certificate in Education (1994, University of Zimbabwe); Master of Arts (1993, University of South Africa); Master of Education (2004, University of South Africa); Doctor of Education (2010, University of South Africa)
7. Contemporary religious movements; African indigenous religions; Science of religion; World religions; Religion Education; Sociology of religion
8. Contemporary religious movements; Religion Education; Christian missionary historiography; African indigenous religions
9. International Sociology Association (ISA), International Society for the Sociology of Religion (ISSR)

At: <http://www.a-asr.org/index.php?id=1032>

### **Thiam, Pascal Bokar, Ed.D.**

2. Adjunct Professor of Music
3. University of San Francisco, CA 2140 Fulton Street, San Francisco 94118 CA, USA
4. Phone: 01-415-279-8259
5. E-mail: [pbothiam@usfca.edu](mailto:pbothiam@usfca.edu); [Pascalbokar@hotmail.com](mailto:Pascalbokar@hotmail.com); personal webpage: [www.pascalbokarthiam.com](http://www.pascalbokarthiam.com)
6. Certification (????, National Conservatory of Nice, France ); Certification (????, Berklee College of Music, Boston, MA, USA ); MA Education/Music (????, Cambridge College, Cambridge, MA, USA); Doctorate (2006, University of San Francisco, CA)
7. Music Education & Social Justice
8. Music & Social Justice
9. Bay Area Jazz, Board of Directors
10. = 2008, *I Play in the School Band, Therefore I am Smart*. Saarbrücken (Germany): VDM Verlag  
 = 2011, *From Timbuktu to the Mississippi Delta: How West African Standards of Aesthetics Shaped the Music of the Delta Blues*. San Diego (CA): Cognella Academic Publishing  
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At: <http://www.a-asr.org/index.php?id=1033>

### **Golo, Ben-Willie Kwaku, PhD**

2. Lecturer

3. Dept. for the Study of Religions, University of Ghana, P. O Box LG66, Legon, Accra, Ghana
4. Phone: 00233 (0) 240066722
5. E-mail: [bgolo@ug.edu.gh](mailto:bgolo@ug.edu.gh)
6. BA, Dip Ed (1998, University of Ghana); MPhil (2001, University of Oslo, Norway); PhD, (2006, University of Trondheim, Norway)
7. Ecotheology and environmental ethics; religious environmental ethics; contextual theologies; Christian ethics and applied social ethics; religion and society
8. African Indigenous Ecological Knowledge and Environmental Care in Africa; Neo-Pentecostalism and Environmental Protection in Africa; Religion and the Environment in Africa
9. American Academy of Religion (AAR); European Society for the Study of Religion and Environment (ESFRE); West African Association of Theological Institutes (WAATI); Society of Pentecostal Studies (SPS)
10. = 2006, 'The Garden, Its Keeper and the Search for Global Peace: A Theological Contribution towards Peace in Humankind-Non-Human Natural Environment Relations in a Globalised Era', in Yajneswar Shastri, Intaj Malek & Sunanda Shastri (eds.) 2006, *In Quest of Peace: Indian Culture Shows the Path*. Delhi: Bharatiya Kala Prakashan. 643-653.  
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At <http://www.a-asr.org/index.php?id=1034>

**Ossom-Batsa, George, Rev.Fr., Dr.**

2. Senior Lecturer
3. Dept. for the Study of Religions, University of Ghana, Legon. P.O. Box LG 66, Legon, Ghana
4. Phone: 00233.244. 539501 (mobile)
5. E-mail: [ossom@libero.it](mailto:ossom@libero.it)
6. Diploma in Theology (1982, University of Ghana); Licentiate in Theology (1994, Urbaniana University, Rome); Licentiate in Biblical Sciences (1997, Pontifical Biblical Institute, Rome); Doctorate in Biblical Theology (2000, Pontifical Gregorian University, Rome); Licentiate in Missiology [specialisation: Inter-religious Studies] (2002, Pontifical Gregorian University, Rome)
7. Biblical Greek and Biblical Hebrew; New Testament and Old Testament Exegesis
8. Intercultural Exegesis; New Testament Theology and Ethics
9. Catholic Biblical Association of America; Progetto Evangelium und Kultur; Catholic Biblical Association of Great Britain; Ghana Association of Biblical Exegetes; University Teachers' Association of Ghana (UTAG)

10. = 2007, 'African Interpretation of the Bible in Communicative Perspective', in *Ghana Bulletin of Theology* NS 2: 91-104
- = 2011, (with Nicoletta Gatti), *Journeying with the Old Testament*. Frankfurt am Main, etc.: Peter Lang, 189 pp., ISBN 978-3-0343-1006-2 (pbk), Euro 40; ISBN 978-3-0351-0280-2 (eBook), Euro 40 (= Das Alte Testament im Dialog, 5)
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At <http://www.a-asr.org/index.php?id=1035>

**Fahm, AbdulGafar Olawale, MA**

2. Assistant Lecturer
3. Department of Religions, University of Ilorin, Ilorin, Nigeria
4. Phone: + 234 (0) 7031107916
5. E-mail: [fahm.ao@unilorin.edu.ng](mailto:fahm.ao@unilorin.edu.ng); [iwalewaolawale@yahoo.com](mailto:iwalewaolawale@yahoo.com)
6. BA Islamic Studies (2005, University Of Ilorin, Ilorin, Nigeria); MA Islamic Spiritual Culture and Contemporary Society, (2011, International Islamic University Malaysia)
7. Islamic Thought and Civilizations, Islamic Spirituality
8. Status of Women in Islam; Classical Foundation of Islamic Civilization and Culture; Islamic Festivals; Muslim Organizations in Nigeria; Introduction to *Seerah* (Islamic history)
9. Member, National Association of Teachers of Arabic and Islamic Studies (NATAIS); Member, National Association for the Study of Religions (NASR); Graduate Member, Nigerian Institute of Management (GMNIM)



## RECENT PUBLICATIONS

- Abrahams-Fayker, Hoodah, 2011, 'Women's Legal Centre', in Tayob 2011a: 35-44
- Adigwe, Hypolite A., & Ingeborg Grau 2007, 'When God Says Yes - Who Can Say No?: Religion as a Factor in Political Discourse in Nigeria since the 1960s', in *Stichproben. Wiener Zeitschrift für kritische Afrikastudien* Nr. 13/2007, 7. Jg.: 79-110; full text at: [http://www.univie.ac.at/ecco/stichproben/Nr13\\_Adigwe\\_Grau.pdf](http://www.univie.ac.at/ecco/stichproben/Nr13_Adigwe_Grau.pdf)
- [This article analyses postcolonial developments in Nigeria and their contribution to the awakening political awareness of Christians, which led to the increased involvement of the Christian laity into politics. It begins with a short flashback into the history of what is today known as Nigeria and into the colonial encounter with the British which led to a substantial loss of authenticity in leadership, especially in the South of the country. While in the North the incorporation of the political-religious Muslim leaders of the Northern oligarchy and the pre-colonial Emirate-system into the colonial administration laid the ground for the supply of authenticity to their political leaders by Islam, the effect of the British administrative system of Indirect Rule in the South was quite different. There in contrast to the North, two sets of political leaders evolved, 'colonial chiefs' and neo-political leaders, both of whom, due to the religious plurality existing in the South – Islam, Christianity and African Traditional Religions (ATR) – better did not refer to their religious background. This article draws on public discourses referring to the *Sharia* debate and on examples from the Nigerian press to illustrate the increasing interplay of religion and politics.]
- Adogame, Afe, 2011, 'Traversing the United Kingdom of God: The Transnationalisation of the New African Religious Diaspora', in Ludwig & Asamoah-Gyadu 2011: 69-86
- Adrian, Allison, 2011, "'Driving the Spirit" from Africa to Minnesota: Lutheran Music in the African Diaspora', in Ludwig & Asamoah-Gyadu 2011: 153-170
- Agbanu, Harry, (with Stephen Nkansah-Amankra, Abdoulaye Diedhiou & Dawn A. Walsker) 2010, 'Adolescent Suicidal Behaviours, Self Rated Health and Multiple Risk Behaviors: Exploring New Perspectives in Suicide Prevention Research', in *Journal of Public Health and Epidemiology* 2, 8 (November 2010): 204-215
- Agbanu, Harry, (with Stephen Nkansah-Amankra, Abdoulaye Diedhiou, & Harrod Curtis) 2011, 'Correlates of Sexual Risk Behaviors among High School Students in Colorado: Analysis and Implications for School-based HIV/AIDS Programmes', in *Maternal Child Health Journal* 15, 6 (August 2011): 730-741
- Agbanu, Harry (with Stephen Nkansah-Amankra, Abdoulaye Diedhiou, Mariana Toma-Drane & Ashish Dhawan) 2011, 'Evaluating Correlates of Adolescent Physical Activity Duration towards National Health Objectives: Analysis of the Colorado Youth Risk Behavior' Survey', in *Journal of Public Health* 33, 2 (June 2011): 246-255
- Akrong, Abraham A., 2005, 'The Reformed Tradition Confronting the Situation of Violence in Africa', in Dirk van Keulen & Martien Brinkman (eds.) 2005, *The Reformed Tradition and Violence*. Zoetermeer: Meinema, 106-121
- Akrong, Abraham A., 2006, 'Religion and Traditional Leadership', in Irene Odotei & Albert A. Awedoba (eds.) 2006, *Chieftaincy in Ghana*. Accra: Sub-Sahara Publishers, 193-212
- Akrong, Abraham A., 2007, 'Witchcraft in Ghana', in Gerrie ter Haar (ed.) 2007, *Imagining Evil: Witchcraft Beliefs and Accusations in Contemporary Africa*. Trenton (NJ): Africa World Press, 53-66
- Akrong, A., 2007, 'The Challenges of Theological Education in Ghana', in *Journal of African Christian Thought* 10, 2 (December 2007): 24-30.

- Akrong, Abraham A., 2009, 'Spiritual Healing and Care in an African Indigenous Church', in Sari Wærness, Christine Oppong, Phyllis Antwi (eds.) 2009, *Care of the Seriously Sick and Dying*. [Bergen, Norway]: BRIC
- Akrong, Abraham A., 2009, 'Towards a Theology of Evil Spirits and Witches', in J. Kwabena Asamoah Gyadu (ed.) 2009, *Christianity: Mission and Ecumenism in Ghana; Essays in Honour of Robert K. Aboagye-Mensah*. Accra: Asema Publishers/Christian Council of Ghana, 199-209
- Alidou, Ousseina D., 2011, 'Rethinking Marginality and Agency in Postcolonial Niger: A Social Biography of a Sufi Woman Scholar', in Badran 2011
- Alles, Gregory D., 2007, 'The Rebirth of Cultural Colonialism as Religionswissenschaft: Rudolf Otto's Import House', in *Temenos* 43, 1; cf. <http://ojs.tsv.fi/index.php/temenos/index> [During his 'world journey' of 1911-1912, Rudolf Otto came to embrace a form of German cultural colonialism, which assigned the study of religions a key role. Concern for this colonial program guided his activities until the outbreak of World War I, when German colonial ambitions became unrealistic. Although it is difficult to argue that this colonial project had a major impact on Otto's conception of religion, it did alter his scholarly practice with regard to it, transforming him from a liberal systematic theologian into something more akin to what we know today as a scholar of religions. For 25 years, from 1912 until his death in 1937, much of Otto's professional activity was taken up with importing religious materials from elsewhere, especially from south Asia – mostly texts but also material artefacts. This article reads Otto's colonialism and its rebirth as Religionswissenschaft against the grain of Otto's self-conception and the conception of others at the time. While cultural colonialism insisted upon its distance from the activities of the business classes, this article reads those activities in mercantile terms.]
- Allie Moosagie, Mohammed, 2011, 'Is the Muslim Marriage Bill Absolutely Essential?', in *Tayob* 2011a: 15-24
- Amenga-Etego, Rose Mary, 2011, *Mending the Broken Pieces: Indigenous Religion and Sustainable Rural Development in Northern Ghana*. Trenton: African World Press, 384 pp., ISBN 978-1592218141 (pbk), \$35.95  
[Using the Nankani of Northern Ghana as an example, the author illustrates how the religio-cultural traditions of Africans undergird both their thought processes and development. With an overview of the Nankani and their worldview, the study underscores how the African religio-cultural systems constitute a frame of thought that is influential to their analysis of contemporary practices and discourses. It observes that despite the centrality of this religious dimension, the apparent lack of genuine progress is not a product of their religio-cultural systems; but the inability of their external development partners to consider an input from the indigenous communities. At the core of this book, therefore, is the view that indigenous religions are a resource and not a barrier to sustainable rural development.]
- Amien, Waheeda, 2011, 'A Chronological Overview of Events Leading up to the Formulation of the Muslim Marriages Bill', in *Tayob* 2011a: 6-14
- André, Géraldine, & Mathieu Hilgers 2009, 'Entre contestation et légitimation: Le religieux en contextes semi-autoritaires en Afrique', in Hilgers & André 2009: 5-20; full text at: <http://civilisations.revues.org/index2011.html>
- Anthony III, David Henry, 2009, 'Max Yergan, Marxism and Mission during the Interwar Era in South Africa', in Morier-Genoud & Urban-Mead 2009: 257-291  
[From 1922 through 1936 Max Yergan, an African-American graduate of historically Black Shaw University in Raleigh, North Carolina represented the North American YMCA in South Africa through the auspices of the Student Christian Association. A student secretary since his sophomore year in 1911, with Indian and East African experience in World War One, Yergan's star rose sufficiently to permit him entry into the racially challenging South Africa field after a protracted campaign waged on his behalf by such interfaith luminaries as Gold Coast proto nationalist J.E.K. Aggrey and the formidable Dr. W.E.B. Du Bois. Arriving on the eve

- of the Great Rand Mine Strike of 1922, Yergan's South African years were punctuated by political concerns.]
- Argyriadis, Kali, 2006, 'Les Batá deux fois sacrés: La construction de la tradition musicale et chorégraphique afrocubaine', in *Civilisations* 53, 1-2 (janvier 2006)
- Arrington, Andrea L., 2010, 'Contesting Promised Land: Moravian Mission Land Conflict in South Africa around 1900', in *Social Sciences and Missions* 23, 2: 254-275  
[Although there is a large, sophisticated literature on gender and mission work, single women still remain on the periphery of those studies. Through the case of Martha L. Moors, a single American missionary working in Portuguese West Africa (Angola today) in the 1920s, this essay offers an examination of how the two identities of 'single woman' and 'missionary' affected mission culture and work. Single women occupied a tenuous position, as they were often called upon to instruct non-Christian women on the principles of Christian marriage and motherhood. Moors' writings allow for an intimate consideration of how single women fit into mission culture and their reflections of how they serve the missions. Single women had to support the missions in ways that exemplified Christian femininity while lacking the validity of being wives and mothers.]
- Asamoah-Gyadu, J. Kwabena, 2011, "'On Mission Abroad": Ghana's Church of Pentecost and its USA Missions', in Ludwig & Asamoah-Gyadu 2011: 89-104
- Ayantayo, Jacob Kehinde, 2010, 'Religious Studies Scholarship in Nigeria: The Professional Ethics Imperative', in *Journal of Pan African Studies* 3, 6: 143-159; full text at: <http://www.jpanafrican.com/docs/vol3no6/3.5ReligiousStudiesNigeria.pdf>  
[Scholars [of religions in Nigeria] have not written much on the need for professionalism in the teaching of Religious Studies as it is done in several professions such as medicine, nursing, computer, accountancy financial management, information systems among others This, is the vacuum that the work intends to fill. Within the context of functionalism as research methodology coupled with interview and observations, the paper examines rationale for the call for code of ethics in Religious Studies scholarship, connections between ethics and scholarship. In addition, the paper proposes some codes of ethics for Religious Studies scholarship as they relate to teaching and research and with attention paid benefits of the code and its attendant grey areas. The paper concludes that, meaningful Religious Studies scholarship in Nigeria today cannot be done without concern for a code of ethics guiding the profession. This becomes imperative in the light of global desire for integrity in scholarly activity.]
- Badran, Margot, 2011, 'Introduction: Gender and Islam in Africa: Rights, Sexuality, and Law', in Badran 2011
- Badran, Margot, 2011, 'Shari'a Activism and Zina in Nigeria in the Era of Hudud', in Badran 2011
- Badran, Margot, (ed.) 2011, *Gender and Islam in Africa: Rights, Sexuality and Law*. Washington DC: Woodrow Wilson Center Press with Stanford University Press, US\$60 (hbk), ISBN ISBN: 978-0-8047-7481-9.  
[This volume examines ways in which women in Africa are interpreting traditional Islamic concepts of gender and family in order to empower themselves and their societies. African women, it argues, have promoted the ideals and practices of equality, human rights, and democracy within the framework of Islamic thought, challenging conventional conceptualizations of the religion as gender-constricted and patriarchal. The contributors come from the fields of history, anthropology, linguistics, gender studies, religious studies, and law. Their depictions of African women's interpreting and reinterpreting of Islam go back into the nineteenth century and up to today, including analyses of how cultural media such as popular song and film can communicate new gender roles in terms of sexuality and direct examinations of religious and religiously based family law and efforts to reform them.]
- Behrend, Heike, 2011, 'Titanic in Kano: Video, Gender, and Islam', in Badran 2011

Bigger, Stephen, 2009, 'Ethno-spirituality: A Postcolonial Problematic?', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 218-236; full text at:

<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/11%20Bigger%5B1%5D.pdf>

[This article explores the nature of spirituality in African traditions, for which we use the term ethno-spirituality. We examine the assumptions and effects of western missionaries, and how African spirituality negotiated with these new ideas and merged the new with the traditional. It problematises the relationship between Christianity in Africa and indigenous beliefs from disrespect for local religions, using terms such as animism, fetishism and paganism, to a more recent and respectful emphasis on whether we all have things to learn from each other. A particular case study is offered of San spirituality, exploring San story, the healing dance, ideas of spirits and deities, and transcendence. It concludes with a discussion of dialogue and hermeneutics around descriptions of God drawn out of philosophical work by Paul Ricoeur. It advocates a re-evaluation of San story, belief and practice as expressive of spiritual experience.]

Bompani, Barbara, & Maria Frahm-Arp 2010, 'Introduction: Development and Politics from Below: New Conceptual Interpretations', in Bompani & Frahm-Arp 2010: 1-20

Bompani, Barbara, & Maria Frahm-Arp 2010, 'Conclusion: Reflections on Modernisation without Secularisation', in Bompani & M.Frahm-Arp 2010: 240-250

Bompani, Barbara, & Maria Frahm-Arp (eds.) 2010, *Development and Politics from Below: Exploring Religious Spaces in the African State*. London: Palgrave MacMillan, 272 pp., ISBN 978-0230237759 (hbk), £54.63

[In 21st century Africa religion plays an increasingly important role in politics and development. This volume explores the dynamism and power of religion in Africa. It aims to move beyond narrow conceptualisations of 'politics' and 'development' and public and private spaces in order to uncover the meaning of modern religion in Africa and the many ways it is embedded in millions of Africans' everyday struggles to survive, sustain themselves and make sense of the modern world.]

Bruder, Edith, 2008, 'Constructions d'identités juives en Afrique sub-saharienne', in Shmuel Trigano (ed.) 2008, *Juifs et Noirs: du mythe à la réalité*. Paris: Pardes

Bruder, Edith, 2008, 'Tribus perdues d'Israël en Afrique', in Shmuel Trigano (ed.) 2008, *Juifs et Noirs, du mythe à la réalité*. Paris: Pardes

Bruder, Edith, 2006, 'Noirs et Juifs: Les Black Jews aux Etats Unis: genèse d'un mouvement judaïsant au 20ème siècle', in *Diasporas, Histoire et Sociétés* (CNRS, France) 9: 207-221.

Bruder, Edith, 2009, 'Sur les traces des Tribus perdues d'Israël en Afrique: Juifs Africains du XXI siècle', in *Religions et Histoire* (September-October, 2009)

Bruder, Edith, 2011, 'The Beit Avraham of Kechene: The Emergence of a New Jewish Community in Ethiopia', in E. Trevisan Semi & S. Weil (eds.) 2011, *Beta Israel: The Jews of Ethiopia and Beyond; History, Identity, Borders*. Venice: Cafoscarina, 181-196

Buba, Gemechis, 2011, 'African National Ministries in the ELCA: The Evangelical Lutheran Church in America', in Ludwig & Asamoah-Gyadu 2011: 433-438

Burgess, R.H., 2011, 'African Pentecostal Churches in Britain: The Case of the Redeemed Christian Church of God', in Ludwig & Asamoah-Gyadu 2011: 253-272

Chetty, Denzil, 2009, 'An Harambee Theory of Rhetoric in Social Action: Persuasion, Religious Identity & Recognition in Sudan', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 301-330; full text at:

<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/15%20Chetty%20FIN%5B1%5D.pdf>

[Using Sudan as a case study, the objective of this paper is to analyse the range of effects sought by the deployment of rhetoric in the realm of critical social action. Social action in the context of this paper involves roles and organizations as units of analysis. Hence, it involves

- not only interaction at the societal level, but even informal interpersonal relations involving two persons. Against this background, the paper posits a theory of rhetoric – i.e. ‘an *Harambee Theory*’ – which can serve as a model for analysing critical social action and interaction in Africa.]
- Chitando, Ezra, 2010, ‘Sacred Struggles: The World Council of Churches and the HIV Epidemic in Africa’, in Bompani & Frahm-Arp 2010: 218-238
- Cochrane, James R., 2010, ‘Health and the Uses of Religion: Recovering the Political Proper?’, in Bompani & Frahm-Arp 2010: 175-196
- Comaroff, Jean, & Eric Morier-Genoud 2011, ‘Twenty Years After *Of Revelation and Revolution*: An Interview With Jean Comaroff’, in *Social Sciences and Missions* 24, 2-3: 148-170  
[Jean Comaroff and John Comaroff’s acclaimed *Of Revelation and Revolution* (Vol. I) has reached its 20th anniversary. SSM editor Eric Morier-Genoud takes this as an opportunity to conduct an interview with Jean Comaroff, in which they discuss Jean’s intellectual trajectory and her views of the present. The interview elicits Jean Comaroff’s reflections on the origins and heritage of *Revelation and Revolution*, and it discusses her and her husband’s recent book about the privatisation of identities and religion.]
- Cooper, Barbara M., 2006, *Evangelical Christians in the Muslim Sahel*. Bloomington: Indiana University Press, 480 pp., ISBN: 978-0-253-34739-8 (hbk), \$49  
[Barbara M. Cooper looks closely at the Sudan Interior Mission, an evangelical Christian mission that has taken a tenuous hold in a predominantly Hausa Muslim area on the southern fringe of Niger. The book is based on sustained fieldwork, personal interviews, and archival research. Cooper’s involvement in a violent religious riot provides a backdrop for introducing other themes such as Bible translation, medical outreach, public preaching, tensions between English-speaking and French-speaking missionaries, and the Christian mission’s changing views of Islam.]
- Cooper, Barbara M., 2011, ‘The Implications of Reproductive Politics for Religious Competition in Niger’, in *Englund* 2011: 89-108
- Cox, Jim, 2010, ‘The Invention of the Christian God in Africa: Geoffrey Parrinder and the Study of God in African Indigenous Religions’, in Charles Guitard (ed.) 2010, *Le monothéisme: diversité, exclusivisme ou dialogue?*; Association Européenne pour l’étude des religions (EASR) *Congrès de Paris, 11-14 Septembre 2002*. [Paris:] Société Ernest Renan: Société française d’histoire des religions, 315-328
- Dangor, Suleman Essop, 2009, ‘Said Nursi’s Approach to Interfaith Dialogue’, in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 270-300; full text at:  
<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/14%20Dangor%205B1%5D.pdf>  
[This article investigates Said Nursi’s approach to interfaith dialogue. It commences with an outline of the established trends in dialogue between faiths (exclusivism, inclusivism, pluralism), and then identifies major factors that contributed to Nursi’s thinking (e.g. his ‘shift’ from political activism to contemplation). It then explores Nursi’s approach: his rationale for promoting interfaith dialogue; what he considered as necessary conditions for dialogue; why he proposed Islamic civilisation as the foundation for such dialogue and, finally, what he perceives to be the objectives of dialogue.]
- Dipio, Dominica, 2007, ‘Religion in Nigerian Home Video Films’, in *Westminster Papers in Communication and Culture* 4, 1: 65-82; full text at:  
[http://www.westminster.ac.uk/\\_data/assets/pdf\\_file/0003/20100/WPCC-Vol4-No1-Dominica\\_Dipio.pdf](http://www.westminster.ac.uk/_data/assets/pdf_file/0003/20100/WPCC-Vol4-No1-Dominica_Dipio.pdf)  
[Religion, in a broad sense, is prevalent in Nigerian home video films. The focus of this paper is to examine the religious questions that these films address, and whether these representations facilitate audiences in their search. The paper also explains what accounts for the popularity of these films.]

- Donham, Donald L., 2009, 'La dialectique religion et politique dans la révolution éthiopienne: pour une ethnographie historique de la révolution marxiste', in Morier-Genoud & Urban-Mead 2009: 131-167  
[This article presents a history of the Ethiopian revolution of 1974 in a remote ethnic group called the Maale. A striking feature of the upheaval as it occurred locally was that evangelical Christian converts constituted the revolution's Jacobins - its most radical supporters. As the Marxist state consolidated itself, that support was eventually lost, but even so, virtually every member of the communist party in Maale by the early 1980s was an ex-evangelical Christian. The analysis below highlights local notions of time in both religion and politics to explain these conjunctions.]
- Droz, Yvan, 2011, 'Transformations of Death among the Kikuyu of Kenya: From Hyenas to Tombs', in Jindra & Noret 2011c: 69-87
- Eichholzer, Erika, 2011, "'Ever Generous Lord, How Can I Praise You?": The Ghanaian Gospel Boom in Hamburg', in Ludwig & Asamoah-Gyadu 2011: 317-332
- Ellis, Stephen, 2010, 'Development and Invisible Worlds', in in Bompani & Frahm-Arp 2010: 23-39
- Englund, Harri, 2011, 'Introduction: Rethinking African Christianities beyond the Religion-Politics Conundrum', in Englund 2011: 1-25
- Englund, Harri, 2011, 'From Spiritual Warfare to Spiritual Kinship: Islamophobia and Evangelical Radio in Malawi', in Englund 2011: 167-188
- Englund, Harri, (ed.) 2011, *Christianity and Public Culture in Africa*. Athens: Ohio University Press, 240 pp., ISBN 978-0821419458 (hbk), \$39.96  
[The volume takes the reader beyond Africa's apparent exceptionalism. African Christians have created new publics, often in ways that offer fresh insights into the symbolic and practical boundaries separating the secular and the sacred, the private and the public, and the liberal and the illiberal. Critical reason and Christian convictions have combined in surprising ways when African Christians have engaged with vital public issues such as national constitutions and gender relations, and with literary imaginings and controversies over tradition and HIV/AIDS. The contributors demonstrate how the public significance of Christianity varies across time and place. They explore rural Africa and the continent's major cities, and colonial and missionary situations, as well as mass-mediated ideas and images in the twenty-first century. They also reveal the plurality of Pentecostalism in Africa and keep in view the continent's continuing denominational diversity. Students and scholars will find these topical studies to be impressive in scope.]
- Essamuah, Casely B., 2011, 'Dynamism and Challenges among Ghanaian Methodists in the Washington DC (USA) Metroplex', in Ludwig & Asamoah-Gyadu 2011: 105-122
- Etherington, Norman, 2011, 'Missions and Empire Revisited', in *Social Sciences and Missions* 24, 2-3: 171-189  
[In the five years that have passed since the publication of *Missions and Empire* a wide range of scholarly reviewers have extensively discussed the book's merits, defects and omissions. Their diverse opinions provide a guide to the state of current research on the topic and suggest new directions for exploration by the next generation of historians.]
- Falge, Christiane, 2011, 'Transnational Nuer Churches: Bringing Development to the Homeland and Morals to the US', in Ludwig & Asamoah-Gyadu 2011: 301-406
- Fareed, Muneer, 2011, 'Overcoming Legal Traditions: The 'Ulam anf the Potential for Change', in Tayob 2011a: 45-51
- Fortier, Corinne, 2011, 'Women and Men Put Islamic Law to Their Own Use: Monogamy versus Secret Marriage in Mauritania', in Badran 2011
- Gampiot, Aurelien, 2008, 'Kimbanguism as a migrants' religion in Europe', in Afe Adogame, Roswith Gerloff & Klaus Hock (eds.) 2008, *Christianity in Africa and the African Diaspora. The Appropriation of a Scattered Heritage*. London/New York: Continuum International, 304-313.

- Gampiot, Aurelien, 2008, 'Les Kimbanguistes en Europe: d'une génération à l'autre', in *Archives des Sciences Sociales des Religions* n°143 (July-September 2008): 111-128.
- Gampiot, Aurelien, 2010, *Les Kimbanguistes en France: expression messianique d'une Eglise africaine en contexte migratoire*. Paris: L'Harmattan, 361 pp., ISBN 978-2296114050, Euro 31,35
- Ganusah, Rebecca, 2008, *Christ Meets the Ewe-Dome of Ghana: A Theological and Ethical Reflection on the Rites of Birth and Initiation into Womanhood*. Accra: Asempa Publishers, xii + 184 pp., ISBN 9789964784058 (= Ecclesial Studies, 5)
- Gatti, Nicoletta, & George Ossom-Batsa 2011, *Journeying with the Old Testament*. Frankfurt am Main, etc.: Peter Lang, 189 pp., ISBN 978-3-0343-1006-2 (pbk), Euro 40; ISBN 978-3-0351-0280-2 (eBook), Euro 40 (= Das Alte Testament im Dialog, 5)  
 [This book is an introductory study of the Old Testament and it is based on the lesson taught for many years by the authors in two different universities in Ghana. It is an interactive and didactic work that provides an innovative approach to the study of the Hebrew Bible. Through reading selected passages from the Bible and doing recommended exercises as a means of reinforcing what has been learnt, the reader will achieve a good knowledge of the Old Testament and will acquire the capability of reading and interpreting further texts. Each chapter begins with a presentation of a map of the journey, the objectives to be achieved, a summary and a final section that helps the student to evaluate his/her comprehension. This book is also a contextualized text. The last chapter is dedicated to the Old Testament in Africa and the relationship between the African Continent and the Bible, giving the reader the possibilities of acquiring skills to interpret the Old Testament from African perspectives.]
- Gora, Ruth Babra, 2009, 'The Role of Bird Characters in African Story and Myth', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 2: 53-63; full text at: [http://alternation.ukzn.ac.za/docs/16\\_2/06%20Gora%20F.pdf](http://alternation.ukzn.ac.za/docs/16_2/06%20Gora%20F.pdf)  
 [This paper explores the role of bird characters in African story and myth. African societies attach different beliefs to different birds. Some birds are viewed as signs of bad omen yet others as the reverse. Some believe that certain birds possess significance for specific occasions or ceremonies like circumcision. The argument shows that such beliefs are mirrored in African story and myth. Traditional African narratives include many bird characters, demonstrating the widespread idea that birds are closely related to humans. Since birds are generally appreciated as guardians of human life, they play a positive role in African story and myth, often appearing in times of crisis. Birds resolve conflicts and protect protagonists. In some instances they are personified and take on even more important roles than animals. Birds can carry urgent and important messages about a protagonist, hence opening up possibilities of salvation for the latter. Human characters in African story and myth can be counselled by and saved from danger by birds. In addition, birds can also reveal human character by testing for such virtues as patience and faithfulness. Ultimately, there is a certain reciprocity between birds and humankind in African story and myth.]
- Granquist, Mark, 2011, 'The New Immigration and the Old: The Context of African Christian Immigration to the USA', in Ludwig & Asamoah-Gyadu 2011: 229-240
- Gratz, Tilo, 2011, "'Paroles de vie": Christian Radio Producers in the Republic of Benin', in *Journal of African Media Studies* 3, 2: 161-188  
 [In the Republic of Benin, we are currently witnessing an enormous proliferation of religious radio broadcasting in various forms, especially with regard to Pentecostal churches. Apart from already established Christian broadcasters such as Radio Immaculée Conception, Radio Alléluia or Radio Maranatha, operating on a regional or even on a national scale, various smaller groups and individual pastors, mainly from evangelical and Charismatic churches, are increasingly contracting broadcasting hours with public, private or community radio stations. Furthermore, many pastors have started to record CDs with prayers and gospel sounds to broadcast, or hire professional media production companies to ensure a large media coverage of their appearances in various media. On the one hand, these strategies represent a particular form of media appropriation, an attempt to obtain a greater share in the changing public

- sphere, and are part of the growing competition between various religious media actors, especially with regard to their ambitions of moral guidance. On the other hand, these programmes could be seen as stages for creative individual religious actors, among them also laymen, offering moments of self-assertion and granting social prestige.]
- Graveling, Elizabeth, 2010, 'Marshalling the Powers: The Challenge of Everyday Religion for Development', in Bompani & Frahm-Arp 2010: 197-217
- Haar, Gerrie ter, 2010, 'The Mbulululi Principle: What is in a Name?', in Bompani & Frahm-Arp 2010: 40-55
- Haar, Gerrie ter, 2011, 'The African Christian Diaspora in Europe: The Atlantic Difference', in Ludwig & Asamoah-Gyadu 2011: 241-250
- Hanciles, Jehu J., 2011, 'Separated at Birth: America's New Africans and the African American Community', in Ludwig & Asamoah-Gyadu 2011: 213-228
- Harnischfeger, Johannes, 2010, 'Visualizing the Power of Deities: Spiritual Warfare in Igboland, Southeast Nigeria', in Anne Storch (ed.) 2010, *Perception of the Invisible: Religion, Historical Semantics and the Role of Perceptive Verbs*. Köln: Köppe, 81-93
- 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
- Hock, Klaus, 2011, 'Discourses on Migration as Migratory Discourses: Diasporic Identities and the Quest for Analytical Categories', in Ludwig & Asamoah-Gyadu 2011: 55-68
- Hutchings, Anne, 2007, 'Ritual Cleansing, Incense and the Tree of Life: Observations on some Indigenous Plant Usage in Traditional Zulu and Xhosa Purification and Burial Rites', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 14, 2: 189-218; full text at: <http://alternation.ukzn.ac.za/docs/14.2/11%20Hutchings.pdf>
- Ihejirika, Walter C., 2009, 'Muslim minorities and media access in a predominantly Christian city: The case of Port Harcourt, Nigeria', in *Journal of African Media Studies* 1, 3: 469-490  
 [Media use by religious leaders and their adherents has become one of the major issues defining religious praxis in the contemporary world. In Nigeria, this has become accentuated by the upsurge of Pentecostalism and the overriding presence of its preachers and healers on the country's airwaves. There are a hundred and one preachers, healers, counsellors, exorcists and singers identified with this burgeoning Christian movement who buy air time on national, local and private radio and television stations to proclaim their message. Some also pay for newspaper space to publish their messages. Due to the huge profits they are bringing to the media industry, the Pentecostal movement has become a major force in the implementation of the country's media policies. It is easy for them to bend some of the media rules and get away with it. This dominance infringes the principle of equal access for all religious organisations that is enshrined in the Broadcasting Code promulgated by the Nigerian Broadcasting Commission. Against the backdrop of this Pentecostal dominance, this article examines the problem of media access by the country's minority religious groups. The major questions this paper asks are: How do religious minorities in Nigeria live with their 'perceived' exclusion from the media, and are they adopting any discernable strategies to make their presence felt? To answer these questions, a social survey involving the use of questionnaires and interviews was conducted among Muslims living in the Christian-dominated Southern city of Port-Harcourt.]
- Janson, Marloes, 2011, 'Guidelines for the Ideal Muslim Woman: Gender Ideology and Praxis in the Tabligh Jama'at in the Gambia', in Badran 2011
- Jarvis, Janet, 2009, 'The Voice of the Religion Education Teacher in the Context of Religious Diversity', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 138-156; full text at: <http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/07%20Jarvis%20FIN%5B1%5D.pdf>  
 [In the domain of Religion Education (RE) the voice of the RE teacher is crucial. This voice can either entrench religious discrimination or promote religious tolerance and dialogue. The

- findings of a recent empirical research project in selected KwaZulu-Natal primary schools provided evidence that the RE teacher's understanding of religious freedom is influenced by his/her biography and school context. This understanding finds expression in the RE teacher's voice which can choose to act in a way which is emancipatory and transformative or not. It is important that a dialogical space is created for RE teacher's concerns to be voiced and heard.]
- Jarvis, Janet, 2009, 'Teacher Identity in a Context of Religious Diversity', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 157-176; full text at:  
<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/08%20Jarvis%20FIN%5B1%5D.pdf>
- [The requirements of the state as laid out in the Religion and Education Policy (2003), expect teachers to adopt a multi-religious approach to RE. The paradigm shift from a mono-religious approach to a multi-religious approach has been problematic for many teachers. A recent empirical research project in selected KwaZulu-Natal primary schools provided evidence that to varying degrees teachers have experienced a religious identity conflict. I argue that teachers have to negotiate their religious identity from a position of 'identity paralysis' or 'identity paradox' or even 'identity flexibility' to one of 'identity transformation'. This is a necessary process for teachers if they are to promote the human right to religious freedom, encouraging learners to grow in their own religious beliefs but also to empathetically respect the religious beliefs of others in society.]
- Jindra, Michael, 2011, 'The Rise of "Death Celebrations" in the Cameroun Grassfields', in Jindra & Noret 2011c: 109-129
- Jindra, Michael, & Joel Noret 2011a, 'Funerals in Africa: An Introduction', in Jindra & Noret 2011c: 1-15; full text at  
<http://books.google.com/books/berghahn?q=Search+the+full+text+of+this+book&hl=en&vid=ISBN9780857452054&btnG=Search#v=onepage&q=Search%20the%20full%20text%20of%20this%20book&f=false>
- Jindra, Michael, & Joël Noret 2011b, 'African Funerals and Sociocultural Change: A Review of Momentous Transformations across a Continent', in Jindra & Noret 2011c: 16-40; full text at:  
<http://books.google.com/books/berghahn?q=Search+the+full+text+of+this+book&hl=en&vid=ISBN9780857452054&btnG=Search#v=onepage&q=Search%20the%20full%20text%20of%20this%20book&f=false>
- Jindra, Michael, & Joël Noret (eds.) 2011c, *Funerals in Africa: Explorations of a Social Phenomenon*. New York/Oxford: Berghahn, 264 pp., ISBN 978-0-85745-205-4 (hbk), \$85.00/£50.00  
 [Across Africa, funerals and events remembering the dead have become larger and ever more numerous over the years. Whereas in the West death is normally a private and family affair, in Africa funerals are often the central life cycle event, unparalleled in cost and importance, for which families harness vast amounts of resources to host lavish events for multitudes of people with ramifications well beyond the event. Though officials may try to regulate them, the popularity of these events often makes such efforts fruitless, and the elites themselves spend tremendously on funerals. This volume brings together papers of scholars who have conducted research on funerary events across sub-Saharan Africa. They analyse the broad changes over the years and the underlying causes them, such as changes in religious beliefs, social structure, urbanization, and technological changes and health.]
- Kahl, Werner, 2011, 'African Theological Training in Germany (ATTiG): A Study Program of the Academy of Mission for, and with African Migrant-church Leaders in Northern Germany', in Ludwig & Asamoah-Gyadu 2011: 427-432
- Kalu, Ogbu U., 2011, 'Anatomy of Reverse Flow in African Christianity: Pentecostalism and Immigrant African Christianity', in Ludwig & Asamoah-Gyadu 2011: 29-54
- 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: 67-89

- Kamp, Linda van de, 2010, 'Burying Life: Pentecostal Religion and Development in 'Urban Mozambique'', in Bompani & Frahm-Arp 2010: 152-171
- Kamp, Linda van der, 2011, *Violent Conversion: Brazilian Pentecostalism and the Urban Pioneering of Women in Mozambique*. Amsterdam: Vrije Universiteit (PhD thesis)  
[This study investigates conversion to Brazilian Pentecostalism in Mozambique. It appears that it is primarily upwardly mobile women who are converting and that their conversion is usually violent. The aim of the study was to understand this violent conversion. Analysis has shown that in a shifting, uncertain but challenging urban environment, like that found in the Mozambican capital Maputo, upwardly mobile women are seeking to direct and control their new socio-economic and cultural position. Uncertainties about possible new ways of life require critical cultural reflection by women, especially in the reproductive domain with regard to their dependence on kin and partners. Upwardly mobile women's participation in Brazilian Pentecostalism demonstrates how they are conquering (*conquistar*) new ways of being and doing through the power of the Holy Spirit.]
- Kaptejns, Lidwien, 2011, 'Changing Conceptions of Moral Womanhood in Somali Popular Songs, 1960-1990', in Badran 2011
- Klinken, Adriaan van, 2011, 'Male Headship as Male Agency: An Alternative Understanding of a "Patriarchal" African Pentecostal Discourse on Masculinity', in *Religion and Gender* 1, 1: 104-124; PDF at <http://www.religionandgender.org/index.php/rg/article/view/19>  
[In some Christian circles in Africa, male headship is a defining notion of masculinity. The central question in this article is how discourses on masculinity that affirm male headship can be understood. A review of recent scholarship on masculinities and religion shows that male headship is often interpreted in terms of male dominance. However, a case study of sermons in a Zambian Pentecostal church shows that discourse on male headship can be far more complex and can even contribute to a transformation of masculinities. The main argument is that a monolithic concept of patriarchy hinders a nuanced analysis of the meaning and function of male headship in local contexts. The suggestion is that in some contexts male headship can be understood in terms of agency.]
- Kraamer, Malika, 2009, 'Weaving a Biblical Text: Ewe Textiles and Christianity', in *Journal of Material Religion* 5, 1: 34-49
- Lamont, Marc, 2011, 'Decomposing Pollution?: Corpses, Burials and Affliction among the Meru of Central Kenya', in Jindra & Noret 2011c: 88-108
- Lange, Dierk, 2011, 'Origin of the Yoruba and the "Lost Tribes of Israel"', in *Anthropos* 106: 579-595; full text at: [http://dierklange.com/pdf/LOST\\_TRIBES\\_OF\\_ISRAEL.pdf](http://dierklange.com/pdf/LOST_TRIBES_OF_ISRAEL.pdf)
- Langewiesche, Karin, 2011, 'Funerals and Religious Pluralism in Burkina Faso', in Jindra & Noret 2011c: 130-153
- Langewiesche, Karin, 2011, 'African Roman Catholic Missionary Networks between Africa and Europe', in Ludwig & Asamoah-Gyadu 2011: 289-302
- Lauer, Helen, 2006, 'Cashing in on Shame: How the Popular "Tradition vs. Modernity" Dualism Contributes to the "HIV/AIDS Crisis" in Africa', in *Review of Radical Political Economics* 38, 1 (Winter 2006): 90-138; full text at: <http://www.aliveandwell.org/docs/CashingInOnShame.pdf>  
[Orthodox descriptions and treatment of Africa's HIV/AIDS crisis are subject to robust controversy among research experts and clinicians who raise questions about the tests used to define the crisis, the statistics used to document the crisis, and the drugs marketed to curtail it. Despite this critical scientific corpus, fanciful misconceptions about chronic illness and mortality in Africa are sustained by ahistorical and apolitical analyses misrepresenting Africans' contemporary morality, social reality, and public health care needs.]
- Low, Chris H., 2009, 'Birds in the Life of KhoeSan; With Particular Reference to Healing and Ostriches', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 2: 63-90; full text at: <http://alternation.ukzn.ac.za/docs/16.2/07%20Low%20F.pdf>

[The paper examines birds within the everyday and healing life of recent and historical KhoeSan of southern Africa. Following a brief review of academic interest in KhoeSan bird knowledge and evidence for the recent social salience of birds, I describe how KhoeSan exhibit a 'listening disposition' or a particularly tuned awareness to their environment, within which birds are accorded certain kinds of significance. The second half of the paper links this significance to how and why birds are used in medicine. I draw particular attention to the widespread use of the ostrich and, drawing on historical ethnography and recent anthropological findings, attribute this to its potent qualities. The paper argues for subtlety in delineating and understanding KhoeSan relationships with birds. In particular it highlights the dangers of approaching analysis through familiar 'Western' categories of enquiry.]

Ludwig, Frieder, 2011, "'Just like Joseph in the Bible": The Liberian Christian Presence in Minnesota', in Ludwig & Asamoah-Gyadu 2011: 357-380

Ludwig, Frieder, 2011, 'Interview with Bongani Mazibuko: The Centre for Black and White Christian Partnership in Birmingham, United Kingdom', in Ludwig & Asamoah-Gyadu 2011: 421-426

Ludwig, Frieder, & J. Kwabena Asamoah-Gyadu 2011, 'Introduction', in Ludwig & Asamoah-Gyadu 2011: 3-28

Ludwig, Frieder, & J. Kwabena Asamoah-Gyadu (eds.) 2011, *The African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe*. Trenton [NJ]: Africa World Press, 482 pp., ISBN 978-1592218080, £28.99; Euro 27.66

[Migration is a structural reality of contemporary society, which according to some records now involves around 200 million individuals. With over a million migrants each year and 299,000 asylum applications in 2006 alone, Europe is the primary destination for migrants worldwide. This volume examines the transnational dynamics of African Christianity. It has been compiled with the explicit hope that it will stimulate comparative analyses and create new research networks. It is the first to represent research results both from North America and Europe. One contribution compares the experiences of Muslim and Christian immigrant groups, but in general the book is confined to the study of the transnational dynamics of African Christianity. It includes a broad denominational spectrum from (Oriental) Orthodox, Roman Catholic, Protestant, to Pentecostal and Charismatic churches. While the contributors from Africa, North America and Europe represent a wide range of disciplines and methodological approaches, together they engage in an interdisciplinary exchange on the significant role of African Christians in the West in one volume.]

Mack, Beverly B., 2011, 'Muslim Women's Knowledge Production in the Greater Maghreb: The Example of Nana Asma'u of Northern Nigeria', in Badran 2011

Magesa, Laurenti, 2010, *African Religion in the Dialogue Debate: From Intolerance to Coexistence*. Berlin, etc.: Lit Verlag, 208 pp., ISBN 978-3-643-90018-0 (pbk), Euro 19.90 (= *Interreligious Studies*, 3)

[Dialogue between African Religion and other world religions has been much neglected in formal religious discourse in Africa to date. Moreover, so far dialogue figures only peripherally – if at all – in the process of evangelism in the study of African Christian Theology. This book attempts to fill this lacuna. It addresses the question how Christian and African spiritualities may interact with and enrich each other on the basis of mutual respect, without - as has historically been the case - the one seeking to eradicate the other.]

Mallya, Ernst T., 2010, 'Faith-based Organisations, the State and Politics in Tanzania', in Bompani & Frahm-Arp 2010: 131-151

Manjoo, Rashida, 2011, 'Legal Recognition of Muslim Marriages in South Africa', in Badran 2011

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

Morier-Genoud, Eric, 2007, 'A Prospect of Secularization?: Muslims and Political Power in Mozambique Today', in *Journal for Islamic Studies* 27: 240-275

[This article looks at Islam and politics in Mozambique. Islam has experienced there an exemplary turnabout since the late 1980s. It has been transformed from a marginalised, and at time oppressed, religion into a socially and publicly important faith. What have been the consequences of this transformation? How did Muslims make use of their progress? And what was the reaction of those in political power? Did Muslims integrate into the elite in power, and can one consequently identify a reconfiguration of the national hegemonic bloc? The article demonstrates that while Muslims were integrated in various political institutions after 1994, the party in power evicted all militant religious men from its party and from political positions after the year 2000. It only retained secular Muslims in its ranks. The text evaluates the impact of this change and raises the hypothesis of a consequent secularization of politics.]

Morier-Genoud, Eric & Wendy Urban-Mead (eds.) 2009, *Marxism and Missions*, special issue of *Social Sciences & Missions* 22, 2.

Morier-Genoud, Eric & Wendy Urban-Mead 2009, 'Introduction', in Morier-Genoud & Urban-Mead 2009: 127-130

Murphy, Tim, 2007, 'Religionswissenschaft as Colonialist Discourse: The Case of Rudolf Otto', in *Temenos* 43, 1; full text at <http://ojs.tsv.fi/index.php/temenos/index>

[The dominant approach to the study of religion known as the phenomenology of religion's core assumption was that underlying the multiplicity of historical and geographically dispersed religions was an ultimately metaphysical, trans-historical substratum, called 'man', *Geist*, or 'consciousness'. This transhistorical substratum is an expressive agent with a uniform, essential nature. By reading the data of religion as its 'expressions', it is possible to sympathetically understand their meaning. *Geist*, or 'man', then, is both a philosophy of history and a hermeneutical theory. It also forms a systematic set of representations, which replicate the structure of the asymmetrical relations between Europeans and those colonized by Europeans. The metanarrative of *Geist* is a narrative of the supremacy - their term, not mine - of white, Christian Europe over black, 'primitive' Africa and 'despotic' Asia. Spirit moves from the South to the North; away from the East to the West. This paper locates Rudolf Otto's work within the structure and history of phenomenological discourse and argues that the science of religion as described there conforms nearly perfectly to the structures of colonial discourse as this has been discussed and analyzed by theorists such as Jacques Derrida and Edward Said.]

Mwesigwa, Fred Sheldon, 2009, 'Historical Context of Religious Conflict and Religious Education Curriculum', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 55-67; full text at:

<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/03%20Mwesigwa%20FIN%5B1%5D.pdf>

[The main intention of this paper is to examine the multi-religious nature of Ugandan society, the un-healthy relationship between members of the different religions, the limitations of the current religious education (RE) curriculum to promote unity and harmony, Uganda's cherished educational and political goal and finally the requisite need for curriculum review. The paper traces the failure to have a multi-religious 'conscious' RE education curriculum to the historical-political and religious conflicts that gave birth to a denominational and 'divisive' educational system. The paper probes the religious landscape of Uganda and identifies and discusses key theoretical concepts that underpin the RE debate in Uganda. It establishes that Uganda is a multi-religious country that is dogged by religious discrimination and intolerance. Against this background, it criticises the promotion of a confessional CRE and IRE curriculum in religiously founded public schools by illustrating the limitation of CRE and IRE text-books in promoting unity and harmony. Finally, it recommends that curriculum review is the way to go. The main objective of a new curriculum should be to promote respect and tolerance and/ or understanding of other people's religious traditions.]

- Mohr, Adam, 2011, 'Philadelphia to Ghana, Ghana to Philadelphia: Transnational Flows of Faith Healing Christianity and the Africanisation of the First Century Gospel Church, New Jersey', in Ludwig & Asamoah-Gyadu 2011: 123-136
- Mtata, Kenneth, 2011, "'How Shall We Sing the Lord's Song in a Foreign Land?': African Diaspora Christianity as Space and Place of Imagination', in Ludwig & Asamoah-Gyadu 2011: 335-356
- Multris, Paulin, 2011, 'Contributions of African Christian Churches to the Integration of Immigrants in Alberta (Canada)', in Ludwig & Asamoah-Gyadu 2011: 171-186
- Mungure, Elieshi A., 2011, 'African Christianity and the Neo-Diaspora: A Call for Cross-cultural Pastoral Care Approach and its Challenges', in Ludwig & Asamoah-Gyadu 2011: 439-449
- Noret, Joël, 2011, 'Funerals and the Religious Imagination: Burying and Honoring the Dead in the Celestial Church of Christ in southern benin', in Jindra & Noret 2011c: 154-176
- Ntarangwi, Mwenda, (ed.) 2011, *Jesus and Ubuntu: Exploring the Social Impact of Christianity in Africa*. Trenton (NJ): Africa World Press, ISBN 9781592218431, \$24,95  
[As African Christianity takes a commanding position in global Christianity due to its exponential growth in the last few decades, questions abound of the relationship such growth has with continued decline in most development indicators in the continent. This book assesses the social role played by Christianity in contemporary Africa amid the growing awareness of Africa's social, economic, and political challenges.]
- Okyerefo, Michael Perry Kweku, 2011, 'The Gospel of Public Image in Ghana', in Englund 2011: 204-217
- Parsitau, Damaris S., 2011, 'Rethinking the Socio-Political Impact and Significance of Pentecostal Christianity in Kenya (1970-2009)', in Ndarangwi 2011: 123-145
- Parsitau, Damaris S., 2011, "'Arise oh ye Daughters of Faith": Pentecostalism, Women and Public Culture in Kenya', in Englund 2011: 131-148
- Parsitau, Damaris S., 2011, 'The Role of Faith and Faith Based Organizations among Internally Displaced Persons in Kenya', in *Oxford Journal of Refugee Studies, Special Issue: Faith Based Humanitarianism in Contexts of Forced Displacements* 24, 3: 493-512
- Parsitau, D.S. & Mwaura, P.N. 2010, "'God in the City": Pentecostalism as an Urban Phenomenon in Kenya', in *Studia Historiae Ecclesiasticae: Journal of the Church History Society of Southern Africa* [University of Pretoria] 36, 2: 95-112
- Peterson, Derek R., 2011, 'Conversion and the Alignments of Colonial Culture', in *Social Sciences and Missions* 24, 2-3: 207-232  
[This essay - composed to honor *Of Revelation and Revolution* on its twentieth anniversary – argues that conversion was a means by which hegemonic cultural discourses were rendered subject to examination. The focus is on the East African Revival, a Christian conversion movement that began in Rwanda and spread throughout East Africa over the course of the 1940s and 50s. Following the directions given in Bunyan's Pilgrim's Progress, revivalists sorted through cultural property, identified their sins, and set themselves in motion toward another world. Their path set them at a tangent from the dialectics of the colonial encounter. In the study of the Revival we can see conversion as a political action that unsettles the alignments of colonial culture.]
- Preez, Petro du, 2009, 'Thinking about Knowledge amidst Religious Diversity: Epistemic Relativity and its Impact on Religion in Education', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 91-111; full text at: <http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/05%20Du%20Preez%20FIN%5B1%5D.pdf>  
[In this article I explore the notion of epistemic relativity and its impact on Religion in Education. I argue that epistemic relativism in the study of Religion in Education has the potential to stimulate critical dialogue about religious content and assist interlocutors to balance their commitment to their own truths and beliefs and openness to the truths and beliefs of others. This includes an exploration of the relationship between social constructivism and epistemic

relativism, as well as a realist response. A case study provides examples of how some of the theoretical notions unfold in practice.]

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

Prinsloo, Paul, 2009, 'The South African Policy on Religion and Education (2003): A Contradiction in a Secular State and Age?', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 31-54; full text at:

<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/02%20Prinsloo%20FIN%5B1%5D.pdf>

[In the pre-1994 dispensation there was freedom of religion, but South Africa claimed to be a specifically Christian state, in which a specific version of Protestant Christianity informed apartheid policies and legislation. Christian National Education (CNE) furthermore deliberately endorsed and promoted this version of Protestant Christianity and excluded other Christian denominations, other religions and African traditional religion from curricula, access to learners and representation in curricula. The new South African Constitution (1996) guarantees not only religious freedom, practice and expression, but also freedom from coercion. The question that arises is how to address religion in the context of school curricula. The National Policy on Religion and Education (2003) actively promotes the role of religion in education and teaching about religion, but also embraces teaching about secular worldviews. Despite being biased towards religion, different groups have contested and still contest the Policy. These groups use concepts like 'secular' and 'secularisation' interchangeably to mean 'anti-religion' and even atheism. This article interrogates the location of the Policy within the context of the so-called secularity of the South African state. It concludes that the notion of South Africa as secular state does not find any support in the Constitution or the Policy. The notion of South Africa as secular state is therefore without official grounds. Both the Constitution and the Policy purposefully celebrate religion and the role religion can play in a constitutional state. Evidence from the Constitution and Policy suggest, rather, that the state is biased towards religion.]

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

Pruzan-Jørgensen, Julie E., 2011, 'Islam, Gender, and Democracy in Morocco: The Making of the Mudawana Reform', in Badran 2011

Ranger, Terence, 2011, 'A Decent Death: Changes in Funerary Rites in Bulawayo', in Jindra & Noret 2011c: 41-68

Reeves-Ellington, Barbara, 2011, 'Women, Protestant Missions, and American Cultural Expansion, 1800 to 1938: A Historiographical Sketch', in *Social Sciences and Missions* 24, 2-3: 190-206

[Over the past forty years, historians' descriptions of American women missionaries have ranged from martyrs to cultural imperialists to social activists engaged with real people around the world to promote the welfare of women and children. New transnational approaches to the study of American missions abroad demonstrate that women missionaries were not a stock homogeneous group but a diverse group of individuals engaged in complex encounters with an equally diverse group of people in multiple settings. As scholars have highlighted the contributions of women missionaries to the projection of American Protestantism across the globe, they have increasingly recognized the importance of the cross-cultural connections that have given new meanings to the Protestant messages in local environments. This essay reviews the scholarship of the last forty years and indicates new avenues of research on American Protestant women in mission.]

Rhouni, Raja, 2011, 'Deconstructing Islamic Feminism: A Look at Fatima Mernissi', in Badran 2011

Roberts, Jonathan, 2011, 'Funerals and Fetish Interment in Accra, Ghana', in Jindra & Noret 2011c: 207-226

Roux, Cornelia, 2009, 'Religion in Education: Who is Responsible', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 3-30; full text at:

<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/01%20Roux%20FIN%5B1%5D.pdf>

[Religion in Education (RiE) in South Africa seems to be the playing field of many stakeholders. This subject and/or research domain is hosted in either Departments of Religious Studies in Faculties of Human Sciences or Faculties of Education. During the 'struggle', that is in the past 19 years, many opportunities were created for acknowledging the importance of Religion in Education from a social construct point of view, and many expectations voiced. Religious Studies scholars and educationalists formed committees, produced published academic outputs, presented scholarly research results, put curricula together to replace the previous religious instruction mode of teaching. Since 2003, Religion in Education has a democratic government-approved policy document that enhances opportunities to explore religious diversity and to improve and celebrate respect for diversity. One can argue that religion became a force in education that needed well-qualified academe and teachers to present the new social construct for the teaching and learning paradigm. However, all the above-mentioned forces, opportunities and structures are dismally failing the research domain and the educational responsibility to our diverse society.]

Roux, Cornelia, 2009, 'Religion Education as Praxis: Voices and Narratives on Teaching and Learning Experiences', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 112-137; full text at:

<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/06%20Roux%20FIN%5B1%5D.pdf>

[The increasing importance of Religion in Education (RiE) is reflected in many national and international forums and research projects. Many teacher education students have to traverse the boundaries of their own religious, cultural and social contexts to participate in liberal academic discourses and explore the distinctive field of study of and research in RiE. This article presents the original and full narratives of two postgraduate students of their paradigmatic transformation as a result of becoming acquainted with the epistemology of teaching and learning religion in education. Their reflections provide an opportunity for critical elaborations and commentaries on the content and teaching strategies introduced in the undergraduate module. The narratives also recount the story of their journey to becoming postgraduate students and young researchers. In the second part of the article the lecturer, as mediator of teaching and learning, reflects on their narratives. This is done within a feminist research paradigm using narration and reflexivity to engage in self-critical sympathetic introspection and auto-ethnography as outlined and described in Roux (2007c) as a means of exploring the students' experiences of religious diversity and its impact on RiE.]

Schmidt, Bettina E., 2008, 'Oshun Visits the Bronx: Possessed Women in the Cuban Orisha Religion', in *Diskus* 9; full text at: <http://www.basr.ac.uk/diskus/diskus/schmidt.htm>

[Spirit Possession is a key practice within many Caribbean religions but can be difficult to understand. This article focuses on the Cuban Orisha religion (generally known under its former name, Santería) and its development during recent decades with regard to gender. Inspired by fieldwork conducted in New York City, the author looks at an explanation for an increase in female participation in this Cuban religion.]

Schulz, Dorothea E., 2010, 'Remaking Society from Within: Extraversion and the Social Forms of Female Muslim Activism in Urban Mali', in Bompani & Frahm-Arp 2010: 74-96

Shabodien, Rosieda, 2011, 'Making Haste Slowly: Legislating Muslim Marriages in South Africa', in Tayob 2011a: 25-34

Shaikh, Sa'diyya, 2011, 'Embodied *Tafsir*: South African Muslim Women Confront Gender Violence in Marriage', in Badran 2011

- Shandy, Dianna J. & Katherine Fennelly 2011, 'A Comparison of the Integration Experiences of Two African Immigrant Populations in a Rural Community', in Ludwig & Asamoah-Gyadu 2011: 189-212
- Simon, Benjamin, 2011, "'Prepare the Way of the Lord...": The Role of Sermons in Churches of African Origin in Germany', in Ludwig & Asamoah-Gyadu 2011: 303-316
- Skinner, David E., 2010, '*Da'wah* and Politics in West Africa: Muslim *Jama'at* and Non-Governmental Organisations in Ghana, Sierra Leone and The Gambia', in Bompani & Frahm-Arp 2010: 99-130
- Smit, Johannes A., 2009, 'Editorial', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 1-2; full text at: <http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/00%20Editorial.pdf>
- Smit, Johannes A., 2009, 'The "Dis-embodied Mind" and Religion', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 354-391; full text at: <http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/17%20Smit%20FIN.pdf>
- [The successive and interdependent systems of colonisation, imperialism and apartheid produced a multiplex race- and gender-based country-wide national system of inequality, that currently makes South Africa one of the countries with the largest wealth gap in the world. Focusing on two of the Christian missionary pioneers, Johannes Theodorus van der Kemp and John Philip, this article analyses four discursive threads that constituted the discursive formations they formed part of respectively. It is argued that since inequality is historically produced, similar studies need to be done, in order to delimit the discursive effects of past knowledge formations in the production of inequality in South Africa.]
- Smit, Johannes A., & Denzil Chetty 2009, 'Advancing Religion Studies in Southern Africa', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 331-353; full text at: <http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/16%20Smit%20and%20Chetty%5B1%5D.pdf>
- [Since the promulgation of the National Policy on Religion and Education (2003), Faculties of Education have worked hard to develop the Religious Component of the Life Orientation curriculum—Religion Education. Schools also started to offer Religion Studies as a full Grade 12 subject. This paper investigates the background to and current state of these developments, some of the thematic focuses on which Religious Studies can impact, and the contours and issues in terms of offering Religion Studies as Grade 12 subject. The article provides a few pointers to important focuses that need further development, such as the articulation of the BA major in Religion with the Religion Education and Religion Studies curricula.]
- Soares, Benjamin F., 2011, 'Family Law Reform in Mali: Contentious Debates and Elusive Outcomes', in Badran 2011
- Sonderregger, Arno, 2010, 'Zum Mahdi-Glauben im Sudan des 19. Jahrhunderts', in *Stichproben. Wiener Zeitschrift für kritische Afrikastudien* Nr. 18/2010, 10. Jg., 71-90; full text at: [http://www.univie.ac.at/ecco/stichproben/Nr18\\_Sonderregger.pdf](http://www.univie.ac.at/ecco/stichproben/Nr18_Sonderregger.pdf)
- Sookrajh, Reshma, & MacIoud Frank Salanjira 2009, 'Ideological Posturing and National Curriculum Policy: Exploring Dual-Mode Religious Education for Secondary Schools in Malawi', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 68-90; full text at: <http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/04%20Sookrajh%20FIN%5B1%5D.pdf>
- [This article draws from a large study that examined the understandings of selected stakeholders of the dual-mode Religious Education curriculum policy change for secondary schools in Malawi. It explores some of the insights on the impact of ideology on curriculum policy

through the use of two sets of ideological constructs, namely, mono-faith and multi-faith RE and confessional and non-confessional RE. These constructs also forms the theoretical framework of this article. Insights gained through the use of a phenomenological methodology engaged a multi-category elite sample of Ministry of Education officials, secondary school head teachers (principals), and leaders of nationally organised faith-communities. The findings suggest that conflicting ideologies create contradictions for the introduction of new curriculum policy.]

Strijdom, Johannes, 2009, 'Nationalizing Religion: The Violent Path of Religious Nationalism', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 254-269; full text at:

<http://alternation.ukzn.ac.za/docs/Alternation%20Spec%20Ed%203%20Pdfs/13%20Strijdom%20FIN%5B1%5D.pdf>

[The article not only accepts the distinction between indigeneity and hybridity as two extreme positions in postcolonial studies, but argues that the former paradigm's rigid and essentialist definition of identity may contribute to intolerance and violence. Examples of religious nationalism within Buddhist, Hindu and Christian traditions are juxtaposed to illustrate the point, and their relevance for a critique of monolithic Afrocentric views is postulated. In conclusion, the struggle to defend constitutional promises that respect cultural diversity and the promotion of a cosmopolitan education are presented as necessary antidotes to the problem of homogenizing tendencies.]

Tayob, Abdulkader, 2010, 'Muslim Shrines in Cape Town: Religion and Post-Apartheid Public Spheres', in Bompani & Frahm-Arp 2010: 56-73

Tayob, Abdulkader, 2011, 'Muslim Marriages: From Constitution to Legislation?', in Tayob 2011a: 1-5

Tayob, Abdulkader, 2011, 'Report on the Meeting', in Tayob 2011a: 52-54

Tayob, Abdulkader, (ed.) 2011a, *Muslim Marriages in South Africa: From Constitution to Legislation: Papers Presented At Muslim Marriages Workshop, Saturday 22 May 2010, Capetonia Hotel*. Cape Town: Centre for Contemporary Islam, UCT; full text at:

[http://www.cci.uct.ac.za/usr/cci/news/big/Muslim\\_Marriages\\_Papers.pdf](http://www.cci.uct.ac.za/usr/cci/news/big/Muslim_Marriages_Papers.pdf)

[The Centre for Contemporary Islam at UCT organized this workshop to discuss the deadlock on the proposed Bill to recognize Muslim marriage conducted only according to Muslim rites.]

Tayob, Abdulkader, Inga Niehaus & Wolfram Weisse (eds.) 2011b, *Muslim Schools and Education in South Africa and Europe*. Münster: Waxmann, 198 pp., ISBN 978-3-8309-2554-5 (pbk), Euro 24.90 (= Religionen im Dialog, 5)

[This edited collection presents Islamic education in South Africa and a number of countries in Europe. It brings together general concerns of education among Muslims, together with current and unique developments in each country. Given the place of Islamic education in public debate, the collection includes a variety of contributions that respond to the goals and future of Islamic education, the context of terrorism and counter-terrorism, the place of religious education in the context of secular education and the role religious education plays in promoting or hindering social cohesion. It includes reflections on where Muslims should be directing education in the next few years to make it socially relevant and contribute to the democratization of society, as well as some comments on the unfortunate but real crosscurrents in educational policy and counter-terrorist initiatives. In between, it contains some reflective essays on the uniqueness and commonalities of Islamic education in various countries, on unexpected and unknown outcomes, and on new philosophies of education. In fact, the essays may be seen as critical contributions on a number of themes that are debated in the public sphere and within these schools.]

Ugba, Abel, 2011, 'African-led Pentecostalism in 21st Century Ireland: A Historical and Substantive Analysis', in Ludwig & Asamoah-Gyadu 2011: 273-288

- Walls, Andrew F., 2011, 'Towards a Theology of Migration', in Ludwig & Asamoah-Gyadu 2011: 407-418
- Witte, Marleen, 2011, 'Business of the Spirit: Ghanaian Broadcast Media and the Commercial Exploitation of Pentecostalism', in *Journal of African Media Studies* 3, 2: 189-205  
 [This article takes a critical look at Ghana's rapidly evolving broadcasting scene and in particular at the expansion and popularity of religious broadcasting. Sketching the developments of the Ghanaian media landscape, it analyses the changing politics of representing religion in this field. The much-celebrated processes of media deregulation and democratization, and the new opportunities for ownership, production, and participation they entail, have led to a dominance of Pentecostalism in the public sphere. While this development has been analysed from the perspective of churches and pastors, this article explores the intertwinement of commercial media and Pentecostalism from the perspective of a number of private media owners and producers in Accra. Whether these media entrepreneurs are themselves Pentecostal or not, they all have to deal with, and commercially exploit, the power and attraction of Pentecostalism. Their experience that commercial success is hardly possible without Pentecostalism makes clear that the influence of Pentecostalism in the Ghanaian public sphere reaches way beyond media-active pastors and born-again media practitioners, and invites us to rethink the relationship between media, business and religion.]
- Witte, Marleen, 2011, 'Of Corpses, Clay, and Photographs: Body Imagery and Changing Technologies of Remembrance in Asante Funeral Culture', in Jindra & Noret 2011c: 177-206
- Woldemikael, Tekle, & Mesghina G. Medhin 2011, 'An Exploration into the Religious Life of Eritrean Immigrants in the United States of America', in Ludwig & Asamoah-Gyadu 2011: 137-152
- Wood, Felicity, 2008, 'The Occult, the Erotic and Entrepreneurship: An Analysis of Oral Accounts of *ukuthwala*, Wealth-giving Magic, Sold by the Medicine Man Khotso Sethuntsa', in *Alteration: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 15, 1; full text at: <http://alternation.ukzn.ac.za/docs/15.1/16%20Wood.pdf>  
 [This study examines the way in which the economic, the erotic and the supernatural are brought together in the practice of *ukuthwala*, the Xhosa term for a dangerous, powerful procedure for long-term wealth, widely believed to involve the ownership of a wealth-giving being, the *mamlambo*, which bestows wealth upon its owner. However, the *mamlambo*'s owner is required to sustain the *ukuthwala* pact with sacrifices that come at a great personal and moral cost. The word *mamlambo* derives from the Xhosa for river, *mlambo*. Because u-Mamlambo, her full name in Xhosa, resides in deep water, she is known as 'the mother of the river'. The *mamlambo* is a shape-changer, who is most often envisaged as a snake, a mermaid or a seductive woman. This study examines the genesis of the *mamlambo*, and discusses why the practice of *ukuthwala* has become widespread in southern Africa.]
- 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



[www.a-asr.org](http://www.a-asr.org)

**Assistant Webmaster:** Dr. Jan G. Platvoet, Gildenring 52, 3981 JG Bunnik, The Netherlands. Phone: +31 (30) 656.2680 E-mail: [jgplatvoet@hetnet.nl](mailto:jgplatvoet@hetnet.nl). Webpage: <http://www.a-asr.org/index.php?id=162>

**Bulletin Editor:** Prof. Matthews A. Ojo, Dept of Religious Studies, Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria. Phone +234 (805) 230 4158, or +234 (803) 471 4487 E-mail: [matthews\\_ojo@yahoo.com](mailto:matthews_ojo@yahoo.com) . Webpage: [matthews\\_ojo@yahoo.com](http://matthews_ojo@yahoo.com)

**Bulletin Editor:** Dr. Lovemore Togarasei, Dept. of Theology & Religious Studies, University of Botswana, PO Box 0022, Gaborone, Botswana. Phone: +267 712.22.-543; Fax: +267.318.5098. E-mail: [ltogarasei@yahoo.com](mailto:ltogarasei@yahoo.com) . Webpage: <http://www.a-asr.org/index.php?id=323>

**Publications Officer:** Dr. J. Kwabena Asamoah-Gyadu, Vice President, Professor, Trinity Theological Seminary, P.O. Box 48, Legon, Accra, Ghana. Phone: +233-21-500541 (office) +233-20-8151936 (Cell). E-mail: [asagyadu@hotmail.com](mailto:asagyadu@hotmail.com) Webpage: <http://www.a-asr.org/index.php?id=451>

#### REGIONAL REPRESENTATIVES

**East Africa:** Dr. Damaris Seleina Parsitau, Lecturer, Dept of Philosophy & Religious Studies, Egerton University, PO Box 536, Njoro, Kenya. Phone: +254 722 281 426; cell phone: +254-722-281-426; E-mail: [damarisseleina@yahoo.com](mailto:damarisseleina@yahoo.com) . Webpage: <http://www.a-asr.org/index.php?id=404>

**Southern Africa:** Prof. Pratap Kumar, School of Religion & Theology, University of KwaZulu-Natal, Private Bag X54001, Durban 4000, South Africa. Phone: +27.31-563-8966 (home); +27.31-260-7539 (office); Fax: +27.31-260-7286 E-mail: [penumalap@ukzn.ac.za](mailto:penumalap@ukzn.ac.za) Webpages: <http://www.sorat.ukzn.ac.za/religion/kumar.doc> <http://www.a-asr.org/index.php?id=415>

**West Africa:** Dr. David O. Ogungbile, Senior Lecturer, Depr of Religious Studies, Obafemi Awolowo University (O.A.U.), P. O. Box 1950, Ile-Ife, Osun State, Nigeria 220005. Phone: +234 (0) 703.371.8844; +234 (0) 807.072.1710; Fax: +234.857 928.7724. E-mail: [dogungbile1@yahoo.com](mailto:dogungbile1@yahoo.com); Webpages: <http://ogungbile.net/index.html> ; <http://www.a-asr.org/index.php?id=362>

**Europe:** Prof. Frans Wijzen, Dept. of Religious Studies, Radboud University, Postbus 9103, 6500 HD Nijmegen, The Netherlands. Phone: +31 (24) 361.2489; Fax: +31 (24) 361.1802 E-mail: [F.Wijzen@rs.ru.nl](mailto:F.Wijzen@rs.ru.nl) . Webpages: [http://www.ru.nl/onderzoek/kennisbank/profiel/toon\\_profiel?rbsid=102681&frm=kennisbank](http://www.ru.nl/onderzoek/kennisbank/profiel/toon_profiel?rbsid=102681&frm=kennisbank) <http://www.a-asr.org/index.php?id=478>

**North America:** Dr. Lilian Dube, Assistant Professor, Dept. of Theology & Religious Studies, University of San Francisco, 2130 Fulton St., San Francisco, CA 94117, USA. Phone: (415) 422-5031 Fax: (415) 422-5356. Email: [ldube@usfca.edu](mailto:ldube@usfca.edu). Webpages: [http://www.usfca.edu/artsci/fac\\_staff/D/dube\\_lilian.html](http://www.usfca.edu/artsci/fac_staff/D/dube_lilian.html) <http://www.a-asr.org/index.php?id=463>

## THE AIMS OF THE AASR

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

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

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