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

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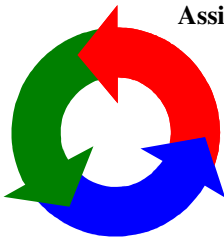
FROM THE PRESIDENT

Madiba Nelson Mandela, The first elected black President of South Africa and longtime leader of the African National Congress, who was imprisoned for fighting apartheid, died at his home in Johannesburg, December 5, at the age of 95. Nelson Rolihalahla Mandela was born July 18, 1918 near Qunu in the Eastern Cape. He was raised in the royal family and was educated at Fort Hare College and later at Witwatersrand University. In a much storied political life, during which he fought the evil racism and later apartheid, Mandela was instrumental in founding the youth wing of the ANC with Oliver Tambo and Walter Susulu and helped shape the ANC liberation movement, and along with others, significantly redefined the movement with the Freedom Charter and the Defiance Campaigns of the late 1950s, long before he was officially elected President of the ANC in 1991.

Mandela and several other South Africans were charged with conspiracy and sabotage in 1963 and following the Rivonia trails, he and some of his colleagues were sentenced June 12, 1964 to life imprisonment on Robben Island. Mandela would stay in prison for 27 years, during which he refused to be released on terms that would compromise the struggle but instead negotiated with the different apartheid regimes for the unconditional lifting of the ban on liberation movements, return of exiles, the drafting of a new constitution, and democratic elections. Mandela was released from prison on February 11, 1990. After his release, the anti-apartheid struggle, which escalated during the Sharpeville massacre and with the Soweto Uprisings, took a new turn by entering a tough, sometimes violent transitional period, but ushered in democratic elections in 1994. On May 10, Mandela took the oath of office as South Africa's first elected Black President. Mandela and F.W. DeKlerk, the last leader of the National Party to serve as President of South Africa, received the Nobel Peace Prize in 1993. When most would have expected him to continue, he handed power to his deputy, Thabo Mbeki in 1999.

The legacy of Mandela is wrapped in a moving story of suffering, courage, a genuine and steadfast quest for freedom, justice, and the values of a democratic society, which Mandela himself said he was willing to fight, live, and to die for if need be. While the many years of fighting apartheid, the emotional cost to him, his family, and above all the people of South Africa, point to a principled individual, committed to the best of all human values, Mandela will also be remembered for signing into law *The Promotion of National Unity and Reconciliation Act,* no. 34, 1995, which set up the Truth and Reconciliation Commission that was chaired by Archbishop Desmond Tutu. The Commission carried out its task through the Amnesty Committee, Reparation and Rehabilitation Committee and Committee on Human Rights Violations. The TRC conducted public and televised hearings

throughout the country as the world listened, as these hearings revealed the inner and secret workings of the apartheid machine and its death squads. Victims told their stories in public. When some of the victims expressed emotions and wept at learning for the first time during the hearings what happened to their loved ones, our hearts sank with them. But there was no doubt from the beginning that the TRC Commission was given a monumental task that could not, and one might say, could not be done with absolute perfection. Many credited Mandela and the first black majority government of the New South Africa for choosing to deal with the past in a different manner by offering a conditional path to amnesty and also offering modest reparations to the victims of the apartheid system.

What makes Mandela special and the South African people courageous was the new terms on which the modernist political agenda could be revoked and reclaimed through a proposition which to some people was religious, philosophical, and ethical, but at its core was political and pragmatic. The Truth and Reconciliation implied and embraced the language of truth, forgiveness, reconciliation, amnesty, Ubuntu, etc. While the process did not solve several hundred years of injustice, it created a space for forgiveness and acceptance; but more importantly sent a strong signal to all the world that our most entrenched difficulties can be resolved through a political process that prioritizes truth and reconciliation. It is this legacy which makes Mandela so admirable. It is a legacy which for many of us in religious studies, continues to invite new questions and perspectives on religion and the public realm, and forces us to rethink the terms and projects as well as the processes of political theology. Mandela has refused the title saint throughout his life, but for many of us he has taught us what to look for in a saint.

Elias Kifon Bongmba
President of the African Association for the Study of Religions

FROM THE TREASURER

Dear AASR Members,
I hope you all had a restful break.

Following my earlier correspondence to you on this matter, I am writing to remind members who have not paid their membership fees for 2013 and 2014 to do so before or by February 15. De-registration notice will be sent to non-payers after this date, in line with the resolutions we made in Egerton in July 2012.

This year is particularly significant for AASR because we have our conference and the general meeting in Cape Town from July 30 to August 3. Earnest preparations for these events have begun, but we need funds to make them happen. Another reason 2014 is significant is because it marks the implementation of the new membership and fees arrangements.

Please, make payment directly through AASR's website:
http://a-asr.org/pay_membership/membershipfees_usd.html

or by direct transfer into AASR's bank account using these details:
African Association for the Study of Religions
Bank of Scotland Branch Code 80-20-00 Account No. 00208442
BIC:BOFSGB21168
IBAN: GB05 BOFS 8020 0000 2084 42

If you are unable to pay through our website or pay directly into our bank account, contact your national or regional representative who will arrange to collect the money and transfer into our account. Please send me an email if you are still unclear about payment instructions.

The fee for new and existing members in South Africa has been set at SA Rand 125 (or about US$13) per year. Members in Ghana have agreed to pay US $25 per year; the annual membership fee for members in Nigeria is Naira 5000 (currently US$31); and for East Africa it has been set at US$10 for 2013 and 2014.

Requests to regional and national representatives and ASRSA officials:
1) Please, could you circulate this mail to members in your country/region
2) Please send me an updated list of members in your country/region. The list should clearly identify members who have paid their fees for 2013 and 2014.

AASR needs your support and cooperation to remain financially viable and professionally relevant. Many thanks for acting promptly on this request.

Yours sincerely,
Abel Ugba, AASR Treasurer

IAHR AFRICAN TRUST FUND

RESEARCH & PUBLICATION
GRANT APPLICATIONS FOR 2014

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

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

Grant Amount
The total grant allocation for **2014** is **US$4000**. The grant application is divided into two categories and successful applicants will be awarded the respective amounts within the specific category:

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

Eligibility Criteria

Applicants have to be scholars resident in Africa and associated with any higher academic or research institution within this context. We encourage applications from members to the IAHR member associations, namely the African Association for the Study of Religion (AASR), the Association for the Study of Religion in Southern Africa (ASRSA), and the East African Association for the Study of Religion (EAASR). Members of the Nigerian Association for the Study of Religion (NASR), no longer a member to the IAHR, may apply if they are also individual members to the AASR.

Evaluation Mechanism & Criteria

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

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

Submission Timeframe

Applications are open till **30th January 2014**. Grant-winning applicants will be announced on **20th February 2014**. Note that all grants will be awarded to the successful applicants at the end of **February 2014**.

Conditions of Grants

Applicants who receive the grant should submit a copy of the publication or a research report (of no less than 5 pages) that summarises the project's findings to the IAHR African Trust Fund. The publication or completed research project should acknowledge the support received in the form of an IAHR African Trust Fund Grant. The IAHR African Trust Fund will be allowed to reproduce or report the summary and parts of the report on the IAHR website, annual reports, and any other document or medium for the purpose of informing its stakeholders on the study findings. In all these publications, the authorship of the research will be clearly attributed to the applicant.

Application Form

Send a brief covering letter addressed to the IAHR African Trust Fund stating that your submission is for consideration for the IAHR African Trust Fund Grant and include the following required materials:

1.   Name of Applicant
2.   Email, Telephone Number and Mailing Address of the Applicant
3.   Name of University, Department, Research Centre or Institute
4.   Name(s) of IAHR African Member Association(s)

5. Title of Research/Publication Proposal
6. A research proposal of not more than four single-spaced pages detailing the aims/objectives, specific research questions, methodology and theoretical issues, the rationale and plan of research (time frame), and a detailed, one-page budget should be attached, indicating the amount being applied for and the exact purposes for which it will be used. If application is for only publication purposes, also indicate to what specific journal or book and evidence of what sum is required for such publication.
7. Brief *curriculum vitae* and a statement of qualifications that specifically addresses the research project.
8. Include two letters of reference from senior scholars, one of whom MUST be a member, preferably an executive member of the IAHR member associations.

Completed applications forms are to be submitted as an electronic copy file in PDF or MS Word format in an attachment via email to:
the Secretary of the African Trust Fund Board of Trustees,
Dr. Afe Adogame [A.Adogame@ed.ac.uk].
Please include in the electronic copy file the applicant's last name e.g. Eliza.pdf / Eliza.doc.
The subject line in the email should read **"IAHR African Trust Fund Application 2014"** – Note, no hard copies will be accepted.

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

AASR Student Award

The African Association for the Study of Religions (AASR) promotes the academic study of religions in Africa through the international collaboration of scholars whose research has a bearing on the subject. The Association stimulates e.g. academic conferences both in Africa and overseas. The 6th AASR Conference in Africa will be held at the University of Cape Town, South Africa, from July 30 to August 3, 2014. The topic of the conference is 'Religion, Ecology and the Environment in Africa and the African Diaspora'.

On the occasion of this conference, the Association is pleased to announce the presentation of the AASR Student Award. This award honours an individual African student whose paper makes an outstanding contribution to the topic of the conference. The recipient of the AASR Student Award will receive a cash prize of $500. As the award will be presented during the AASR conference in Cape Town, the first prize includes a return ticket to Cape Town from any leading airport on the African continent. The recipient of the award will be invited to present the winning paper during the conference, and the paper will be published in the AASR Bulletin. The ASSR Student Award also includes a second prize, of $ 300, and a third prize of $ 200 cash.

Nominations
Nominations for the AASR Student Award must be made by May 15, 2014. Electronic submissions may be sent to Professor Gerrie ter Haar at < terhaar@iss.nl >. Other members of the jury are Professor Elias Bongmba, Dr Frans Dokman and Dr Rosemary Amenga-Etego.

The jury accepts nominations from students registered at African universities only. Both Phd and Master students are invited to submit a paper for consideration. The maximum length is 5000 words, including references. To facilitate the objectivity of the review process, the name of the candidate, current mailing address and phone number should appear only on the title page of any paper submitted. The winner will be notified by June 21, 2014.

In the absence of a paper deemed to merit the award, the award may be withheld.

For further information about the AASR, the Cape Town conference and the (sub)themes related to the conference topic, please visit www.a-asr.org.

IAHR 21ST QUINQUENNIAL WORLD CONGRESS

DYNAMICS OF RELIGION: PAST AND PRESENT

23-29 AUGUST 2015, ERFURT, GERMANY

The XXI World Congress of the International Association for the History of Religions (IAHR) will take place August 23 to 29, 2015 in Erfurt, Germany. The Congress will address *Dynamics of Religion: Past and Present*.

We now invite contributors to submit Panel Proposals addressing the topic in any of the areas outlined below.

Religion is a human, historical, social and cultural phenomenon. As such, religious ideas, practices, discourses, institutions, and social expressions are constantly in processes of change. The Congress will address the processes of change, the dynamics of religions past, present, and future, on several interconnected levels of analysis and theory, namely that of the individual, community and society, practices and discourses, beliefs, and narrations.

These will be addressed within four areas:
* Religious communities in society: Adaptation and transformation
* Practices and discourses: Innovation and tradition
* The individual: Religiosity, spiritualities and individualization
* Methodology: Representations and interpretations

We invite contributions from all disciplines of religious studies and related fields of research to allow for broad, interdisciplinary discussion of the Congress topic to register their panels for the XXI World Congress of the IAHR. Each panel lasts two hours. Panel papers should be limited to 20 to 30 minutes, depending on the number of panel participants. Panel conveners are asked to approach possible participants from different nations to reflect the scope and internationality of the IAHR Congress.

To propose a panel, please submit a general proposal of the panel as well as individual proposals of all papers included in the panel. Both panel and papers of a proposed panel will be evaluated by the Academic Program Committee to ensure a high academic standard of the Congress program. We therefore ask panel conveners to submit the proposals of all prospective panel participants of a proposed panel as indicated by the submission form. Proposals of panels and of papers should not exceed 150 words.

The deadline for submission of proposals is **Sunday, September 14, 2014**. All proposals must be submitted electronically via www.iahr2015.org. This site will be available for submissions from Sunday, September 1, 2013 through Sunday, September 14, 2014. As part of the submission process, you will be asked to indicate the area in which you would like your proposal considered. Your proposal will then be forwarded to the appropriate member of the Academic Program Committee.

You will receive notice concerning the status of your proposal as soon as possible and certainly before March 1, 2015. If your panel or paper has been accepted by the Academic Program Committee, please note that you will have to register as Congress participant **before May 15, 2015** to be included in the Congress program.

OBITUARIES

ROSWITH GERLOFF
*21.09.1933-†28.07.2013

Dr. Roswith Gerloff, AASR member for many years, died at Potsdam, Germany, on 28 July 2013. She was buried at the Waldfriedhof in Aschaffenburg, Germany, on 12 August 2013. At her express wish a memorial service in her honour was held at the Magdalen Church, Karl-Marx-Strasse 197-201, Berlin, Germany, on 21th September 2013, the day she had hoped to celebrate her 80th birthday.

Roswith Gerloff was born and educated in Germany. She was an ordained minister of the United Evangelical Church. Her work experience included experimental parish work in Berlin-West, the ministry to former German-Jewish refugees in

Oxford, and a fellowship at Woodbrooke College (Quakers). She was the founding director of the *Centre for Black and White Christian Partnership* in Selly Oak, Birmingham. Her extensive field studies in Black Christianity in Britain made her serve both as a lecturer in Selly Oak and as consultant to the British Council of Churches. She also directed the Ecumenical Centre Christuskirche in Frankfurt am Main, Germany, chaired the Forum for Ecumenical Intercultural Learning at Berlin, and was a Visiting Senior Research Fellow at the Dept. of Theology and Religious Studies at the University of Leeds. She has written extensively on Black Pentecostalism in Britain and produced some influential work on the social, cultural and missiological significance of the African Caribbean Diaspora contribution to the Christian faith.[1]

During the memorial service the following appreciation of Roswith Gerloof and her work by Klaus Hock, Professor of History of Religions – Religion and Society at the University of Rostock, Rostock, Germany, and an AASR member, was read:

> It was about a quarter of a century ago that I first met Roswith. Some years later, I invited her as a guest lecturer to the university of Rostock where she conducted a seminar on migrants' religions in Germany – on a subject which in the late 1990ies was quite a novel issue in East Germany. I must admit that I was particularly impressed by the way she introduced this topic to a students' audience that had not much been exposed to the situation of migrants before, namely: she made sure that a variety of people from different religious and migratory backgrounds came to participate in the seminar as resource persons in order to share their experiences with the students and to impart first-hand knowledge about the many problems they were facing. Since that time, Roswith and I had been cooperating on various occasions, culminating in a joint publication project with Afe Adogame on "Christianity in Africa and the African Diaspora", which was an outcome of a major conference. As I had already written in a first reaction to the sad news of Roswith's death, there would be many things to tell about her contribution to academic research (and beyond) in the field of African Christianity (and beyond…). And indeed, the impact she and her oeuvre had – and keeps on having – on German academic discourses in Religious Studies and Theology dealing with the presence of Christians with an African migration background in Germany cannot be over-estimated. Here, she acted not just as a protagonist in the field of theoretical reflection – initiating important debates and prompting fresh thoughts and new insights –, but also as an agent in the field of practical action – insisting on the direct involvement of the respective persons concerned, campaigning for their full participation in decision making processes, and advocating their right of self-determination. It is this unique combination of theoretical reflection and practical action that characterized her oeuvre – both the way she was thinking, speaking or writing and the way she was acting and performing. In deep thankfulness for Roswith and for everything she has done for us all, we will keep her in our memory forever. May she rest in peace.

Her publications include the following:

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[1] For pictures of her life, ministry and scholarly activities, the funeral service and burial visit: https://www.dropbox.com/sh/hrgwytf5sisg30f/gxCmbaYYc9

Gerloff, Roswith, 1992, *A Plea for British Black Theologies: vol. 1: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction*. Frankfurt a.M., etc.: Peter Lang, 1093 pp., ISBN 978-3820489439

Gerloff, Roswith,1998, 'Afrikanische Gemeinden als Herausforderung an die Volkskirche', in Konstanze Kraft (ed.) 1998, *Weg und Gestalt: Ökumenische Existenz in Berlin-Brandenburg.* Berlin: WDL Verlag, 199-223

Gerloff, Roswith, 1999, *Afro-Caribbean and African Churches in Britain and the Apostolic Succession*. Frankfurt, etc.: Peter Lang, ISBN 978-0820416021 (hbk)

Gerloff, Roswith, 1999. 'The Significance of the African Christian Diaspora in Europe: A Report on Four Meetings in 1997/8', in *Journal of Religion in Africa* 29, 1: 115-120

Gerloff, Roswith, 2000, 'Editorial', in Gerloff 2000.

Gerloff, Roswith, (ed.) 2000, *Open Space: The African Christian Diaspora in Europe and the Quest for Human Community*; special issue of *International Review of Mission* 89, no. 354: 238 pp.

Gerloff, Roswith, 2001, 'Religion, Culture and Resistance',in *Exchange* 30, 3: 276-289

Gerloff, R. 2003. '"Africa as the Laboratory of the World": The African Christian Diaspora in Europe as Challenge to Mission and Ecumenical Relations', in Gerloff 2003: 343-381

Gerloff, Roswith, 2003, *Mission is Crossing Frontiers: Essays in Honour of Bongani Mazibuko*. Pietermaritzburg: Cluster Publications, 574 pp., ISBN 978-1875053377

Gerloff, Roswith, 2004, 'The African Christian Diaspora in Europe: Religious and Cultural Aspects' (paper read at the IAMS Conference in Malaysia 31.July-7.August 2004), at:
http://www.missionstudies.org/archive/conference/1papers/fp/Roswith_Gerloff_New_Full_paper.pdf

Gerloff, Roswith, 2006, 'The African Diaspora in the Caribbean and in Europe from Preemancipation to the Present Day, in H. McLeod (ed.) 2006, *The Cambridge History of Christianity, vol. 9: World Christianities c.1914-2000*. Cambridge: Cambridge University Press: 219-235

Gerloff, Roswith, 2009, 'Black Christianity in Europe', in G.T. Kurian (ed.) 2009, Encyclopedia of Christian Civilization. Oxford: Wiley-Blackwells

Gerloff, Roswith, 2010, *A Plea for British Black Theologies, Volume 2: The Black Church Movement in Britain in Its Transatlantic Cultural and Theological Interaction with special reference to the Pentecostal Oneness (Apostolic) and Sabbatarian Movement*. Eugene [OR]: Wipf & Stock Publishers, 678 pp., ISBN-13: 978-1608996667

Gerloff, Roswith, Afe Adogame & Klaus Hock (eds.), 2011, *Christianity in Africa and the African Diaspora: The Appropriation of a Scattered Heritage*. London, etc.: Bloomsbury Academic, 368 pp., ISBN 978-1441123305 (pbk) (= *Continuum Religious Studies*)
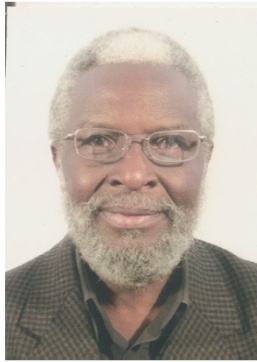
CHIREVO VICTOR KWENDA
*1948-†16.10.2013

The African Association for the Study of Religion has learned with great sadness, the passing away on 16 October 2013 in Zimbabwe of Dr. Chirevo Victor Kwenda of the University of Cape Town, Cape Town, South Africa. He was Lecturer (1994-1998) and Senior Lecturer (1998-2006) of African traditional religions in the Department of Religious Studies, Head of the Department from 2002 to 2004, and Associate Director of the Institute for Comparative Religion in Southern Africa at the University of Cape Town.

He was born in a chiefly family at Charter near Chivu in Zimbabwe in 1948. He held degrees from the University of South Africa and Christian Theological Seminary in Indianapolis. He obtained his PhD at Syracuse University in 1993: *True colors: A critical assessment of Victor Turner's study of Ndembu religion.* Syracuse: Syracuse University, 368 pp.

He argued in this dissertation that Victor Turner's reduction of religion to an expression of beliefs prejudices the study of religion generally, and Ndembu religion in particular. He submitted that this definition of religion allows Turner to abstract Ndembu religion from its historical context and situation in colonial rule, to operate without a coherent theory of the sacred, and to pay no attention to the question of the meaning of world and of the human in the colonial situation. The purpose of this dissertation was to advance a critique of the work of Turner which grounds Ndembu religion in its colonial context, develops a perspective on Ndembu religion as a contact phenomenon, articulates a coherent theory of the sacred and of religious practice as they relate to Ndembu religion and its historical and socio-cultural context, and explores the meaning of world and of human in the political context of colonial Zambia. The significance of his thesis consists in the possibility it suggests of relocating and redefining the problem of religion, of sensing in the religion of contact some rudiments of a colonial discourse. The studies of Turner as well as those of his critics are characteristically cast in the En-

lightenment mode of the Human Sciences which, as Charles Long has pointed out, hides and obscures, in the name of scientific objectivity, the experience and response of colonized cultures, 'a mode whose adequacy has been undermined by five hundred years of Western domination of other parts of the world'. His thesis was a conscious effort to transcend this foundational disability in the Human Sciences.[2]

At Cape Town, Kwenda specialised in comparative religion, the indigenous religions of Africa and Christianity in Africa. His research focused on the search for an Africa-friendly theory of religion. and ancestral ethics in Southern Africa. Dr. Kwenda is remembered at UCT as a brilliant teacher, inspiring supervisor, effective administrator, and valued friend. He was also a global presence, participating in conferences of the International Network for Interreligious and Intercultural Education in Utrecht, the International Association for the History of Religions in Mexico City, and the meetings on religion and globalization in Farmington, Maine, as well as holding a Mandela Fellowship at Harvard University during 2000-2001. In his publications and conference presentations, Chirevo Kwenda was the master of the revealing phrase—"pedagogy depends on spirals of learning", "social cohesion depends on cultural justice", "religion is giving and receiving", "African traditional religion is deal-making"—that condensed powerful insight and lingered in ongoing reflection and conversation. Chirevo Kwenda is remembered by his colleagues not only for his valuable scholarly contributions but also for being a wise, compassionate and inspiring human being.

His sudden death was a big shock to his wife Rosemary and children. His wife wrote: 'He was sick as from 4pm and by 9pm he was gone. I dont even have words to say he left me without saying good bye or tell me how I should go on with life with the kids'. He also left several manuscripts, academic, auto-biographic, literary and other that he was preparing for publication.

His publcations include:

Chidester, David, Chirevo Kwenda, Judy Tobler & Darrel Wratten (eds.) 1997, *African Traditional Religion in South Africa: An Annotated Bibliography.* Westpoint [Conn.]: Greenwood, 480 pp., ISBN 978-0-313-30474-3 (0-313-30474-2)

Chidester, David, Chirevo Kwenda, Judy Tobler & Darrel Wratten (eds.) 1997, *Christianity in South Africa: An Annotated Bibliography*. Westpoint [Conn.]: Greenwood, 504 pp. ISBN 978-0-313-30473-6 (0-313-30473-4)

Kwenda Victor Chirevo 2003, 'Cultural Justice: The Pathway to Reconciliation and Social Cohesion', in David Chidester, Philip Dexter & Wilmot James (eds.) 2003, *What Holds Us Together: Social Cohesion in South Africa*. Cape Town: HRSC Press, 67-80

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[2] Cf. http://surface.syr.edu/rel_etd/49/

AASR-NORTH AMERICA
PANELS & MEETING

AT THE AAR/SBL ANNUAL MEETINGS, BALTIMORE, USA, NOVEMBER 23-26, 2013

23 November 2013, 4:00 PM to 6:30 PM
Room: Stadium Ballroom 1 - Marriott Baltimore Inner Harbor
Theme: *Sacred Texts and Pedagogy*: Teaching Sacred Texts in Islam and Christianity has religious and social impact and implications. Reciprocally, society impacts the efficacious teaching of sacred texts for religious purposes. This panel reflects on various contexts in which sacred texts are taught, the significance of that pedagogy for differing age groups, and the politics of reception in academic and religious arenas. It offers an opportunity to track these issues comparatively or separately for the Qur'an, the Hebrew Bible, and the Christian Scriptures.
Presiding: Althea Spencer Miller, Drew University
Panelists:
= Mark Osama Ighile, Redeemer's University, Mowe Nigeria: *Literature and the African's Expression of the Bible (*30 min)
= Yushau Sodiq, Texas Christian University, How *Do the Africans Respond to Global Islamophobia?* (30 min)
= Mary Nyangweso Wangila, East Carolina University, *Challenges of Teaching and Researching Religions in Africa* (30 min)

24 November 2013, 9:00 AM to 11:30 AM
Room: 345 - Convention Center
Theme: *Migrations: Internal and Global*: Migrations both internal and global have disruptive effects not only on the communities being torn apart but also the new host communities into which they are being received. This panel reflects on and poses pertinent questions to the contemporary discussion on these movements, north and south, but also on internally displaced people, with special attention to issues of identity and personhood as it imagines the role of religion and faith based organizations in the building of new peaceable communities.
Presiding: Teresia Hinga, Santa Clara University
Panelists:
= Esther Acolatse, Duke University, (25 min)
= Nasir M. Baba, Usmanu Danfodiyo University, (25 min)
= Ebenezer Obiri-Addo, Drew University, Panelist (25 min)
= Damaris Partisau, Egerton University, Panelist (25 min)
= Simangaliso Kumal, University of KwaZulu/Natal, Panelist (25 min)
Discussion (25 min)

24 November, 2013, 4:00 PM to 5:00 PM,
Room: Stadium Ballroom 1 - Marriott Baltimore Inner Harbor
*AASR-NA Business Meeting*
Afe Adogame Presiding

Agenda
1. Welcome and Introduction
2. Adoption of minutes of last meeting
3. Matters Arising
4. Adoption of Agenda
5. Reports: a. General Secretary; b. Treasurer; c. Web Specialist; d. Regional/National Representatives
6. AASR Cape Town Conference Professors Abdulkader Tayob and Madipoane Co-Chairs
7. AASR Bulletin, E-Journal and other publication matters
8. Membership
9. AOB
10. Closing

Dinner at Tabor Ethiopian Restaurant 225 W. Mulberry Street, (410), 7:00 PM to 10:00 PM
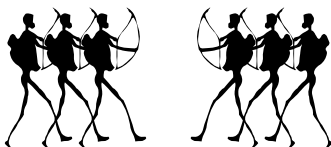
PICTURES OF THE PAST

KATHLEEN WICKER HONORED
23 NOVEMBER 2010

Kathleen Wicker served as AASR Representative for North America from 2005 to 2010. During the dinner after the AASR-NA panels and meeting at the AAR/-SBL convention, at Atlanta, Georgia, 20-23 November 2010, she was honored for her excellent service to the AASR by taking care that AASR-NA members again faithfully paid their annual membership fees of US$ 60 per annum, thereby considerably strengthening AASR finances, and by strengthening ties between AASR and AAR/SBL, and organising AASR panels at their annual conventions.

Jacob Olupona presents a gift to outgoing North American Representative Kathleen Wicker

Teresia Hinga, Kathleen Wicker, and Lilian Dube

Standing back row from left to right: Eugene Uzukwu, Cynthis Hoeler-Fatton, Diane Dia-kete, Tapiwa Mucherera, Elias Bongmba, ( ),[3] ( ), Mika Vähäkangas, Samuel Kip Elolia, Danoya Luguda. Standing middle row: Rachel Schneider, ( ), Sodiq Yushau, Robert Baum, Simeon Illesanmi, ( ), Enoch Gbagedesin, Elochukwu, ( ). Front row sitting: ( ), ( ). Jacob O-lupona, Eshter Acolatse, Teresia Hinga, Kathleen Wicker, Lilian Dube, Mari-Anna Pöntinen

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[3] ( ) = unidentified. Identifications are most welcome.

Calls for Papers

Public Religion and Issues of Homosexuality in Contemporary Africa

to be edited by
Ezra Chitando (University of Zimbabwe) &
Adriaan van Klinken (University of Leeds)

Issues of same-sex relationships and gay and lesbian rights are subject of public and political controversy in many African societies today. Frequently, these controversies receive widespread attention both locally and globally. The Anti-Homosexuality Bill currently pending in the Ugandan parliament is a well-known example, but many other examples could be given. In the international media, these cases tend to be presented as revealing a deeplyrooted homophobia in Africa fuelled by religious and cultural traditions on the continent. But so far little energy is expended in understanding these controversies in all their complexity and the critical role religion plays in them. This book volume seeks to address this gap and to enhance such an understanding, exploring issues of religion and homosexuality from various disciplinary perspectives, including religious studies, anthropology and theology, informed by critical social and cultural theory such as postcolonial and queer perspectives.

As editors we share, on the one hand, a concern about the apparent rise of antihomosexual rhetoric and politics in African contexts, and on the other hand about the image of a generally homophobic Africa that is popular in the West (Awondo, Geschiere & Reid 2012). Through this book project we aim to explore how and why issues related to homosexuality recently have become so central in public and political debates in Africa, examining the trajectories of the 'politicisation' of the issue (Awondo 2010) in different countries in relation to both global discourses and politics and local social, cultural and political factors and developments. The project particularly examines the role of religion (religious beliefs, worldviews and sensitivities, sacred texts, religious leaders and organisations, faith communities, faith-based activism, etcetera) in these dynamics—a role that most likely is more ambiguous and multifaceted than often is suggested. We propose a focus on the notion of 'public religion', as this enables an analysis of the conflation of religion with politics and public life that is characteristic of the configuration of religion—specifically the major religions, Christianity, Islam and traditional or indigenous religions—in contemporary African societies (Ellis & Ter Haar 2007; Englund 2011) and that is clearly reflected in the debates about homosexuality. Not only does the notion of public religion mean that religion in Africa is highly visible in public and political spheres, but also that it relates in

dynamic and complex ways to secular regimes of knowledge, power and politics both nationally and globally—something that is particularly relevant to the contemporary debates about issues related to homosexuality in Africa (Van Klinken 2013; Togarasei & Chitando 2011).

We envision this project as contributing, on the one hand, to the critical analysis and deconstruction of the various myths and popular perceptions—both in Africa and in the West—concerning homosexuality and religion in Africa, and of the local and global dynamics of power in which African debates on the issue are entangled, and on the other hand, to the rethinking of issues of homosexuality from African religious perspectives in relation to broader questions of human rights and social justice (Epprecht 2013).

As editors we solicit papers that either present case studies on public religion and controversies about homosexuality in specific African countries, or explore key themes and perspectives relevant to the understanding of dynamics and debates concerning religion and homosexuality in Africa more generally. We consider young African scholars as important contributors to the proposed debate and would like to encourage them to submit a proposal.

The book is likely to be published in the new Ashgate series *Religion in Modern Africa* edited by Professor James L. Cox (University of Edinburgh) and Professor Gerrie ter Haar (Institute of Social Studies, The Hague*).*

Submitting a proposal
Proposals for contributions can be submitted to the editors (see email addresses below) until 31 October 2013. Proposals should include the title, an abstract (400-500 words) and a biographic statement indicating the author's affiliation, research interests and key publications (100 words). Authors will be informed about acceptance by November 2013. The deadline for full versions of articles will be July 2014, after which they will go through a process of review and revision.

The editors
= Ezra Chitando is Professor of Religious Studies in the Department of Religious Studies, Classics and Philosophy of the University of Zimbabwe. He also serves as theological consultant for the Ecumenical HIV and AIDS Initiative in Africa (EHAIA) of the World Council of Churches. He has widely published on religion in Africa, in recent years mostly focusing on issues of religion and HIV/AIDS and religion and masculinities. Email: chitsa21@yahoo.com.
= Adriaan van Klinken is Lecturer in African Christianity in the School of Philosophy, Religion and History of Science at the University of Leeds (UK). His research focuses on Christianity and issues of gender, (homo)sexuality and public life in Africa. He recently published *Transforming Masculinities in African Christianity: Gender Controversies in Times of AIDS* (Ashgate 2013). Email: a.vanKlinken@leeds.ac.uk.

Bibliography

Awondo, Patrick. 2010, 'The Politicisation of Sexuality and Rise of Homosexual Movements in Postcolonial Cameroon', in *Review of African Political Economy*, 37, no. 125: 315-328

Awondo, Patrick, Peter Geschiere & Graeme Reid 2012, 'Homophobic Africa?: Toward a More Nuanced View', in *African Studies Review* 55, 3: 145-168

Ellis, Stephen, & Gerrie ter Haar 2007, 'Religion and Politics: Taking African Epistemologies Seriously', in *Journal of Modern African Studies* 45, 3: 385-401

Englund, Harri, 2011, *Christianity and Public Culture in Africa*. Athens: Ohio University Press.

Epprecht, Marc, 2013, *Sexuality and Social Justice in Africa: Rethinking Homophobia and Forging Resistance*, London: Zed Books

Togarasei, Lovemore, & Ezra Chitando 2011, '"Beyond the Bible": Critical Reflections on the Contributions of Cultural and Postcolonial Studies on Same-Sex Relationships in Africa', in *Journal of Gender and Religion in Africa* 17, 2: 109-125

Van Klinken, Adriaan S., 2013, 'Gay Rights, the Devil and the End Times: Public Religion and the Enchantment of the Homosexuality Debate in Zambia', in *Religion* (online at:
http://www.tandfonline.com/doi/full/10.1080/0048721X.2013.765631#.UgGA0pKcf-R)

Call for Proposals

Rethinking Violence, Reconstruction, and Reconciliation

57ᵗʰ ASA Annual Meeting
November 20-23, 2014
JW Marriott Indianapolis Hotel
Indianapolis, USA

Deadline for Proposal Submission: March 15, 2014
Program Chairs: Odile Cazenave, Boston University; Clifton Crais, Emory University

ABOUT THE MEETING

We are soliciting proposals for papers, panels, and roundtables. Presentations may focus on the theme of "Rethinking Violence, Reconstruction, and Reconciliation" or on broader social science, humanities, and applied themes relating to Africa. We strongly encourage the submission of formed panels. You can find more information on the theme and the guidelines for proposals at the ASA website.

HOW TO SUBMIT A PROPOSAL
Instructions for submitting proposals can be found online on the ASA website:
http://www.africanstudies.org/annual-meetings/call-for-proposals

PLEASE NOTE: If your proposal is accepted, the conference pre-registration fee must be paid by May 1, 2014 by ALL participants. Payment of the pre-registration fee will result in a final acceptance. Failure to pay the pre-registration fee by May 1, 2014, will result in an automatic rejection.

JOIN THE ASA OR RENEW YOUR MEMBERSHIP
Join the ASA or renew your membership. ASA membership can be purchased through Cambridge University Press. If you have any difficulties registering, please contact Cambridge at usmemberservices@cambridge.org.

ABOUT THE AFRICAN STUDIES ASSOCIATION
Established in 1957, the African Studies Association is the largest organization in the world devoted to enhancing the exchange of information about Africa. Our members include scholars, students, teachers, activists, development professionals, policy makers, donors and many others. We encourage interdisciplinary interactions with Africa. We provide access to pathbreaking research and key debates in African studies. We bring together people with scholarly and other interests in Africa through our annual meeting and seek to broaden professional opportunities in the field of African studies. The organization publishes two leading interdisciplinary journals on Africa, *African Studies Review* and *History in Africa* and promotes an informed understanding of Africa to the public and in educational institutions as well as to businesses, media, and other communities that have interests in Africa.

For general questions regarding the meeting and/or registration please contact members@africanstudies.org. For questions regarding the submission process, guidelines, or program theme please contact asameeting2014@gmail.com.

CALL FOR AFRICA-RELATED PAPERS, PANELS & ROUNDTABLES AT AAR, NOV. 22-25, 2014, SAN DIEGO, USA

The AAR will meet in San Diego from Saturday, Nov. 22 to Tuesday, Nov. 25, 2014. The AAR's African Religions Group seeks papers for panels or roundtables on (1) religious dimensions of violence in Rwanda and the DRC, (2) religious dimensions of international development and climate change, (3) LGBTIQ women in Africa, (4) mental health and religion in Africa, (5) African religions and agriculture, and (6) aspects of law, ethics, and religion in relation to homophobia on the continent. For the full CfP, visit
http://papers.aarweb.org/content/african-religions-group

The deadline for proposals is 5:00 p.m. EST, Monday, March 3, 2014.
Directions for submitting proposals may be found at
http://papers.aarweb.org/content/general-call-instructions
Please contact Joseph Hellweg (jhellweg@fsu.edu) and/or
Mary Nyangweso (wangilam@ecu.edu) with any questions you might have.

PERSONS & POSTS

Frans (P.F.J.) Dokman, stafmember of the Centre for World Christianity and Interreligious Studies of Radboud University, Nijmegen, The Netherlands, was granted the PhD degree by Radboud University, Nijmegen, The Netherlands, after he had successfully defended his thesis *De zevende dimensie: De rol van religie binnen internationaal management* [The Seventh Dimension: Religion's Role in International Management] (Leidschendam: Uitgeverij Quist) on September 11, 2013. On October 1, 2013, Frans was appointed Director of NIM, the Nijmegen Centre for Non-Western Christianity, Interreli-

gious Relations and Mission, as successor to Prof. **Frans Wijsen** who has been appointed Dean of the Faculty of Theology of Radboud University.

Correction: Mrs. Oluwatoyin Sanusi MA, Senior Lecturer at Kwara College of Education, Ilorin, Nigeria, whose AASR membership registration was published as **Sanusi, Oluwatoyin, PhD, Mrs**, in AASR Bulletin 38 (May 2013): p. 23, has not yet been awarded a PhD. In 2012 she started on her PhD.

Jan G. Platvoet, AASR Assistant Webmaster, has been nominated IAHR Life Honorary Member. His name will shortly be added to: http://www.iahr.dk/honorary.php. He is the third scholar of the religions of Africa to be added to the list of IAHR Life Honorary Members. Earlier nominees were Prof. J. Omosade Awolalu, retired from Ibadan University; and Prof. G. C. (Pippin) Oosthuizen, formerly of the University of KwaZulu/Natal, who died on 21st March 2010 (cf. *AASR Bulletin* 32: 16-19).

NEW AASR MEMBERS

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7. Pastoral Theology, Care and Counseling/ Christianity in Global Perspective
8. Practical Theology, Pastoral Theology, Cross Cultural Pastoral Care and Counseling, Pastoral Care and Gender Issues, Psychology of Religion, Christianity as a non-western Religion. Pneumatology/Pentecostal Charismatic Studies/Demonology
9. Society for Pastoral Theology; American Academy of Religion; Association of Practical Theology; Yale-Edinburgh Group for the Study of Christianity in a Non-Western World; Circle of Concerned African Women Theologians

10. = 2009, 'Unraveling the Relational Myth in the Turn towards Autonomy: Pastoral Care and Counseling with African Women', in J. Stevenson Moessner & T. Snorton (eds.,) 2009, *Women out of Order: Risking Change and Creating Care in a Multicultural World*. Augsburg [Mn]: Fortress Press), 218-229

= 2011, 'Christian Divorce Counseling in West Africa: Seeking Wholeness through Reformed Theology and Jungian Dreamwork', in *The Journal of Pastoral Theology* 21, 1 (Summer 2011): 2.1-2.18

= 2011, 'All in the Family: Recasting Religious Pluralism through African Contextuality', in Ed Foley (ed.) 2011, *Religion, Diversity and Conflict* (Berlin, etc.: Lit Verlag), 261-271

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10. = 2009, 'The Church Utilizing Group Dynamics for Effective Ministry to the Poor in the 21st Century Africa', in *Ogbomoso Journal of Theology* 14, 2: 179-193

= 2013, 'Crisis of Suicide: A Pastoral Psychological Approach', in *Journal of Studies in Social Sciences* 2, 2: 178-190

= 2013, 'Pastoral Care Functional Approach as Panacea for Involuntary Childlessness among Christian Couples in Africa', in *Journal of Arts and Humanities (JAH)* 2, 6: 97-104

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9. Southern African Comparative and History of Education Society (SACHES); Organisation for Social Science Research in Eastern and Southern Africa (OSSREA) Zambia Chapter
10. = 2013 (with G. Masaiti), ´Zambia: An Overview of Formal Education', in C.C. Wolhuter & C. Brock (eds.) 2013, *Education in Central and East Africa.* London: Continuum Books, 270-283

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10. = 2010 (with Esther Mombo), 'He is Every Wonderful Thing to Me: Christology and the Experiences of Women in Theology and Ministry', in *Journal of Contextual Theology* 16, 2: 169-190
= 2011 (ed. with Esther Mombo, Esther), *If You Have No Voice, Just Sing!: Narratives of Women's Lives and Theological Education at St. Paul's University*. Limuru: Zapf Chancery
= 2012 (with Esther Mombo), 'From the Pew to the Pulpit: Engendering the Pulpit through Teaching African Women's Theologies', in Jurgens Hendriks *e.a.* (eds.) 2012, *Men in the Pulpit, Women in the Pew?: Addressing Gender Inequality in Africa.* Stellenbosch: EFSA, 183-194

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= 1999, 'Secularism in the West: A Dutch Perspective', in D. Moghal & J.J. Jivan (eds.) 1999, *Why are we afraid of Secularism in Pakistan?*. Rawalpindi: Christian Study Centre (= CSC Publication, 39): 67-83
= 2013, (ed. with C.B. Peter, J.M. Wandera), *Mapping Eastleigh for Christian-Muslim Relations*. Eastleigh: Centre for Christian-Muslim Relations in Eastleigh (CCMRE)

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10. = 2004, How *Worthy is the Woman of Worth? Rereading Proverbs31:10-31 in African-South Africa*. Peter Lang: New York
= 2010, 'Is Ruth the *Ēšet Hayil* for Real?: Womanhood between African Proverbs and the Threshing Floor (Ruth1: 1-13)', in *Studia Historiae Ecclesiasticae* 36: 253-272
= 2010, 'All from the Same Source?: Deconstructing a (Male) Anthropocentric Reading of Job (3) through an Eco-*bosadi* Lens', in *Journal of Theology in Southern Africa* 137: 46-60

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    = 2011, 'Religion and the State in Tanzania', in *Cross-Cultural Communication* (Canada) 7, 2: 249-259
    = 2013, 'Recapping the Meru Land Case, Tanzania', in *Global Journal of Human Social Sciences* 13, 1: 15-24

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10. = 2007, ʿArabic, the Muslim and Social Change in Ibadanʾ, in *ELA: Journal of African Studies* nos. 21 & 22: 67-91
    = 2009, ʿReligion and Politics in Pre-colonial Nigeriaʾ, in Julius Adekunle (ed.) 2009, *Religion in Politics: Secularism and National Integration in Modern Nigeria.* Trenton [New Jersey]: Africa World Press, 21-36
    = 2010, ʿA Historical Analysis of Chieftaincy Titles in Islam among the Yorubasʾ, in Tunde Babawale, Akin Alao & Bimbo Adesoji (eds.) 2010, *The Chieftaincy Institution in Nigeria*. Lagos: Concept Publications Limited, 299-310

RECENT PUBLICATIONS

Aarde, Andries van, 2009, 'Theological Trends in our Postsecular Age', in *Verbum et Ecclesia* 30, 3: 8 pp.; PDF at:
http://www.ve.org.za/index.php/VE/article/viewFile/178/305
[The article focuses is on present-day theological trends. Its point of departure is Charles Taylor being awarded with the Templeton Prize in 2007. It links his idea of the postmodern spiritual tendency of 'enchantment' as a closure of modernity's exclusive humanism to Peter Berger's reproach of civil religion. It pleads for a non-fundamentalist and non-populist post-secular spirituality which concurs with post-theism, a de-centring of the power of institutional religion and the enhancement of a biblical hermeneutics that does not emphasise a proposition-like and moral code-like reading strategy. The article is aimed at a spirituality of living faith in light of ancient biblical and confessional life stories.]

Acolatse, Esther, 2009, 'Unraveling the Relational Myth in the Turn towards Autonomy: Pastoral Care and Counseling with African Women', in J. Stevenson Moessner & T. Snorton, (eds.,) 2009, *Women out of Order: Risking Change and Creating Care in a Multicultural World*. Augsburg [Mn]: Fortress Press), 218-229

Adebayo, Rafiu Ibrahim, 2007, 'A Glimpse on the Qualities and Responsibilities of an Ideal Teacher of Islamic Studies', in *Al-Nahdah: Journal of Islamic Heritage* 4, 1&2: 114-128; PDF at:
http://www.unilorin.edu.ng/publications/adebayori/ADEBAYO,%20R.I.%20THE%20TEACHER%20OF%20ISLAMIC%20STUDIES%20CIS%20SOKOTO.pdf

Adebayo, Ibrahim Rafiu., 2010, 'The Role of Traditional Rulers in the Islamization of Osun State (Nigeria)', in *Journal for Islamic Studies* 30: 60-77; PDF at:
http://unilorin.edu.ng/publications/adebayori/Adebayo,%20R.%20Traditional%20Rulers'%20Factor.pdf
[Since its arrival in Yorubaland, Islam has spread like burning fire during harmattan. Many factors were considered and one that has not been given much attention is the role the traditional rulers played. Many kings were (and are still now) believed to be the chief priests of their domains and custodians of their traditional local culture. This is not in line with the teaching of Islam which preaches absolute tawhid (monotheism), hence this factor has been neglected by some Muslim historians. Some of these royal fathers, whether they embraced Islam or not, have impacted the spread of the religion within their domains. This paper thus examines the roles played by these traditional rulers in the spread of Islam in Yorubaland with particular reference to Osun State. It explores the relationship between the rulers and their respective Muslim communities, and the impact they had on Islam and traditional society.]

Adebay, Rafiu Ibrahim, 2010, 'The Implications of the *Hijratur-Rasul* for Personal and National Security', in *The FAIS Journal of the Humanities* (ISSN 0795-2996, Faculty of Arts & Islamic Studies, Bayero University, Kano, Nigeria) 4, 2 (July 2010): 89-111; PDF at:
http://unilorin.edu.ng/publications/adebayori/Adebayo,%20R.I.%20The%20Implications.pdf
[This paper is an exposition of the emigration of the Prophet (S.A.W) from Makkah to Madinah and its relevance to modern day phenomenon viz personal and national security. It delves into the circumstances that led to the emigration of some earlier prophets but with particular reference to that of Prophet Muhammad. The paper observes that though a flight from a place to another may be a strategy for security purposes, some

measures have to be taken toward achieving this, or else, it may amount to insecurity. Contrary to the view that Islam was spread by sword, the hijrah confirmed that the Prophet only resorted to fight the enemies as the last option for the security of the religion and its adherents. It then concludes that no matter how security conscious a nation is, Allah is the Chief Security Officer who protects any person and nation when all other sources have been exhausted.]

Adelberger, Jörg, 2010, 'The Nachtigal Papers of the Staatsbibliothek Zu Berlin', in *Islamic Africa* 1, 1: 5-9full text at:
http://docserver.ingentaconnect.com/deliver/connect/nup/21540993/v1n1/s2.pdf?expires=1365519719&id=73700468&titleid=41000027&accname=Guest+User&checksum=AC986BEB1B9FB33E9C14B24271EA7980
[During a short stay in Berlin in 2008, I examined the papers of the explorer Gustav Nachtigal, an undertaking I had in mind since writing my thesis on the Fur of Darfur. My main interest was to gain an impression of the material relating to Darfur.]

Aguilar, Mario, 2009, *Theology, Liberation and Genocide: A Theology of the Periphery*. London: SCM Press 2009, 143 p., ISBN 978-0-334-04190-0

Akoko, Robert Mbe, 2008, 'Religious Organisations and Differential Responses to the Economic Crisis: The Roman Catholic Church (RCC) and Full Gospel Mission (FGM)', in Emmanuel Yenshu Vubo (ed.) 2008, *Civil Society and the Search for Development Alternatives in Cameroon*. Dakar: CODESRIA, 72-92; PDF at:
http://www.codesria.org/IMG/pdf/Chapter_4.pdf

Asamoah-Gyadu, J. Kwabena, 2009, 'Bediako of Africa: A Late 20th Century Outstanding Theologian and Teacher', in *Mission Studies* 26, 1: 5-16
[Kwame Bediako of the Akrofi-Christaller Memorial Institute of Theology, Mission and Culture based in Akropong-Akwapim in Ghana, was a stalwart in the field of African Christianity and Theology. He was called home to glory in June 2008 at the age of 63 years. Converted from atheism whilst studying for a doctorate degree in French and African literature at the University of Bordeaux in France, Bediako embraced a conservative evangelical faith. He went on to do a second PhD in Theology under the tutelage of Andrew F. Walls in Aberdeen. Bediako returned to Ghana in 1984 to found the then Akrofi-Christaller Memorial Center for Mission Research and Applied Theology. Through that initiative, now a fully accredited tertiary theological educational institute, Bediako pioneered a new way of doing theology through his emphasis on mother-tongue hermeneutics, oral or grassroots theology, and the study of primal religions as the sub-structure of Christian expression in the majority Two Thirds World. These ideas are outlined in his major publications, *Theology and Identity*, *Christianity in Africa*, *Jesus of Africa*, and the many forceful and insightful articles scattered in local and international journals in religion and theology. For many years to come, although living in glory, Bediako's evangelical intellectual heritage will continue as a leading reference point for all those seeking to understand Africa's place in the history of world Christianity.]

Asamoah-Gyadu, J. Kwabena, 2012, '"To the Ends of the Earth": Mission, Migration and the Impact of African-led Pentecostal Churches in the European Diaspora', in *Mission Studies* 29, 1: 23-44
[The rise of immigrant churches and African-led churches in the Diaspora is one of the most important developments to occur in world mission at the end of the 20th century. Most of these churches are made up of Africans who felt left out in the historic churches of the West. A number of these are of Pentecostal/charismatic persuasion and have developed into some of the most dynamic religious communities in the countries where they exist. Additionally, a new type of African-led church has emerged in the diaspora in Europe. This article is a case study of two well-known African diaspora mega-

churches in Europe, the Church of the Embassy of the Blessed Kingdom of God for all Nations based in Kyiv, Ukraine led by Sunday Adelaja, and the London-based Kingsway International Christian Center led by Matthew Ashimolowo. Using the conversion narratives of the born-again experience and the subsequent redemptive uplifts that people testify to have experienced through these churches, the article discusses the importance of these developments within the context of mission and migration in the diaspora.]

Austen, Ralph A., 2010, 'The Medium of "Tradition": Amadou Hampâté Bâ's Confrontations with Languages, Literacy, and Colonialism', in *Islamic Africa* 1, 2 (Fall 2010): 217-228

[In his efforts to communicate his research on African 'tradition', more specifically oral texts, Hampâté Bâ was faced with a choice of languages and alphabets. Much of his work appeared only in French, the language of his main formal education and administrative training. In collaboration with several French colonial scholar-administrators (Henri Gaden, Colonel R. Figaret, and Gilbert Vieillard) Hampâté Bâ eventually developed a system for writing his native Fulfulde in Roman characters. However for his own Fulfulde religious poetry ('mes seules oeuvres de "creation"'), Hampâté Bâ used Ajami (Arabic letters representing non- Arabic languages), a writing system that he also promoted as a medium of wider Fulbe literacy.]

Austen, Ralph A., & Benjamin F. Soares 2010, 'Amadou Hampâté Bâ's Life and Work Reconsidered: Critical and Historical Perspectives', in *Islamic Africa* 1, 2 (Fall 2010): 133-142

Baines, Erin, 2010, 'Spirits and Social Reconstruction after Mass Violence: Rethinking Transitional Justice', in *African Affairs* 109 (nr. 436): 409-430

[A vibrant debate in the field of transitional justice concerns the relative ability of global, national, and local mechanisms to promote justice after violent conflict. Discussion largely focuses on more formal mechanisms of justice (courts, tribunals, or truth commissions), implying that state institutions and the law are solely responsible for shaping the process of social healing. This article suggests that scholars should take seriously more informal, socio-cultural processes outside the purview of the state, particularly for how they promote social reconstruction at the micro level. Examining the phenomena of spirit possession and ritual cleansing in northern Uganda, I illustrate how such efforts are expressions of injustice and reflect ordinary people's attempts to seek moral renewal and social repair. This approach is particularly illustrative in cases where 'intimate enemies' exist – that is, settings where ordinary people who engaged in violence against one another must live together again.]

Bangura, Joseph J., 2009, 'Temne Agency in the Propagation and Africanization of Islam in Colonial Freetown, 1920-1961', in Toyin Falola & Fallou Ngom (eds.) 2009, *Facts, Fictions and African Creative Imaginations*. New York: Routledge, ??-??

Bava, Sophie, & Olivier Pliez 2009, 'Itinéraires d'élites musulmanes africaines au Caire: D'Al Azhar à l'économie de bazar', in *Afrique Contemporaine* 231: 187-207

Baum, Robert, 2008, 'From a Boy not Seeking a Wife to a Man Discussing Prophetic Women: A Male Fieldworker among Diola Women in Senegal, 1974-2005', in *Men and Masculinities* 11 (December 2008): 154-163

[In this article I reflect on thirty-years of conducting field research in the Diola communities of southwestern Senegal. Initially this work was a community religious and historical study, but it gradually shifted to a focus on the history of Diola prophetism, most notably women prophets in the twentieth century. During that time, I shifted from an unmarried youth of twenty-two to a middle-aged married man. This article examines the continual intersection of the shift from a community religious history, including women's fertility shrines, to a study of women prophets whose followers included men and

women. Assumptions about my place within the communities gradually changed as people got to know me and as aging changed my social status. Complicating this picture is the dramatic erosion of Diola social norms since the 1970s, which have created far greater fluidity to gender relations in Diola townships and among Diola in urban areas.]

Baum, Robert, 2009, 'Prophetess: Aline Sitoé Diatta as a Contested Icon in Contemporary Senegal', in Toyin Falola & Fallou Ngom (eds.) 2009, *Facts, Fictions and African Creative Imaginations*. New York: Routledge, ??-??

Baum, Robert, 2010, 'Slaves Without Rulers: Domestic Slavery among the Diola of Senegal', in Jay Spaulding & Stephanie Beswick (eds.) 2010, *African Systems of Slavery*. Asmara [Eritrea] & Trenton [NJ]: Red Sea Press/Africa World Press

Baum, Robert, 2010, 'Secrecy, Shrines, and Memory: Diola Oral Traditions and the Slave Trade in Senegal', in Andrew Apter & Robin Derby (eds.) 2010, *Activating the Past: Historical Memory in the Black Atlantic*. Cambridge: Cambridge Scholars Press, 139-158

Becker, Felicitas, 2006, 'Rural Islamism during the "War on Terror": A Tanzanian Case Study', in *African Affairs* 105: 583-603

Becker, Felicitas, 2007,'The Virus and the Scriptures: Muslims and AIDS in Tanzania', in *Journal of Religion in Africa* 37: 16-40

Becker, Felicitas, & Wenzel Geissler (eds.) 2007, *Religious Practice and AIDS in East Africa*; special issue of *Journal of Religion in Africa* 37, 1 (2007)

Becker, Felicitas, 2007,'Cosmopolitanism beyond the Towns: Islam and Rural-urban Relations on the Southern Swahili Coast in the Twentieth Century', in Kai Kresse & Ed Simpson (eds.) 2007, *Cosmopolitanism Contested: Anthropology and History in the Western Indian Ocean*. London: Hurst; New York: Columbia University Press, 261-290

Becker, Felicitas, 2008, *Becoming Muslim in Mainland Tanzania, 1890-2000*. Oxford: Oxford University Press; London: The British Academy, ISBN-13 9780197264270

Becker, Felicitas, 2008, 'Commoners in the Process of Gradual Islamization: Reexamining their Role in the Light of Evidence from Southeast Tanzania', in *Journal of Global History* 3 (2008), 227-49

Becker, Felicitas, 2009,'Islamic Reform and Historical Change in the Care of the Dead: Conflicts over Funerary Practice among Tanzanian Muslims', in *Africa: the Journal of the International African Institute* 79: 416-434

Becker, Felicitas, & Wenzel Geissler (eds.) 2009, *Aids and Religious Practice in Africa*. Leiden, etc.: Brill, vi + 407 pp., ISBN13: 9789004164000 (hbk), E-ISBN: 9789047442-691, €128, $ 166 (= Studies of Religion in Africa, 36)
[This volume explores how AIDS is understood, confronted and lived with through religious ideas and practices, and how these, in turn, are reinterpreted and changed by the experience of AIDS. Examining the social production, and productivity, of AIDS - linking bodily and spiritual experiences, and religious, medical, political and economic discourses - the papers counter simplified notions of causal effects of AIDS on religion (or vice versa). Instead, they display people's resourcefulness in their struggle to move ahead in spite of adversity. This relativises the vision of doom widely associated with the African AIDS epidemic; and it allows to see AIDS, instead of a singular event, as the culmination of a century-long process of changing livelihoods, bodily well-being and spiritual imaginaries.]

Beckmann, Nadine, 2010, 'The Commodification of Misery: Markets for Healing, Markets for Sickness', in Dekker & van Dijk 2010: 2001-227

Behrend, Heike, 2009. 'The Rise of Occult Forces, AIDS and the Roman Catholic Church in Western Uganda', in Felicitas Becker & P.Wenzel Geissler (eds.) 2009, *AIDS and Religious Practice in Africa*. Leiden: Brill, 29-47

Behrend, Heike, 2009. '"To Make Strange Things Possible": The Photomontages of the Bakor Photo Studio in Lamu, Kenya', in John Middleton & Kimani Njogu (eds.) 2009, *Media in Afica*. Edinburgh: International African Institute/Edinburgh University Press, 187-207

Bettelheim, Judith, 2010, 'Espiritismo Altars in Puerto Rico and Cuba: The Indian and the Congo', in Andrew Apter & Robin Derby (eds.) 2010, *Activating the Past: Historical Memory in the Black Atlantic*. Cambridge: Cambridge Scholars Press, 295-318

Beyers, Jaco, 2010, 'What is Religion?: An African Understanding', in *HTS Teologiese Studies/Theological Studies* 66, 1 (8 pp.); full text at:
http://www.hts.org.za/index.php/HTS/article/view/341/758
[Western thought has influenced the way that religion is understood. Western philosophy supported the separation between the sacred and the profane. Modernism, focusing on human rationality, reduced religion to a set of correctly formulated dogmas and doctrines. Western thought, dominated by Christianity, created a hierarchical structure of world religions through a theology of religions. Can an African understanding of religion make a contribution to the understanding of what religion is? Such a question requires an African understanding of religion, as well as an understanding of African religion. From an African perspective, religion emphasises the human effort to systematise, in society, the continuation of a religious experience relevant to a specific context. Tradition, expressed in rituals and ethics, becomes the social expression of these religious experiences. African religion tends not to differentiate the transcendental from the earthly. African scholars do not present one unified understanding of religion. Some scholars would even argue that an African understanding is nothing more than an internalised form of Western perspectives. To characterise African Traditional Religion as a separate type of religion minimises the contribution that an African understanding can make to religion.]

Bongmba, Elias, 2007, *Facing a Pandemic: The African Church and the Crisis of AIDS*. Waco [Texas]: Baylor University Press, 350 pp., ISBN 978-1932792829 (pbk), $30; digital version at:
http://books.google.nl/books?id=53NuhEmncxAC&pg=PA9&hl=nl&source=gbs_toc_r&cad=4#v=onepage&q&f=false
[*Facing a Pandemic* traces the history and spread of the HIV/AIDS virus in Africa and its impact on African society and public policy before considering new priorities needed to combat the pandemic. The central argument is that the theological motif of the image of God invites a prophetic critique of the social environment in which HIV/AIDS thrives and calls for a praxis of love and compassion.]

Borne, Dominique, & Benoît Falaize (eds.) 2009, *Religions et colonisations: Afrique - Asie – Océanie - Amériques, XVIe-XXe siècle*. Paris: Les editions de l'Atelier / Les Editions Ouvrières, 336 p., ISBN 9782708240322 (pbk), €26.60

Bosch, David J., 2009, *Dynamique de la mission chrétienne: Histoire et avenir des modèles missionnaires; Nouvelle édition*. Paris: Karthala/Haho/Labor et Fides, 776 p., ISBN 9782811102845 (pbk), €43,25

Bourdarias, Françoise, 2009, 'Constructions religieuses du politique: Aux confins de Bamako (Mali)', in Hilgers & André 2009: 21-40
[This article discusses the relations between religion and politics on the basis of fieldwork conducted since 1993 in Mali, in the neighbourhood of Bankoni, in the suburbs of Bamako. The development of different religious movements in this urban area was observed between 2000 and 2005, in days when the affiliation to a religious association was presented by individuals themselves as a solution to 'disorder' and to the transformation of social relationships. Actually, the local religious configuration is nowadays characterized by the interdependency of competing religious movements, Islamic and

coming from a 'traditional religion' background, whose elites offer both an interpretation of the social and economic turmoil experienced by very impoverished populations, and a new ordering of the space of everyday life and of social relationships. The analysis highlights the practical and symbolic constructions elaborated by the faithful of the diverse religious movements, who select and reinvest elements of the religious traditions that they have embraced.]

Bouron, Jean-Marie, 2010, 'Être catéchiste en Haute-Volta à la fin de la période coloniale: Affirmation d'un personnage prosélyte, transformation d'une personnalité sociale', in *Social Sciences and Missions* 23, 2: 187-227

[In spite of the historiography not recognising them adequately, catechists were central to the missionary activity in Upper Volta. Integrated into apostolic strategies, they became paragons of Catholic evangelization. Their pastoral prerogatives allowed them to build a real aura for themselves among the population. But the social environment and the conditions of their office undermined their exemplary reputation. Though the White Fathers tried to overcome the setbacks their auxiliaries experienced, it was the emergence of a new historical context in the 1950s announcing the end of the missionary era, which compromised the prestige of the catechists.]

Brégand, Denise, 2006, 'La Ahmadiyya au Bénin', in *Archives de sciences sociales des religions* [En ligne], no. 135: 73-90; PDF at: http://assr.revues.org/3737

Brégand, Denise, 2009, 'Du soufisme au réformisme: la trajectoire de Mohamed Habib, imam à Cotonou', in *Politique Africaine* no. 116 (décembre 2009): 121-142

[This article deals with the story life of a reformist Islamic scholar, el Hadj Ibrahim Habib, who was appointed imam of the Zongo Mosque in Cotonou by his father, the cheikh of the Tidjaniyya Sufi order. This young imam has developed new tools of communication and has built around him a very dynamic organization. His mosque has become the centre of reformist Islam in the southern part of Benin Republic, and the *da'wa* members have been strongly involved in Islamic associations. El Hadj Habib, who was for long absent from the country has been in the last fifteen years "reconnected" before becoming an important local notable. The complexity of the Islamic landscape in Cotonou cannot be reduced to a dichotomy between Sufi tradition and reformist Islam. As such, El Hadj Habib is a good example of possible links between Sufism and reformism which have been found in other places of the continent.]

Bridger, Nicholas J., 2009, 'Oye-Ekiti Workshop: Creating African Christian Art in Nigeria', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 108-110

Brisebarre, Anne-Marie, & Liliane Kuczynski (eds.) 2009, *La Tabaski au Sénégal: Une fête musulmane en milieu urbain*. Paris: Karthala, 468 p., ISBN 9782811102449 (pbk), €30,40

Bristol, Joan Cameron, 2007, *Christians, Blasphemers, and Witches: Afro-Mexican Ritual Practice in the Seventeenth Century*. Albuquerque: University of New Mexico Press, 297 pp., $24.95 (pbk)

Brown, Vincent, 2008, *The Reaper's Garden: Death and Power in the World of Atlantic Slavery*. Cambridge, MA: Harvard University Press

[Brown delineates the ways in which the inevitability of death shaped the everyday lives of enslaved West Africans in the Caribbean. Through funerary rites and ancestor veneration the world of the dead was brought into the political arenas of the living. In the Caribbean, multiple cultural groups fused to create the world of the slave community. In many West African beliefs systems present in Jamaica, for example, those who no longer existed physically certainly played a large role in everyday human life. Death and the acknowledgment of the eventual demise of the human body led to complex power negotiations between European colonizers, slave-masters, and the large enslaved

population in Jamaica, who retained from their African past many beliefs about navigating life and death.]

Browning, Melissa, 2013, *Risky Marriage: HIV and Intimate Relationships in Tanzania.* Lanham: Lexington Books, 222 pp., ISBN-10: 0739176617, ISBN-13: 978-0-7391-7661-0 (pbk), $ 31.94;ISBN 978-0-7391-7662-7 Kindle e-book $21.69; ISBN 978-0-7391-7662-3 (hbk) $76.50 (= Studies in Body and Religion); preview pp. i-x, 1-38: http://books.google.nl/books?id=KRfdAQAAQBAJ&pg=PA1&source=gbs_toc_r&cad=2#v=onepage&q&f=false

[Given that women and girls carry the heaviest burdens of the African HIV pandemic, their lived experiences should be the starting point for any pedagogy of prevention. In light of this claim, Risky Marriage: HIV and Intimate Relationships in Tanzania uses qualitative fieldwork with HIV positive women living in Mwanza, Tanzania to ask why marriage is an HIV risk factor. By beginning with women's experience as a hermeneutical lens, this book seeks to establish a creative space where African women can imagine new alternatives to HIV prevention that would promote human flourishing and abundant life in African communities. The aim of this book is to listen faithfully to the lived experiences of HIV positive women and ask how their experiences can help us re-imagine Christian conceptions of marriage, sexual ethics, and health in an HIV positive world. By drawing on the unwritten texts of women's lives, this study proposes alternative pedagogies for faith-based prevention methods and contributes to the wider interdisciplinary and theo-ethical discourse on HIV prevention and women's health. At the same time, it makes local impact of equal importance as women in East African communities are invited to think creatively about ways to end the HIV pandemic.]

Brown, Duncan, 2009, '"Modern Prophets, Produce a New Bible": Christianity, Africanness and the Poetry of Nontsizi Mgqwetho', in *Current Writing: Text and Reception in Southern Africa* 20, 2

[In this article I consider how one might approach the apparently singular figure of Nontsizi Mgqwetho, a Xhosa woman who produced an extraordinary series of Christian *izibongo* in newspapers in the 1920s: through what kind of language, from what critical perspective, might one think and write about her? There have been various attempts to write about Mgqwetho, and there are certain obvious possibilities in terms of approach and methodology, which I explore briefly, but I want to suggest a mode of reading which provides a richer, more engaged and more engaging understanding – one which reads with and through, rather than onto or against, her African Christian articulations.]

Burchardt, Marian, 2007, 'Speaking to the Converted?: Religion and the Politics of Gender in South African AIDS Discourse', in Jones 2007: 95-114

Burns, James, 2009, *Female Voices from an Ewe Dance-Drumming Community in Ghana: Our Music has become a Divine Spirit*. Farnham: Ashgate, 232 pp., ISBN 978 0 75466 495 6 (hbk), £27.50

Burr, J. Millard, & Robert O. Collins 2010, *Sudan in Turmoil: Hasan al-Turabi and the Islamist State* (Princeton, NJ: Markus Wiener Publisher, 340 pp., ISBN-13: 978-155876-5108 (pbk), $28,95

[Turabi, legal scholar and Muslim Brother, whose Islamist works are read throughout the Muslim world, was advisor to the Sudanese military cabal that seized power in June 1989 and also to a circle of young Islamists who joined the putschists and provided the managerial base required to administer the Islamist movement itself. Despite the fissiparous tendencies found in a multiethnic and multireligious state, and a terrible civil war that pitted the Arab North against the African South, the military leadership and its civilian allies were determined to create an Islamic Republic of Sudan. Turabi eventually emerged from the shadows with his creation of the Popular Arab and Islamic Conference in April 1991. Using Khartoum as a venue, the Conference served from 1991

through 1996 as a rendezvous for scores of Islamist revolutionary movements and for future terrorist leaders from Osama bin Laden to Ayman al-Zawahiri. By 1994, Turabi moved to assume personal control over the nation's political activity, dominating not just domestic but also foreign policy. This book encompasses developments in both spheres, including Sudanese support for terrorist movements; Sudan's involvement in Somalia; its support for insurgencies in Bosnia and Yemen; and its coming to serve as a home for notorious individuals, such as Osama bin Laden and 'Carlos the Jackal'. The book concludes with the year 2003, when President al-Bashir placed Turabi under arrest and the military reassumed control over the political life of Sudan, events that ensured the failure of Turabi's Islamist dream.]

Casey, Conerly, 2007, 'Policing» through Violence: Fear, Vigilantism, and the Politics of Islam in Northern Nigeria', in David Pratten & Atreyee Sen (eds.) 2007, *Global Vigilantes: Perspectives on Justice and Violence*. London: Hurst & Co, 90–121

Casey, Michael W., 2007, *The Rhetoric of Sir Garfield Todd: Christian Imagination and the Dream of an African Democracy*. Waco: Baylor University Press, 2007, xiii + 389 pp., illus., hdbk. $54.95, ISBN 978-1932792867

Chaney, Cassandra, 2008, 'The Benefits of Church Involvement for African-Americans: The Perspectives of Congregants, Church Staff, and the Church Pastor', in *Journal of Religion & Society* [ISSN: 1522-5658] 13: 23 pp.; full text at:
http://moses.creighton.edu/JRS/2008/2008-7.pdf
[While research has consistently highlighted the importance of the African-American church for individuals, couples, and families, little research has examined the benefits of church involvement from the perspectives of congregants, church staff, and the church pastor. To address this largely overlooked disparity in the research, in-depth qualitative interviews were conducted with 17 African-Americans who were regular and active members in an African-American Baptist church organization in the Midwest. This paper will explore seven recurring themes, including: (a) Fellowship; (b) Evangelism and Discipleship; (c) Positive Internal experiences; (d) Family-like Connections; (e) The Provision of Hope; (f) Extensive Community Outreach; and (g) Pastoral Love for the Church. Narratives will be offered to support and illustrate each of these themes. Implications regarding the value of creating strong partnerships between social service agencies and African-American church organizations are also provided.]

Chapman, Michael, 2009, 'Postcolonial Studies: A Spiritual Turn', in *Current Writing: Text and Reception in Southern Africa* 20, 2
[This article invokes a paradox. Postcolonialism wishes to value the human experience in society; yet its formulations are so abstract as to distance subjective experience from its theories. If the disjunction between people's lives and academic discourse is evident in the secular world, it is acute once a religious or spiritual dimension enters the postcolonial ambit. The article seeks to turn the secular (social) demand towards a dimension of the 'sacred'. It seeks a sympathy between spiritual expression and literary-poetic expression.]

Chasbar, Luis Carlos Marrero, 2009, 'Eco-feminism and Yoruba Religion in Cuba: A Proposal for Inter-religious Dialogue', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 253-263

Chidester, David, 2007, 'Religious Animals, Refuge of the Gods, and the Spirit of Revolt: W.E.B. Du Bois' Representations of Indigenous African Religion', in M. Keller & C. Fontenot (eds.) 2007, *Re-Cognizing W.E.B. Du Bois in the Twenty-First Century*. Augusta [Ga.]: Mercer University Press, 34-60

Chidester, David, 2007, 'Studying Religion in South Africa', in M.E. Courville (ed.) 2007, *The Next Step in Studying Religion: A Graduate's Guide*. London: Continuum, 75-115

Chidester, David, 2007, 'Real and Imagined: Imperial Inventions of Religion in Colonial Southern Africa', in T. Fitzgerald (ed.) 2007, *Religion and the Secular: Historical and Colonial Formations.* London: Equinox, 153-176

Chidester, David, 2008, 'Keywords for Religion, Media and Culture', in M. David (ed.), *Keywords in Religion, Media and Culture*. New York: Taylor & Francis Ltd., 83-95

Chidester, David, 2009, 'Situating the Programmatic Interests of the History of Religions in South Africa' [key note address, 18th IAHR Congress, Durban, South Africa, 5-12 August 2000], in Hackett & Pye 2009: 298-326

Chidester, David, 2009, 'Darwin's Dogs: Animals, Animism, and the Problem of Religion', in *Soundings* XCII, 1-2: 51-75

Chidester, David, 2011, 'Darwin's Dogs: Animals, Animism, and the Problem of Religion', in V.W. Lloyd & E. Eugene Ratzman (eds.) 2011, *Secular Faith*. Oregon: Cascade Books. 76-101

Clay, Elonda, 2009, 'Two Turntables and a Microphone: Turntablism, Ritual and Implicit Religion', in *Culture and Religion: An Interdisciplinary Journal* 10, 1: 23-38
[This article aims to lay groundwork for the discussion of the religious dimensions of DJ battles and turntablism. First, I discuss battling in hiphop as a form of ritual practice. Next, the characteristics of battling as expressed in turntablism and DJ battles are outlined. By examining two battle events from turntablism as examples, I posit that battle events should be viewed as implicitly religious. Lastly, I examine the religious dimensions of turntablism using the theoretical constructs of implicit religion and complex subjectivity as frameworks of analysis. In fact, as battle events transpire, they can potentially take on an emergent religious significance for their participants.]

Clough, Paul, 2009, 'The Impact of Rural Political Economy on Gender Relations in Islamizing Hausaland, Nigeria', in *Africa* 79, 4: 595-613
[This article explores the dialectic between commodification, Islamic conversion and gender relations in the Hausa hamlet of Marmara, in northern Nigeria. Despite changes in political economy and in religion, there has been great continuity in gender relations. The article ends with a structural comparison between the Hausa of Marmara and the Giriama of Kaloleni (in Kenya). In this comparison, it appears that political economy can be privileged over religion in the understanding of gender. Over the long term, however, a deeper continuity in local moral concepts structures people's very understanding of political economy, religion and gender.]

Cohen, Leonardo, 2009, *The Missionary Strategies of the Jesuits in Ethiopia (1555-1632).* Wiesbaden: Otto Harrassowitz, XVIII + 230 pp., ISBN 978-3-447-05892-6 (hbk), €59,65 (= Aethiopistische Forschungen, 90)
[During the second half of the sixteenth century and the beginning of the seventeenth, Jesuit missionaries attempted to convert the Ethiopian Christian Empire to Catholicism. The present book is a detailed research on the methods by which the missionaries sought to spread Catholicism and the manner that the Ethiopian society responded. This work sheds light on the Jesuit preference of spreading Catholicism from top to bottom. The Jesuits believed that gaining control over positions of power and key positions was the right formula for success, and therefore, the missionaries tried to overtake the Ethiopian ecclesiastical hierarchy, sever the traditional connection with the Alexandrian Coptic Church and replace it with a connection with the Roman Catholic Church. Still, acting as a new force in the Ethiopian arena, the Catholic religion did more than play a mere political part. The present work reveals other aspects of the encounter and conflict between the Ethiopian and the Catholic Churches. It shows that the Jesuits tried to develop an Ethiopian Catholic culture, and for that purpose they preached, argued with Ethiopian clergymen and translated Latin and Portuguese texts into the Ethiopian language.]

Copans, Jean, 2010, 'Espaces mourides, territoires étatiques sénégalais et mondiaux: Comment l'appartenance confrérique interpelle l'instance nationale', in *Islam et Sociétés au sud du Sahara: Diversité et Habits singuliers* NS 2 (janvier 2010): 77-116

Cornelli, Evaristi Magoti, 2012, *A Critical Analysis of Nyerere's Ujamaa: An Investigation of its Foundations and Values; A thesis submitted to the University of Birmingham for the degree of Doctor of Philosophy*. Birmingham: Centre for the Study of Global Ethics, Department of Philosophy, The University of Birmingham, 273 pp; PDF at: http://etheses.bham.ac.uk/3793/1/Cornelli_12PhD.pdf

Cosentino, Donald, 2010, 'Conversations with Congo Manuel: Kings and Slaves in the Eschatology of Espiritismo', in Andrew Apter & Robin Derby (eds.) 2010, *Activating the Past: Historical Memory in the Black Atlantic*. Cambridge: Cambridge Scholars Press, 415-422

Costa Brito, Ênio José da, & Brígida Carla Malandrino (eds.) 2009, *Religiões Afro-brasileiras: diálogos culturais e hibridações*, special issue of *Revista de Estudos da Religião* (REVER) 9 (March 2009), 119 pp.

Crummey, Donald, 2010, *Priests & Politicians: Protestant & Catholic Missions in Orthodox Ethiopia (1830-1868)*. Los Angeles/Addis Ababa, etc.: Tsehai Publishers, ISBN 9-781599-070216 (pbk), $19.95 [TaxExc]
[This book covers an early phase of nineteenth century Christian missionary activities in a part of the continent, which is still poorly represented in Africanists scholarship. The study rests upon an extensive use of English, French, Swiss and Italian archives. The main thematic emphasis is political inter-action: the central role of missionaries in the genesis of modern Afro-European relations and the apparent motives of Ethiopian leaders in dealing with representatives of an alien society. A variety of missionary strategies is revealed and discussed with particular reference to two areas: attitudes towards the Ethiopian Orthodox Church; and the degree to which missions identified Christianity with European culture. In the process, it casts significant new light on internal Ethiopian developments.]

Curtis IV, Edward E., & Danielle Brune Sigler (eds.) 2009, *The New Black Gods: Arthur Huff Fauset and the Study of African American Religions*. Bloomington: Indiana University Press, xiv + 269 pp., $24.95 (pbk)

Dawson, Allan Charles, (ed.) 2009, *Shrines in Africa: History, Politics & Society*. Calgary: University of Calgary Press, 228 pp., ISBN-13: 978-1552382462 (pbk)
[This volume explores how African shrines, in all their variable and diverse forms, are more than just spiritual vessels or points of worship – they are powerful symbols of ethnic solidarity, group cohesion, and knowledge about the landscape. Moreover, in ways subtle and nuanced, shrines represent ideas about legitimacy and authenticity in the context of the post-colonial African state.]

Debevec, Liza, 2012, 'Postponing Piety in Urban Burkina Faso: Discussing Ideas on When to Start Acting as a Pious Muslim', in Samuli Schielke & Liza Debevec (eds.) 2012, *Ordinary Lives and Grand Schemes: An Anthropology of Everyday Religion*. Oxford: Berghahn, [ch. 2]

De Boeck, Filip, 2005, 'The Divine Seed: Children, Gift and Witchcraft in the Democratic Republic of Congo', in A. Honwana (ed) 2005, *Makers and Breakers: Children and Youth in Postcolonial Africa*. Oxford: Currey, 188-214

De Boeck, Filip, 2005, 'The Apocalyptic Interlude: Revealing Death in Kinshasa', i n *African Studies Review* 48, 2: 11-32

De Boeck, Filip, 2005, 'Autour d'un livre: witchcraft, violence and democracy in South Africa', in *Politique africaine* 97: 179-183

De Boeck, Filip, 2008, 'On being *shege* in Kinshasa: Children, the Occult and the Street', in M. Lambek (ed.) 2008, *A Reader in the Anthropology of Religion.* Oxford: Blackwell, 495-505

De Boeck, Filip, 2009, 'At Risk, as Risk: Abandonment and Care in a World of Spiritual Insecurity', in Jean La Fontaine (ed.) 2009, *The Devil's Children. From Spirit Possession to Witchcraft: New Allegations that Affect Children*. Farnham [Surrey, UK]: Ashgate, 129-150

De Boeck, Filip, 2012, 'Être en danger et être un danger. Exclusion et solidarité dans un monde d'insécurité spirituelle', in B. Martinelli & J. Bouju (eds.) 2012, *Sorcellerie et violence en Afrique*. Paris: Karthala, 85-105

Dekker, Marleen, & Rijk van Dijk 2010, *Markets of Well-being: Navigating Health and Healing in Africa*. Leiden: African Studies Centre, 211 pp..; PDF at: ASC-075287668-2845-01.pdf, 2170 Mb (= African Dynamics, 9)
[Health and healing in Africa have increasingly become subject to monetization and commodification, in short, the market. Based on fieldwork in nine countries, this volume offers different perspectives on these emerging markets and the way medical staff, patients, households and institutions navigate them in their quest for well-being.]

Delisle, Philippe, & Claude Prudhomme (eds.) 2010, *Religion et créolité: Antilles françaises, Haïti, Mascareignes.* Paris: Karthala, 192 p., ISBN: 9782811103286 (pbk), €18 (= Histoire & Missions Chrétiennes, 12)

Deme, Mariam K., 2010, 'The Supernatural in African Epic Traditions as a Reflection of the Religious Beliefs of African Societies', in *Studies in World Christianity* 16, 1: 27-45

Denis, P., 2006, 'The Rise of Traditional African Religion in Post-Apartheid South Africa', in *Missionalia* 34, 2&3: 310–323

Despland, Michel, 2008, *Bastide on Religion: The Invention of Candomblé.* Sheffield: Equinox Publishing, 147 pp., ISBN-13 9781845533663 (pbk), £29.95
[This intellectual biography begins by locating Roger Bastide (1898-1974) in the general context of sociology as it developed in the generation following that of Émile Durkheim and shows how he helped broaden the original agenda by greater interest in historical factors and a closer attention to the work of ethnologists on so-called primitive societies. The major part of the study focuses on his years in Brazil and the classical work he did on Afro-Brazilian religions. His later years in Paris and his work with UNESCO show him focusing on problems of acculturation in the context of decolonialization and elaborating a subtle view of the relationship between religion and historical cultures.]

Dijk, Rijk van, & Marleen Dekker 2010, 'Introduction: Economic Ethnographies of the Marketization of Health and Healing in Africa', in Dekker & van Dijk 2010: 1-18

Du Bois, W.E. Burghardt [1894/2010], 'The Afro-American', in *The Journal of Transnational American Studies* (ISSN 190-0764) 2, 1 (2010); PDF at:
http://escholarship.org/uc/item/2pm9g4q2#
[This hitherto unpublished essay by W. E. B. Du Bois likely dates to the late autumn of 1894 or the winter of 1895. It is an early attempt by the young scholar to define for himself the contours of the situation of the Negro, or 'Afro-American', in the United States in the mid-1890s. It is perhaps the earliest full text expressing his nascent formulations of both the global 'problem of the color-line' and the sense of 'double-consciousness' among African Americans in North America.]

Eerdewijk, Anouka van, 2009, 'Silence, Pleasure and Agency: Sexuality of Unmarried Girls in Dakar, Senegal', in *Contemporary Islam* 3, 1 (April 2009): 7-24
[The article investigates the way unmarried Muslim girls in contemporary Dakar construct their sexuality. It explores in what way and to what extent female sexuality is being silenced, and if any, in what way pleasure and sexual agency are present in the narratives of those girls about their intimate lives. Such an analysis is called for in relation

to understanding young people's safe sex practices and concerns about reproductive health and HIV/AIDS. Women's own experiences and understandings are often down-played in studies that focus on and reproduce the dominant discourse of patriarchal control. This article shows the silencing in a male-centered construction of pre-marital sexuality in Dakar, but also reveals female pleasure and sexual agency. This multi-dimensional understanding of female sexuality of Muslim girls in Senegal provides a more dynamic insight of the power processes surrounding safe sex practices.]

Engelke, Matthew, 2009, 'Reading and Time: Two Approaches to the Materiality of Scripture', in *Ethnos* 74, 2: 151-174
[In this article I examine Christian approaches to conceptions of time as expressed in approaches to reading the Bible. The first main focus in this effort is upon the work of Saint Augustine, whose arguments about the connections between reading and time have been, as I try to show, very influential. The second main focus is more ethnographic in nature, and comes from my work in Zimbabwe on a small group of apostolic Christians whose views differ significantly from Augustine. These two cases are framed by some more general remarks on Christian temporalities, as well as a call for the newly-emerging interest in the anthropology of Christianity to take note of more general work on literacy and the ethnography of reading.]

Engelke, Matthew, 2010, 'Past Pentecostalism: Notes on Rupture, Realignment, and Everyday Life in Pentecostal and African Independent Churches', in *Africa* 80, 2: 177-199
[Using some of the most important work in Pentecostal studies as a point of departure, this article offers both a critique of and supplement to the Pentecostal literature. It focuses in particular on how we should understand the relationship between Pentecostalism and African Independency by pushing the debates on how to frame their oft-shared desire to 'break with the past'. Every rupture is also a realignment and how each is conceptualized and understood is a matter not only of discourse but decisions and dilemmas faced in everyday life.]

Engler, Steven, 2009, 'Brazilian Spirit Possession and Theory of Ritual', in *ARC: The Journal of the Faculty of Religious Studies, McGill University* 2009: 1-28

Faber, Paul, 2009, 'Vodou Art and Religion', in *Material Religion: The Journal of Objects, Art and Belief* 5, 2 (July 2009): 252-255

Fardon, Richard, 2007, *Fusions: Masquerades and Thought Style East of the Niger-Benue Confluence, West Africa*. London: Saffron Books, 208 pp., ISBN-13 9781872843605 (hbk), $65
[*Fusions* takes the masks of West Africa's Upper Benue River region out of the museums and private collections, where many accumulated in the twentieth century, and restores their cultural and social contexts. It argues that Benue masquerades deserve appreciation as the materialized forms taken by the thought styles of their original creators and users. Masquerades are 'theranthropic': they fuse characteristics of animals with those of living and dead human beings to create entities to perform the powers and dangers inherent in people's lives.]

Finley, Stephen C., 2010, 'African Americans and Mormonism as a Case for the Consideration of Race, Class, Sexuality, and Gender in the Study of Religion', in *Journal of Men, Masculinity and Spirituality* 4, 2: 51-53; full text at:
http://www.jmmsweb.org/issues/volume4/number2/pp51-53

Ford, Kirstin Boswell, 2009, 'A Home-place: Self-identity and God in African American Culture', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 313-329

Fountain, Daniel L., 2010, *Slavery, Civil War, and Salvation: African American Slaves and Christianity, 1830-1870*. Baton Rouge: Louisiana State University Press, 159 pp., ISBN 9780807136997

Frahm-Arp, Maria, 2010*, Professional Women in South African Pentecostal Charismatic Churches*. Leiden, etc.: Brill, ivx + 298 pp., ISBN 978 90 04 16875 6 (hbk), €104, US$ 154 (= Studies of Religion in Africa, 38)
[The changing shape of contemporary religion is examined in this book. It looks at the new role that Pentecostal Charismatic Christianity plays in the lives of young, professional, black women who are enjoying career success and becoming part of South Africa's new middle class. Amongst these women an interesting relationship has emerged between work and religion as they feel that the social networks and self-confidence they gain from their religious communities are as important as their spiritual experiences. But not all the women who join these churches remain, and this book explores why some women leave the churches in which they had previously felt they gained so much.]

Fulton Minor, DoVeanna S., 2006, 'Spirituals', in Elizabeth Ann Beaulieu (ed.) 2006, *Writing African American Women: An Encyclopedia of Literature by and about Women of Color*. Westport: Greenwood, vol. 2: 816-820

Fulton Minor, DoVeanna S., & Reginald H. Pitts 2009, *Speaking Lives, Authoring Texts: Three African American Women's Oral Slave Narratives*. Albany: State University Press of New York.

Gabriel, Eduardo, 2009, 'A expansão internacional do catolicismo carismático brasileiro', in *Análise Social* 44, 1: 189-207
['The International Expansion of Charismatic Brazilian Catholicism'. Religious expansion from the Southern to the Northern countries, which is called the missionary reflux (or reverse flow), is a phenomenon which has been much discussed in work on transnational religious mobility. This article is a contribution to this debate: it examines the expansion of charismatic Brazilian Catholicism with the arrival in Portugal of the Canção Nova community, providing some guidelines for analyzing the tensions between Portuguese Catholicism and Brazilian Catholicism.]

Gaitskell, Deborah, 2007, 'Home and Away: Creating Female Religious Space for 20th-Century Anglican Missions in Southern Africa', in Jones 2007: 36-54

Gemmeke, Amber G., 2009, 'Marabout Women in Dakar: Creating Authority in Islamic Knowledge', in *Africa* 79, 1: 128-147
[In studies concerning Islam and gender in West Africa, the expertise of women in Islamic esoteric practices is often overlooked. These practices include divination, dream interpretation and prayer sessions. They are central in politics, economics and the daily life of most West Africans. Their products (such as amulets) and their practitioners (*marabouts*) travel to Europe, the United States, and the Middle East. In this article, I focus upon the life and work of two marabout women living in Dakar: Ndeye Meissa Ndiaye and Coumba Keita. Their position is exceptional: Islamic esoteric knowledge is a particularly male-dominated field.]

GhaneaBassiri, Kambiz, 2010, *A History of Islam in America: From the New World to the New World Order*. Cambridge, etc.: Cambridge University Press, 456 pp., ISBN 978-0521614870 (pbk), $28.99
[Muslims began arriving in the New World long before the rise of the Atlantic slave trade. The first arrivals date to the turn of the sixteenth century when European explorers and colonists crossed the Atlantic in search of new horizons and trading routes. This book traces the history of Muslims in the United States and their different waves of immigration and conversion across five centuries, through colonial and antebellum America, through world wars and civil rights struggles, to the contemporary era. The book tells the often deeply moving stories of individual Muslims and their lives as immigrants and citizens within the broad context of the American religious experience, showing how that experience has been integral to the evolution of American Muslim in-

stitutions and practices. It portrays a diverse religious community and its relationship with America.]

Giblin, James, & Jamie Monson (eds.) 2010, *Maji Maji: Lifting the Fog of War.* Leiden, etc.: Brill, xii + 326 pp., ISBN 978 90 04 18342 1 (pbk), €75, US$107
[The Maji Maji war of 1905-07 in Tanzania was the largest African rebellion against European colonialism. Using oral accounts and little-used documentary evidence, contributors offer detailed histories of districts and localities as well as groups, such as African soldiers in the German army, elephant hunters and women, whose roles in war have been neglected. The contributors examine varieties of communication during wartime, including the circulation of rumor between Africans and Germans. They also offer new insight into the most famous aspect of the war – the use of medicine which was believed to provide invulnerability.]

Glassie, Henry, 2010, *Prince Twins Seven-Seven: His Art, His Life in Nigeria, His Exile in America*. Bloomington: Indiana University Press, 475 pp.
[Glassie seeks to understand are what it means to be an *abiku* child in Yoruba society; how *abiku* children are treated by Yoruba society; and how the *abiku* children feel, think, and express themselves artistically. According to Glassie, Seven-Seven and his society perceive *abiku* as children being destined to be gifted and become artists. During his research, Seven-Seven and various other people share with Glassie accounts of how certain *abiku* children are born and die and then are reborn. Seven-Seven himself told Glassie his belief that he has died six times and has returned to this earth for the seventh time. Seven-Seven perceives *abiku* children's life experiences and their deaths and rebirths as divine enactments. According to Seven-Seven, he came into this world seven times as an *abiku* child, each time as one of a set of twins, returning to the spirits who sent him, but that this time he has managed to remain after his seventh birth to become an artist achieving international fame.]

Glover, John, 2007, *Sufism and Jihad in Modern Senegal: the Murid Order*. Rochester: University of Rochester Press, 236 pp., ISBN 1580462685, 9781580462686 (hbk), $75
[The Murid order, founded in Senegal in the late nineteenth century, grew into a major Sufi order during the colonial period and is now among the most recognizable of the Sufi orders in Africa. Murids have spread the voice of Islam and Africa in concert halls and on the airwaves through pop singers – especially Youssou N'Dour – and the image of Shaykh Amadu Bamba M'Backé, the founding saint of the order, often used to grace the covers of works concerning Islam, African culture, abolition, and European colonization. In this study, John Glover explores how the Murid order has navigated the intersection of two major historical forces – Islam, specifically in the contexts of reform and mysticism, and European colonization – and achieved in the process an understanding of modernity as an active participant.]

Goldman, Marcio, 2009, 'Histórias, devires e fetiches das religiões afro-brasileiras: ensaio de simetrização antropológica', in *Análise Social* 44, nr. 190: 105-137; full text at:
http://analisesocial.ics.ul.pt/documentos/1236787453Q7qNY4ou6Fl23NG6.pdf
['Histories and fetishes of Afro-Brazilian religions: an essay in anthropological symmetrization'. Starting out from discussion of the current state of Afro-Brazilian studies, this article addresses the recently revived debate over formerly widely disseminated ideas concerning 'the fetish' and 'fetishism'. It first examines how that debate has been conducted in studies of Afro-Brazilian religions, using bibliographical and field-work data on one of those religions — candomblé — to describe the native theory of the creation process which underlies that which outsiders have labelled 'fetish' and 'fetishism'. Briefly, the theory holds that process of creation actualizes existing virtualities rather than producing, out of nothing, our Judaeo-Christian and capitalist cosmology.]

Goldschmidt, Henry, 2006, *Race and Religion among the Chosen Peoples of Crown Heights*. New Brunswick, New Jersey: Rutgers University Press
[The book highlights the racial and religious tensions navigated by the multicultural residents of the Brooklyn neighborhood of Crown Heights. In which an uneasy peace exists, threatened by occurrences of violence and underlying issues stemming from the differences in racial and religious worldviews. Focusing on stereotypes of 'Blacks' and 'Jews', the author explores the relationship between the Hasidic Jewish community and non-Jewish groups in the area. Through the exploration of communities such as the Black Jews in Crown Heights, the book demonstrates how identity construction is a fluid, dynamic process, vital to community formation and co-existence.]

Gomez, Michael A., 2006, *Diasporic Africa: A Reader*. New York/London: New York University Press, VIII + 317 pp., ISBN 081473166X (pbk)
[Diasporic Africa presents recent research on the history and experiences of people of African descent outside of the African continent. By incorporating Europe and North Africa as well as North America, Latin America, and the Caribbean, this reader shifts the discourse on the African diaspora away from its focus solely on the Americas, underscoring the fact that much of the movement of people of African descent took place in Old World contexts. This broader view allows for a more comprehensive approach to the study of the African diaspora. The volume provides an overview of African diaspora studies and features as a major concern a rigorous interrogation of 'identity'. Other primary themes include contributions to western civilization, from religion, music, and sports to agricultural production and medicine, as well as the way in which our understanding of the African diaspora fits into larger studies of transnational phenomena.]

Goody, Jack, 2010, *Myth, Ritual, and the Oral*. Cambridge: Cambridge University Press, 161 pp.

Granjo, Paulo, 2010, 'Twins, Albinos and Vanishing Prisoners: A Mozambican Theory of Political Power', in *werkwinkel* 5, 2: 73-97; PDF at:
http://www.academia.edu/3575003/Twins_albinos_and_vanishing_prisoners_a_Mozambican_theory_of_political_power
[In line with old ethnographic references, twins and albinos are still seen, in southern Mozambique, as the result and the cause of cosmic calamities. They were struck by lightning bolts inside their pregnant mothers, and they will dry the land unless they are buried under special conditions, or just 'vanish' from the Earth. The special conditions imposed on their lives and deaths were extrapolated, in recent decades, to depict an unexpected category of people: the political prisoners who vanished from colonial jails, or were sent by the post-independence state to 're-education camps.' However, this was not the case of the 'unproductive' urbanites who disappeared under domestic exile in the Niassa region. The beliefs about twins and albinos were used in order to express a local moral statement about political power: it is socially threatening to jeopardise the established power; but it is illicit, for a legitimate power, to take unfair decisions about the people under its responsibility.]

Graw, Knut, 2009, 'Beyond Expertise: Reflections on Specialist Agency and the Autonomy of the Divinatory Ritual Process', in *Africa* 79, 1: 92-109
[The first part of the article attempts an understanding of the interpretative operations and modalities of knowledge involved in different forms of divination practised in Senegal and Gambia today. However, the focus on the question of the cognitive nature of divinatory knowledge and the person of the diviner may also lead to undervaluing the consultational properties of divination. Further decentring its initial cognitive outlook, the second part of the article addresses the question of how to understand the fact that within the divinatory discourse itself it is not the diviner but the divinatory apparatus that is being addressed as the source of enunciation. Where is the source of the know-

ledge underlying and resulting from divinatory procedure to be located? And in how far is it possible to conceive of the divinatory process as being autonomous of the expertise and specialist agency of the individual diviner?]

Hackett, Rosalind, I.J., & Michael Pye (eds.) 2009, *Durban 2000, The History of Religions: Origins and Visions*. Cambridge: Roots and Branches, 2009, 394 pp., ISBN 0 9525772 5 9; PDF at http://www.iahr.dk/docs/Durban%202000.pdf

Hale, Lindsay, 2009, *Hearing the Mermaids Song: The Umbanda Religion in Rio De Janeiro*. Albuquerque: University of New Mexico Press, 208 pp., $26.95, pbk.

Halloy, Arnaud, 2010, '"Chez nous, le sang regne!": l'apprentisage religieux dans le culte Xango de Recife (Brésil)', in *Terrain* (ISSN 0760-5668) no. 55 (Septembre 2010)

Hanretta, Sean, 2009, *Islam and Social Change in French West Africa: History of an Emancipatory Community*. New York: Cambridge University Press, 311 pp.

Haram, Liv, & C. Bawa Yamba (eds.) 2009, *Dealing with Uncertainty in Contemporary African Lives*. Uppsala: The Nordic Africa Institute, 226 pp, ISBN 978-91-7106-649-7
['The case studies in this book demonstrate both the increasing uncertainty and insecurity of life in contemporary Africa and the ways that people respond including warding off and reaching out. Scapegoats are sought. Witch beliefs become elaborated as explanations of failures and malaise while witchfinding becomes a lucrative profession. Pentecostal or other fundamentalist churches burgeon as they assure people that life has meaning and better times are before them if only they believe. Suicide and insanity are other possible responses. All in all, a thought-provoking volume' (Elizabeth Colson, University of California, Berkeley)]

Hardage, J., 2010, *Mary Slessor - Everybody's Mother: The Era and Impact of a Victorian Missionary*. Cambridge: The Lutterworth Press, xxv + 344, ISBN-13: 9780718891855 (pbk), £20
[This book examines the era and influence of this extraordinary woman, who spent thirty-eight years serving as a Presbyterian missionary in Calabar, climbed trees, marched barefoot and bareheaded through the forest, declined to filter her water, and shed her Victorian petticoats. It answers questions about the public Mary Slessor but also looks at her private life. The author makes use of Slessor's own writings and those of others of her era, reminiscences of her adopted Nigerian son, and assessments from contemporary sources. Slessor's audacity in remote areas of Nigeria contrasted with her timidity in public meetings in Scotland. She shunned the limelight and wondered why anyone would want to know about her. Her fame continues, especially in Nigeria and Scotland. She was certain God called her to serve in Calabar, the home she claimed as her own, where she became *eka kpukpru owo*, 'everybody's mother'.]

Hargus, Coyt D., 2010, 'Islam and Christianity in Africa', in *The FAO Journal* 13, 2 (May 2010): 20, full text at:
http://www.faoa.org/Resources/Documents/FAO%20Journal%20International%20Affairs%20-%2015%20May%2010.pdf

Harries, Jim, 2010, 'Mission in a Post Modern World: Issues of Language and Dependency in Post-Colonial Africa', in *Exchange* 39, 4: 309-330
[Introduced languages have in much of Africa eclipsed indigenous knowledge from opportunity for homegrown development. Africans flocking to Western languages supported by numerous Western subsidies, leaves African ways of life concealed from the West. Western languages can be used to undermine the West. The inadequacy of English in Africa is illustrated by the contrast between the holistic and dualistic worldviews; English being dualistic is a poor means for expressing African holism. This makes the use of English in and for Africa inherently confusing. It is proposed that indigenous development be encouraged through challenging and encouraging African theol-

ogy on its own terms, by encouraging some Western missionaries to use African languages and resources in their task.]

Hasu, Päivi, 2007, 'Testimonies of Poverty and Prosperity in Tanzanian Charismatic Christianity', in Jones 2007: 115-130

Hayes, Stephen, 2010, 'Orthodox Diaspora and Mission in South Africa', in *Studies in World Christianity* 16, 3: 286-303

[The Orthodox diaspora has, paradoxically, spread Orthodox Christianity throughout the world, but has not contributed much to Orthodox mission. Even after the third or fourth generation of immigrants, church services are generally held in the language of the countries from which the immigrants came. This is certainly true of South Africa, where most of the Orthodox immigration has been from Greece and Cyprus, with smaller groups of Russians, Serbs, Bulgarians, Lebanese and Romanians. Though there were immigrants from these countries in southern Africa in the middle of the nineteenth century, it was only at the beginning of the twentieth century that Orthodox clergy arrived and churches were built, first in Cape Town and then in Johannesburg. It was only in the twenty-first century that clergy began to be ordained locally in any numbers. The churches therefore tended to be ethnic enclaves, and apathetic towards, or even opposed to, mission and outreach to other ethnic communities.]

Haynes, Bruce D., 2009, 'People of God, Children of Ham: Making Black(s) Jews', in *Journal of Modern Jewish Studies* 8, 2: 237-254

[Taxonomies inherited from the nineteenth century have shaped the discourse surrounding the racial identity and supposed roots of Ethiopian immigrants to Israel. Through their interactions with just a few colonial actors, some of whom were Christian missionaries, others who were Jewish Zionists, a small group of young Falashas developed an elite status in Ethiopia as the true lost Jews in Africa. While most historians specializing in the history of Ethiopia do not believe the Beta Israel are a 'lost tribe' of the ancient Israelites, Ethiopian immigrants have altered their self-conceptions over the past hundred years and come to see themselves as both black and Jewish. This essay offers an alternative reading of the Beta Israel narrative. It asserts that the transformation of their social identities are embedded in a political process of racialization tied to racial ideology, and both secular and religious institutions and the State. In the process of incorporation into western society, their social identities have been transmogrified from religious others in Ethiopia to coreligionists yet racial others in Israel.]

Haxaire, Claudie, 2009, 'The Power of Ambiguity: The Nature and Efficacy of the Zamble Masks Revealed by 'Disease Masks' among the Gouro People (Côte d'Ivoire)', in *Africa* 79, 4: 543-569

[Among the Gouro masks, Zamble, a composite animal figure, and Gù, a fine-featured woman's face, are known to art lovers around the world. Today their profane avatars, Flali and Zaouli, are at the heart of masquerades that are much enjoyed by audiences. But this appreciation concerns only their 'pretty' aspects,. They also have a reverse side: the disease masks, sprung from disorder, avatars of the more powerful Zàùlì, described as the wild brother or husband of Zamble in the genealogical idiom employed by the Gouro when referring to the masks. These masks are central figures in rituals of inversion that express the upheavals of the time and serve as a record of these events for the Gouro. In tracking this tradition over twenty years we can see a process of resacralization.]

Hernandez Hiraldo, Samiri, 2006, *Black Puerto Rican Identity and Religious Experience*. Gainesville, FL: University of Florida Press

[The Puerto Rican town of Loiza is known for its black population and African folklore. Citizens of Loiza constantly negotiate and renegotiate their racial and religious identities, stereotypes, and power relations within the greater Puerto Rican society. Many

Loizans feel as though the town is the target of negative stereotypes and receives a disproportionately small distribution of resources and tax dollars. The author discovers the role of the beliefs and practices of religious communities in the navigation of blackness and 'Puerto Ricaness' in a society that rarely acknowledges the African influences in its popular culture.]

Hernandez, Izett Sama, 2009, 'Black People and the Church', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 264-272

Herndon, Gerise, 2009, 'The Antenna and the Mosque: Liberatory Mass Media in Moolaadé', in Toyin Falola & Fallou Ngom (eds.) 2009, *Facts, Fictions and African Creative Imaginations*. New York: Routledge, ??-??

Heuser, Andreas, 2007, '"Contested Charisma": Reflections on the Appearance and Disappearance of Female Visionary Power in a South African Independent Church', in Jones 2007: 76-94

Hilgers, Mathieu, & Géraldine André (eds.) 2009, Intimités et inimitiés du religieux et du politique en Afrique; special issue of Civilisations: Revue internationale d'anthropologie et des sciences humaines (ISSN 0009-8140) 58, 2: 95 pp., ISBN 2-87263-027-9 (cf. http://civilisations.revues.org/index1995.html)

[L'objectif de ce numéro de Civilisations est d'apporter un éclairage sur les relations multiples entre religion et démocratisation en Afrique. Dans les contextes semi-autoritaires qui sont au cœur de l'analyse, le rôle politique des mouvements religieux gagne en importance mais il ne semble jamais univoque. Qu'ils s'opposent au pouvoir, qu'ils le critiquent ou qu'ils le légitiment, ces mouvements fournissent aux populations locales des supports et des repères symboliques de plus en plus importants pour mettre en forme et interpréter le monde social et politique. Cependant, leur diversité croissante et leur segmentarisation rend difficile l'analyse précise de leurs orientations et de leur impact politique. La mise en lumière d'une possible correspondance entre la position sociale, la production et la réception des idéologies religieuses peut-elle constituer une méthode utile pour clarifier les relations d'intimité et d'inimitié entre religion et politique ? Pour apporter des éléments de réponse, les articles réunis dans ce numéro partent d'études de cas qui illustrent les mécanismes généraux qui façonnent les relations entre religion et politique dans l'Afrique contemporaine.]

Hirschkind, Charles, 2006, *The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics*. New York, Columbia University Press

Holbraad, Martin, 2008, 'Relationships in Motion: Oracular Recruitment in Cuban Ifá Cults', in *Systèmes de Pensée en Afrique Noire* 18: 219-264

Holbraad, Martin, 2009, 'Orthography and Alterity: Defining Anthropological Truth', in *Social Analysis* 53, 2: 80-93

Holder, Gilles, (ed.) 2009. *L'Islam en Afrique: vers un espace public religieux?*. Paris, Karthala, 333 pp., ISBN 2916063692

Holder, Giles, (ed.) 2009, *L'islam: nouvel espace public en Afrique*. Paris: Karthala, 309 pp., ISBN 978-2-8111-0254-8

[L'ouvrage analyse les configurations des expériences démocratiques en cours, le phénomène d'assimilation réciproque des sphères politique et religieuse, et le degré d'organisation des acteurs islamiques au sein des sociétés civiles. Il pose la question d'un nouveau type de rapports entre l'État et la société, que l'on peut qualifier d'espace public religieux. Les contributions sont rassemblées en quatre parties: 1) L'islam en démocratie: du religieux dans l'espace public; 2) Genèse et transformations de la sphère islamique: l'islam entre l'État et la société; 3) De la raison pratique de l'espace public religieux: les enjeux d'une citoyenneté musulmane; 4) État, nation et désirs d'islam: le retour du politique.]

Hucks, Tracey E., 2010, 'Perspectives in Lived History: Religion, Ethnography, and the Stu-
dy of African Diasporic Religions', in *Practical Matters: A Transdisciplinary Multime-
dia Journal of Religious Practices and Pastoral Theology*, issue 3, at:
http://www.practicalmattersjournal.org/issue/3/analyzing-matters/perspectives-in-lived-
history
[Through an examination of the ethnographic historiography of the study of African
diasporic religious cultures, the author seeks to foreground discussions on the disciplin-
ary compatibility of religion and ethnography as important modes of excavating the
meaning of African diasporic religious practices and the articulation of their multiple
expressions amidst lived contexts, permeable boundaries, and shifting social milieus
across the Atlantic world.]

Insoll, Timothy, 2003, *The Archaeology of Islam in Sub-Saharan Africa*. Cambridge: Cam-
bridge University Press, 486 pp., ISBN: 978-0521657020 (pbk), US$25
[This comprehensive study of the impact of Islam in sub-Saharan Africa charts the his-
torical background and archaeological evidence attesting to the spread of Islam across
the Sudan, Ethiopia, Eastern Africa, Southern Africa and Nigeria. Surveying a timespan
from the immediate pre-Islamic period through to the present, Timothy Insoll analyzes
the processes (*jihad*, trade, missionary activity, prestige) by which Islam spread.]

Insoll, Timothy, 2009, 'Materializing Performance and Ritual: Decoding the Archaeology of
Movement in Tallensi Shrines in Northern Ghana', in *Material Religion: The Journal of
Objects, Art and Belief* 5, 3 (November 2009): 288-310
[The static is often given prominence within much archaeological interpretation and
conceptualization in relation to ritual and religion. This is potentially due to the fact that
static material residues are being considered and, in turn, this static image is transferred
onto the ritual practices, beliefs, and communities that generated the archaeological ma-
terial. Instead some of the material encountered archaeologically might be structured by
much more dynamic, fluid, and active ritual behaviors. Considering performance,
movement, and bodily understandings in relation to space and material culture offers a
potential mechanism to begin to explore this, and will be considered with reference to
the Golib festival and the archaeology of Tallensi shrines in the Tongo Hills of the Up-
per East Region in Northern Ghana.]

Irons, Charles F., 2008, *The Origins of Proslavery Christianity: White and Black Evangeli-
cals in Colonial and Antebellum Virginia*. Chapel Hill: University of North Carolina
Press, 384 pp., ISBN 978-0-8078-3194-6

Jacobs, Carolien, 2010, *Plurality of Religion, Plurality of Justice: Exploring the Role of Re-
ligion in Disputing Processes in Gorongosa, Central Mozambique*. Leiden: ASC, ISBN
978 90 5448 099 0 (pbk), € 15 (= African Studies Collection, 28); full text at:
https://openaccess.leidenuniv.nl/dspace/handle/1887/16268
[This research investigates the role of religion in disputing processes in Gorongosa,
Mozambique, where both traditional religion and Christianity are tremendously popu-
lar. The author compares the religiously-oriented modes of disputing with the secular
and formal modes of disputing advocated by government actors. The study reveals that
different religions provide different normative orientations to people that strongly im-
pact modes of disputing, not only within the religious realm but also within secular
realms of disputing.]

Jackson Jr, John L., 2009, 'All Yah's Children: Emigrationism, Afrocentrism, and the Place
of Israel in Africa', in *Civilisations: Revue internationale d'anthropologie et des sci-
ences humaines* 58, 1: 93-112
[This article delineates the emigration story of the 'African Hebrew Israelites of Jeru-
salem', a group of African Americans who left the United States for West Africa (and
then 'Northeast Africa') in the late 1960s. Their journey was predicated on an Afrocen-

tric sensibility, a mixture of Marcus Garvey-esque calls for an African-centered politics and claims about an ontological African alterity, the same intellectual claims that were just beginning to get codified in the American academy by scholars such as Molefi Kete Asante. These 'African Hebrew Israelites' represent a complicated kind of Afrocentrism, a Hebraicized version that does (and does not) conform to canonized renditions of Afrocentric thinking. Their conceptions of "the body" help to further explain their purposeful omission from broader discussions about Afrocentricity and its historical/institutional relationship to other varieties of African-centered counter-discourse.]

James, Deborah, 2009, 'Burial Sites, Informal Rights and Lost Kingdoms: Contesting Land Claims in Mpumalanga, South Africa', in *Africa* 79, 2: 228-251

[In the new South Africa, the promise of land restitution raised millennial-style expectations amongst dispossessed and dispersed former landholders. Partly prompted by emerging policy discourses, iconic tropes of localized cultural experience such as gravesites, initiation lodges and cattle byres acquired new significance. Because they proved what the Land Claims Commission calls 'informal rights' to land, they became verifiable evidence of effective possession, and thus grounds on which to claim the restoration of such land. The meaning of land, the nature of ownership and the legitimacy of its restoration were all matters contested between claimants, policy makers and human rights lawyers. Members of the African nationalist political elite, in dialogue with lawyers, cherished one set of understandings, while ordinary migrant/country-dwellers tended to hold to another. Both, however, were mediated through the new discourse on informal rights.]

Jansen, J.A.M.M., 2009, 'Framing Divination: A Mande Divination Expert and the Occult Economy', in *Africa* 79, 1: 110-127

[This essay describes the skills of a sand divination expert in Mali through consideration of his expert performance. It is argued that an expert diviner should be capable of establishing and maintaining the frame of his performance. In the case of the expert described in this essay, this frame encompasses a dynamic network of social relations, and comprises a complex set of economic and geographical factors. Acquiring the skills needed for managing a frame – and a team of people to support the frame – in the conditions described is a major accomplishment.]

Jones, Adam, 'Introduction', in Jones 2007: 9-13

Jones, Adam, (ed.) 2007, *Religious Space and the Shaping of Gender Encounters in African Christianity*; special issue of *Comparativ: Zeitschrift für Globalgeschichte und vergleichende Gesellschaftsforschung* 2007-5/6; cf.
http://www.uni-leipzig.de/comparativ/index.php?option=com_content&task=view&id=101&Itemid=29

Jong, Ferdinand de, 2007, *Masquerades of Modernity: Power and Secrecy in Casamance, Senegal.* Bloomington: Indiana University Press, 256 pp., ISBN-13: 978-0253351722 (HBK), $39.95

[Focusing on initiation rituals and masked performances, the author shows how the people of the Casamance region of Senegal have used them to incorporate Islam, colonialism, capitalism, and contemporary politics into their world.]

Jourde, Cédric, 2009, 'Politique des récits de l'islamisme en Mauritanie: entre "marée montante" et "islamisme kalachnikov"', in *Politique Africaine* no. 114 (juin 2009): 87-104

[This article first presents the events that have constituted the narrative of Islamism in Mauritania. Then, it compares the ways in which state officials (national and foreign) are talking about Islamism in Mauritania in the post-9/11 era with earlier narratives. Today's discourses on Islamism have historical roots that go back to the outset of the colonial era (1945-1960), eventually reactivated in the early 1990s: dichotomous categories

that contrast a 'local and loyal Islam' with a 'foreign and radical Islam' have a long history. Finally, three research avenues are explored for a more accurate analysis of the re-appropriation of concepts like 'Islamism', 'Salafism' or 'Wahabbism' by local actors and networks.]

Juhé-Beaulaton, Dominique (ed.) 2010*, Forêts sacrées et sanctuaires boisés: Des créations culturelles et biologiques (Burkina Faso, Togo, Bénin)*. Paris: Karthala, 288 pp., ISBN: 9782811103484 (pbk), €25

Karim, A.A., & A.Y. Muhammed 2010, 'Bridging the Divide in Christian-Muslim Relations in Nigeria: A Study of Inter-Religious Dialogue', in *African Renaissance* (cf. http://www.adonisandabbey.com/show_journal1.php?list_journals=1) 7, 3-4: 79-88

Klaits, Frederick, 2010, *Death in a Church of Life: Moral Passion during Botswana's Time of AIDS*. Berkeley, etc. [CA]: University of California, 368 pages, ISBN 978 0520259-669, $27.95, £19.95
[This ethnography explores the healing power of caring and intimacy in a small, closely bonded Apostolic congregation during Botswana's HIV/AIDS pandemic. It describes how members of the Baitshepi Church make strenuous efforts to sustain loving relationships amid widespread illness and death. The author discovered Baitshepi's distinctly maternal ethos and the 'spiritual' kinship embodied in the church's nurturing fellowship practice. He shows that for Baitshepi members, Christian faith is a form of moral passion that counters practices of divination and witchcraft with redemptive hymn singing, prayer, and the use of therapeutic substances. An online audio annex makes available examples of the church members' preaching and song.]

Klopper, Dirk, 2009, 'Between Nature and Culture: The Place of Prophecy in Zakes Mda's *The Heart of Redness*', in *Current Writing: Text and Reception in Southern Africa* 20, 2: ??-??
[While earlier studies of Zakes Mda's *The Heart of Redness* have drawn attention to the way in which the novel challenges the binary opposition of past and present, traditionalism and modernity, and have expounded on the novel's ecological theme, none have thus far examined the significance of prophecy in the novel, the mode of thought that informed the Xhosa cattle killing of the 1850s and the logic of which the narrative sets out to explore. Drawing on anthropological research on the role of the diviner-prophet in Xhosa society, this article argues that the challenge posed by the novel to binary thinking and the novel's preoccupation with an ecological awareness converge in the notion of the prophetic as involving an interrogation of the relationship between nature and culture.]

Knibbe, K., 2009, '"We did not come here as tenants, but as landlords!": Nigerian Pentecostal Churches and the Power of Maps', in *African Diaspora: A Journal of Transnational Africa in a Global World* 2, 2: 133-158.
[This article is an attempt to show how the spaces in which African Christians in Amsterdam can move are produced by the mapping of various actors and the geographies that are created based on these maps. It first situates and describes a Nigerian-initiated Pentecostal church within global cultural flows, in relation to Nigeria and in relation to the Netherlands. In the view of many African Pentecostals, Europe, and by extension the Netherlands and Amsterdam, are territories which should be won back for Jesus. I show how 'producing the local' is crucially important to the goals of this church and how this relates to mapping and the production of religious geographies. The last part of this paper analyses how one particular location of this church, namely the South East of Amsterdam, shows up on a very different map that pinpoints this neighbourhood as a centre of Nigerian crime. In both cases, maps turn out to be a powerful means to mobilise money and people to produce long-lasting results.]

Knibbe, K., & M. van der Meulen 2009, 'The Role of Spatial Practices and Locality in the Constituting of the Christian African Diaspora', in *African Diaspora: A Journal of Transnational Africa in a Global World* 2, 2: 125-130.

Knighton, Ben, (ed.) 2009, *Religion and Politics in Kenya: Essays in Honor of a Meddlesome Priest.* London: Palgrave Macmillan, 316 pp., ISBN-13: 978-0230614871 (hbk), $95
[Using a modern prophet to a nation, Bishop David Gitari, as a lens, this book examines contrasting political initiatives and responses by Christian and Islamic leaders. It represents an unusual and exciting opposition between church and state that collapsed after Gitari retired as Archbishop, but might yet be renewed. It exposes the political mosaic of postcolonial Kenya, teasing out the considerable religious dimension of Kenyan and African politics, of which the West has lost sight.]

Kodesh, Neil, 2010, *Beyond the Royal Gaze: Clanship and Public Healing in Buganda.* Charlottesville: University of Virginia Press, 280 pp.

Kone-Dao, Maïmouna, 2005, 'Implantation et influence du wahhâbisme au Burkina Faso de 1963 à 2002', in Muriel Gomez-Perez (ed.) 2005, *L'islam politique au sud du Sahara: Identités, discours et enjeux.* Paris, Karthala, 449-459

Kol, Willemijn van, 2008, '*Ummah* in Zomba: Transnational Influences on Reformist Muslims in Malawi', in *Journal of Muslim Minority Affairs* 28, 3: 435-452

Koning, Danielle, 2009, 'Place, Space, and Authority: The Mission and Reversed Mission of the Ghanaian Seventh-day Adventist Church in Amsterdam', in *African Diaspora* 2, 2: 203-226
[African churches in diaspora frequently use mission discourses in which they seek to reach out not only to Africans but to 'native' populations as well. Though such discourses are sometimes followed up by praxis and incidental 'success', there often appears a gap between so-called 'reversed mission' discourse and its accompanying praxis. This article explores why this gap may exist, through a space and place related understanding of mission and a case study of the Ghanaian Seventh-day Adventists in Amsterdam. It is argued that ethnicised forms of place making, reversed mission as an identity discourse, and asymmetrical and ambivalent authority relations may account for the breach between reversed mission discourse and praxis among Ghanaian Adventists in Amsterdam and possibly the larger African Christian diaspora.]

Kouokam Magne, Estelle, 2007, '"On se connaît tous ici!": les réseaux de recrutement des personnels de santé au sein des structures de soins confessionnelles', in *Terroirs* no. 3+4: 101-114.
[Le présent article se propose d'aborder la construction de la confessionnalité des structures de soins au Cameroun à partir de la constitution et de la production des réseaux de sociabilités dans le processus de recrutement des personnes qui y travaillent. L'étude a été réalisée entre 2005 et 2006 dans la province de l'Ouest et la province de l'Extrême-Nord, et les enquêtes effectuées dans douze structures de soins appartenant aux religions: catholique, protestante, adventiste et islamique. Trois d'entre elles sont situées en zone rurale, et les neuf autres sont situées en zone urbaine ou périurbaine, dans des quartiers marqués par une religion précise.]

Kramer, Robert, 2010, *Holy City on the Nile: Omdurman during the Mahdiyya, 1885–1898.* Princeton, N.J.: Markus Wiener, 280 pp., ISBN-13: 978-1558765153 (hbk), $88,95; ISBN-10: 1558765158 (pbk), $28,85
[The late 19th century of the Common Era also marked the end of the 13th Islamic century, a time when millions of Muslims, especially in sub-Saharan Africa, fervently expected the arrival of a Mahdi, a 'divinely guided one', who would fill the world with justice and equity and defeat the enemies of Islam. The Sudanese holy man Muhammad Ahmad, proclaiming him self to be the Expected Mahdi, famously led an uprising

against Turco-Egyptian rule that culminated in the capture of Khartoum in 1885. Following his sudden death, his successor, Khalifa Abdallahi, ruled Sudan for 13 tumultuous years from Omdurman – 'the Mahdi's city' – opposite Khartoum on the Nile. A self-consciously holy city, a place of pilgrimage, Omdurman was also Sudan's market center and political capital. Its history during this era of holy war and martyrdom reveals the complexities and compromises that accompany revolutionary times and addresses the question: How should one live day-to-day in a 'holy city' at the End of Time? In our contemporary world of Islamist revolt and resurgent millennialism, Omdurman's history is particularly instructive.]

Kriel, Lize, 2007, 'A Space Too Vast and Silent?': German Deaconesses and the Patriarchy of the Berlin Mission in Apartheid Transvaal', in Jones 2007: 55-75

Krings, Matthias, 2008, 'Conversion on Screen: A Glimpse at Popular Islamic Imaginations in Northern Nigeria', in *Africa Today* 54, 4: 45-68

Lado, Ludovic, 2009, *Catholic Pentecostalism and the Paradoxes of Africanization: Processes of Localization in a Catholic Charismatic Movement in Cameroon*. Leiden, etc.: Brill, xii + 245 pp., ISBN 978 90 04 16898 5 (hbk), € 93 / US$ 142
[Through an ethnographic study of localizing processes in a Charismatic movement in Cameroon and Paris, the book critically explores the dialectics between 'Pentecostalization' and 'Africanization' within contemporary African Catholicism. It appears that both processes pursue, although for different purposes, the missionary policy of dismantling local cultures and religions: practices and discourses of Africanization dissect them in search of 'authentic' African values; Charismatic ritual on the other hand features the dramatization of the defeat of local deities and spirits by Christianity.]

Lamont, Mark, 2010, 'Lip-Synch Gospel: Christian Music and the Ethnopoetics of Identity in Kenya', in *Africa* 80, 3: 473-496
[This article offers ethnographic readings of song lyrics to show that Meru's gospel singers address moral debates not readily aired in mainline and Pentecostal-Charismatic churches. Critical of hypocrisy in the church and engaging with a wider politics of belonging and identity, Meru gospel singers weave localized ethnopoetics into their Christian music, with the effect that their politics effectively remain concealed within Meru and invisible to the national public sphere. While contesting the perceived corruption, sin and hypocrisy in everyday sociality, such Meru gospel singer groups cannot rightly be considered a local 'counter-public' because they still work their politics in the shadows of the churches.]

Langer, Arnim, 2010, 'The Situational Importance of Ethnicity and Religion in Ghana', in *Ethnopolitics* 9, 1 (March 2010): 9-29
[This study investigates the hypothesis that religious and ethnic affiliations can be and are held concomitantly, but that the relative importance attached to a specific dimension cannot only vary between different groups but also fluctuate between different contexts. While religious identification may be ascriptively or prescriptively considered relatively more important in certain social settings, ethnic identification may take on prime importance in other contexts. This hypothesis is examined through an analysis of survey data of attitudes and perceptions towards identity in Ghana.]

Larsen, Kjersti (ed.) 2009, *Knowledge, Renewal and Religion: Repositioning and Changing Ideological and Material Circumstances among the Swahili on the East African Coast*. Uppsala: The Nordic Africa Institute, 310 pp, ISBN 978-91-7106-635-0
[The papers in this book reveal that the Swahili are experiencing worsening economic, political and social conditions. Within these circumstances, Islam is invoked as a source of knowledge that not only explains the current state of life and living, but also gives directions on how to cope with and to change the situation for the better. Islam is both

what reinforces Swahili identity and a particular way of life, and at the same time, given the current international climate, further marginalizes Swahili society and culture.]

Launay, Robert, & T. Ware Rudolph 2009, 'Comment (ne pas) lire le Coran?: Logiques de l'enseignement religieux au Sénagal et en Côte d'Ivoire', in Gilles Holder (ed.) 2009, *L'islam, nouvel espace public en Afrique*. Paris: Karthala, 127-145

Laurent, Pierre-Joseph, 2007, 'L'offre de guérison des Assemblées de Dieu du Burkina Faso: Un bricolage en train de se faire entre la société mythique et la modernité globalisée, in *ethnographiques.org* no. 14 (octobre 2007); PDF at:
http://www.ethnographiques.org/2007/Laurent
[This article deals with the suffering experienced by a group of peasant Mossi (Burkina Faso) caused by the cultural transformations. Having migrated to town and converted to Pentecostalism they face certain types of sickness and find in Pentecostal theology not only leverage for their modernizing aspirations but also the means to escape from ancestral obligations. The challenge they face, however, is how to combine a degree of individualism with the risk of forfeiting group support. The Pentecostalists have set their sights on modernity but are in a quandary how to reach that goal.]

LeBlanc, Marie Nathalie, 2007, 'Imaniya and Young Muslim Women in Côte d'Ivoire', in *Anthropologica* 49, 1: 35-50

LeBlanc, Marie-Nathalie, 2009, 'Foi, prosélytisme et citoyenneté culturelle: Le rôle sociopolitique des jeunes arabisants en Côte d'Ivoire au tournant du XXIème siècle', in Gilles Holder (dir.) 2009, *L'islam, nouvel espace public en Afrique*. Paris: Karthala, 173-196

LeBlanc, Marie Nathalie, & Muriel Gomez-Perez 2008, 'Jeunes musulmans et citoyenneté culturelle: retour sur des expériences de recherche en Afrique de l'Ouest francophone', in *Sociologie et Sociétés* 39, 2: 39-59

Leccese, Francesco Alfonso, 'A Sudanese Sufi Order in the Digital Age', in *Annual Review of Islam in Africa* 10 (2008-2009): 28-30; full text at
http://www.cci.uct.ac.za/usr/cci/news/Francesco_Leccese.pdf

Lewis, Marjorie, 2009, 'The Church and the Jamaican Society', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 281-292

Longman, Timothy, 2009, *Christianity and Genocide in Rwanda*. Cambridge: Cambridge University Press, 372 pp., ISBN 9780521191395 (hbk), £60
[Although Rwanda is among the most Christian countries in Africa, in the 1994 genocide, church buildings became the primary killing grounds. To explain why so many Christians participated in the violence, this book looks at the history of Christian engagement in Rwanda and then turns to a rich body of original national- and local-level research to argue that Rwanda's churches have consistently allied themselves with the state and played ethnic politics. Just as Hutu politicians used the genocide of Tutsi to assert political power and crush democratic reform, church leaders supported the genocide to secure their own power.]

Lutchman, Veena, 2009, 'Kabirdas and Bhakti Panthis in South Africa', in *Nidān: International Journal for the Study of Hinduism* [(ISSN 1016-5320) 21: 56-68

Lydon, Ghislaine, 2009, *On Trans-Saharan Trails: Islamic Law, Trade Networks, and Cross-Cultural Exchange in Nineteenth-Century Western Africa*. Cambridge: Cambridge University Press, 496 pp., ISBN 9780521887243 (hbk), £60
[This study examines the history and organization of trans-Saharan trade in western Africa using original source material. It documents the internal dynamics of a trade network system based on a case study of 'Berber' traders from the Wād Nūn region, who specialized in outfitting camel caravans in the nineteenth century. Through an examination of contracts, correspondence, fatwas and interviews with retired caravaners,

the author shows how traders used their literacy skills in Arabic and how they had re-
course to experts of Islamic law to regulate their long-distance transactions. The book
also examines the strategies devised by women to participate in caravan trade. By em-
bracing a continental approach, this study bridges the divide between West African and
North African studies.]

Mackenrodt, Lisa, 2007, 'The Jinn Fly on Friday: On Spiritual Healing Practices of the
Swahili Coastal People in Contemporary Tanzania', in *Beiträge zur 1. Kölner Afrika-
wissenschaftlichen Nachwuchstagung (KANT I)*: 1-21; full text at:
http://www.uni-koeln.de/phil-fak/afrikanistik/kant/data/ML1_kant1.pdf
[In diesem Artikel werden die traditionellen HeilerInnen der muslimisch geprägten
Swahiliküste als Teil eines großteils institutionalisierten, panafrikanischen sowie glo-
bal-muslimischen Heilernetzwerkes vorgestellt. Dabei sind die Wurzeln des spirituellen
Heilwissens, welches Geisterbesessenheitspraktiken umfasst, tief in der monotheisti-
schen Lehre des Islam verankert. Dennoch gilt es die lokale emische Weltanschauung
im Rahmen des spezifischen soziokulturellen Hintergrunds der Swahiliküste zu kontex-
tualisieren. Die Dichotomie des arabischen sowie afrikanischen Erbes spielt dabei eine
besondere Rolle und wird demzufolge auch in den Besessenheitsritualen wiedergespie-
gelt. Als Teil eines pluralistischen medizinischen Systems sind die Heilrituale insofern
keine Antithese zur Moderne sondern ein Beitrag zur Bewältigung derselben.]

Maenzanise, Beauty R., 2009, 'Ritual and Spirituality among the Shona People', in Dwight
N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities
and Religions of Global Darker Peoples*. London: Equinox, 183-189

Mæland, Bård, (ed.) 2010, *Culture, Religion, and the Reintegration of Female Soldiers in
Northern Uganda*. New York: Peter Lang, 317 pp., ISBN 978-4331-0951-5 (hbk),
$98,95
[The reintegration of thousands of formerly abducted children from the Lord's Resis-
tance Army back to their families and communities in northern Uganda represents tre-
mendous challenges. This volume examines cultural and religious complexities that sur-
round young females who are now returning to the society of northern Uganda, often
accompanied by their own children. Understanding the religiously and ritually rich
Acholi and North Ugandan context and culture is important for the success of the ongo-
ing reintegration. This collection consists of contributions from diverse fields, such as
anthropology, psychology, moral philosophy, religious studies, and theology.]

Mamdani, Mahmood, 2010, *Saviors and Survivors: Darfur, Politics, and the War on Terror*.
Cape Town: Three Rivers Press), 416 pp., ISBN-13: 978-0385525961 (pbk), $16,00
[The conflict in Darfur began as a civil war (1987-1989) between nomadic and peasant
tribes over fertile land in the south, triggered by a severe drought that had expanded the
Sahara Desert by more than sixty miles in forty years. British colonial officials had arti-
ficially tribalized Darfur, dividing its population into 'native' and 'settler' tribes and
creating homelands for the former at the expense of the latter. The war intensified in the
1990s when the Sudanese government tried unsuccessfully to address the problem by
creating homelands for tribes without any. The involvement of opposition parties gave
rise in 2003 to two rebel movements, leading to a brutal insurgency and a horrific coun-
terinsurgency–but not to genocide, as the West has declared. Mamdani explains how the
Cold War exacerbated the twenty-year civil war in neighboring Chad, creating a con-
frontation between Libya's Muammar al-Qaddafi (with Soviet support) and the Reagan
administration (allied with France and Israel) that spilled over into Darfur and militariz-
ed the fighting. By 2003, the war involved national, regional, and global forces, includ-
ing the powerful Western lobby, who now saw it as part of the War on Terror and called
for a military invasion dressed up as "humanitarian intervention.]

Maikorema, Zakari, 2009, *Islam dans l'espace nigérien: 1960-2000*. Paris: L'Harmatta

Makris, G.P., 2010, 'The Greek Orthodox Church and Africa: Missions between the Light of Universalism and the Shadow of Nationalism', in *Studies in World Christianity* 16, 3:245-267
[The present article considers the socio-political conditions and the character of the Greek Orthodox Church's missionary activities, taking Nigeria as a case of the hopes and tensions inherent in the project. The analysis touches only lightly upon the subject of Eastern Orthodox presence in Africa in general, as that would have meant an extended study of the relationship between the Patriarchate of Alexandria, the various Greek immigrant communities, and the multiplicity of local Christianities. The latter are discussed from the point of view of the Church hierarchy in Greece as well as in Nigeria. For this reason, the article is meant as an introduction to the issue and should be complemented with ethnographic material from Nigeria.]

Marable, Manning, & Hishaam D. Aidi (eds.) 2009, *Black Routes to Islam*. Basingstoke: Palgrave MacMillan, 2009, 336 pages, $29.95

Mariz, Cecília L., 2009, 'Missão religiosa e migração: "novas comunidades" e igrejas pentecostais brasileiras no exterior', in *Análise Social* 44, 1: 2009, 161-187
['Religious Mission and Migration: "New Communities" and Brazilian Pentecostal Churches Abroad'. This article examines this new missionary flow and its relationship to the paths of Brazilian emigrants looking for jobs abroad. Based on data collected in Brazil, particularly among catholic groups in the so-called 'new communities', and pentecostal documents, the article puts forward a number of hypotheses on the meaning of the religious motivations for geographical displacement in the modern global context.]

Marlowe, Frank, 2010, *The Hadza: Hunter-Gatherers of Tanzania*. Berkeley, etc.: The University of California Press, 326 pp., ISBN 9780520253421 (pbk), $27.50, BP19.95 (= Origins of Human Behavior and Culture, 3)
[*The Hadza* are one of the last remaining societies of hunter-gatherers in the world. They inhabit an area of East Africa near the Serengeti and Olduvai Gorge. They maintain a foraging lifestyle in a region that is key to understanding human origins. Marlowe discusses their subsistence, material culture, religion, and social structure, and introduces readers to the more contemporary field of behavioral ecology, which attempts to understand human behavior from an evolutionary perspective.]

Marshall, Ruth, 2009, *Political Spiritualities: The Pentecostal Revolution in Nigeria*. Chicago: University of Chicago Press, x + 349 pp., ISBN 978-0226507132 (pbk.), $24.00
[Tens of millions of Nigerians now claim that 'Jesus is the answer'. But if Jesus is the answer, what is the question? What led to the Pentecostalist movement's dramatic rise and how can we make sense of its social and political significance? To account for the movement's success, Marshall explores how Pentecostalism presents the experience of being born again as a chance for Nigerians to realize the promises of political and religious salvation made during the colonial and postcolonial eras. Her analysis sheds light on Nigeria's contemporary politics, postcolonial statecraft, and the everyday struggles of ordinary citizens coping with poverty, corruption, and inequality.]

Martey, Emmanuel, 2009, 'Spiritual Challenges of Widowhood Symbolism in African Religio-Cultural Setting: A Christian Theological Perspective', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 219-233

Marti, Gerardo, 2010, 'The Religious Racial Integration of African Americans into Diverse Churches', in *Journal for the Scientific Study of Religion* 49, 2 (June 2010): 201-217
[Recent scholarship asserts that members of racial groups can transcend their ethnic differences, but other research asserts that ethnoracial identities must be reinforced in order to participate in multiracial churches. Analysis of field notes and interview data from a large, black-white Protestant congregation shows that while the core member-

ship of African Americans come specifically for its ethnic and racial diversity, they also look for markers that affirm a distinctive African-American experience. Ethnic reinforcement attracts highly race-conscious participants who eventually move toward processes of ethnic transcendence and congregational integration. The value for researchers is that distinguishing ethnically transcendent and ethnically reinforcing processes encourages the discovery of subtle, racially specific, and continually reinforced affinities that would otherwise remain hidden in seemingly ethnically transcendent settings.]

Martin, Phyllis M., 2010, 'Complexity in the Missionary Experience: The Franciscan Missionaries of Mary in Upper Congo', in *Social Sciences and Missions* 23, 2: 228-250
[This study seeks to illustrate the complementary and competing forces that impinged on the work of the Franciscan Missionaries of Mary sisters in Upper Congo. It emphasizes their commitment to social action and evangelism through work, their interaction with local women and local knowledge, the particular colonial rule they witnessed, and the imperial simplification of complexity at the 1931 Paris *Exposition Coloniale Internationale*.]

Marx, Christoph, 2008, *Pelze, Gold und Weihwasser: Handel und Mission in Afrika und Amerika*. Darmstadt: Primus Verlag, 143 pp., ISBN: 978-3-89678-334-9
[Kannibalen oder doch nur Wilde? Nicht nur die Europäer stellten sich diese Frage, als sie auf den fernen Kontinenten Afrika und Nordamerika ihren Schiffen entstiegen und zum ersten Mal mit den dort lebenden Menschen in Kontakt traten. Auch die Bewohner der fremden Länder befürchteten beim Anblick der europäischen Eindringlinge das Schlimmste, fanden deren Nahrungsgewohnheiten abstoßend, die Kleidung sonderbar.Am Beispiel von Indianervölkern in Nordamerika und Königreichen im südlichen Afrika erzählt Christoph Marx sehr eindrucksvoll die Geschichte der Begegnungen mit anderen Kulturen, die bestimmt war von Eroberung, Handel und Mission. Die rein europäische Perspektive lässt er hinter sich, und geht dabei in allen Facetten auf die wechselseitige Wahrnehmung der unterschiedlichen Kulturen ein.]

Masquelier, Adeline, 2009, *Women and Islamic Revival in a West African Town*. Bloomington: Indiana University Press, 376 pp., ISBN: 978-0-253-35366-5 (hbk), $75; pbk $27.95; ebook $23.75
[In the town of Dogondoutchi, Niger, Malam Awal, a charismatic Sufi preacher, was recruited by local Muslim leaders to denounce the practices of reformist Muslims. Malam Awal's message has been viewed as a mixed blessing by Muslim women who have seen new definitions of Islam and Muslim practice impact their place and role in society. This study follows the career of Malam Awal and documents the engagement of women in the religious debates that are refashioning their everyday lives. Masquelier shows how these women have had to define Islam on their own terms, especially as a practice that governs education, participation in prayer, domestic activities, wedding customs, and who wears the veil and how.]

Masterton, Rebecca, 2009, 'Islamic Mystical Readings of Cheikh Hamidou Kane's *Ambiguous Adventure*', in *Journal of Islamic Studies* 20, 1: 21-45
[Cheikh Hamidou Kane was born in 1928 into a noble, scholarly family from the north of Senegal. His father was educated in the Islamic sciences and familiar with the theological and philosophical thought of both the Islamic and European traditions. Cheikh Hamidou Kane later left Senegal to study philosophy at the Sorbonne. *Ambiguous Adventure* was written in the early 1950s, but was not published until 1961. This article tries to demonstrate that *Ambiguous Adventure* is about the devastating effect upon the protagonist, Samba Diallo, of losing the precious esoteric knowledge transmitted to him within the Islamic mystical tradition, which is erased with the imposition of the French educational system. *Ambiguous Adventure* has also been called a 'tale of initiation', much like the *risāla* from the Ishrāqī School. Examining the work in this light, the paper

shows that Samba Diallo's journey is actually a tragic inversion of the classical model featured in tales of initiation.]

May, Cedric, 2008, *Evangelism and Resistance in the Black Atlantic, 1760--1835*. Athens: University of Georgia Press, 157 pp., ISBN 9780820327983

Mazrui, Ali, 2009, 'African Islam and Islam in Africa: Between Exceptionalism and Marginality', in *American Journal of Islamic Social Sciences* 26, 3: I-XI

McIntosh, Janet, 2009, *The Edge of Islam: Power, Personhood, and Ethnoreligious Boundaries on the Kenya Coast*. Durham: Duke University Press, xi, 325 pp., ISBN-13: 978-0822345091, $25.95 (pbk)

[This book demonstrates how the relationship between the Swahili and Giriama peoples in Malindi, Kenya, is one of historical interdependence, with the Giriama finding themselves on the margins, peering in at a Swahili life of greater social and economic privilege. Giriama are frustrated to find their ethnic identity disparaged and their versions of Islam sometimes rejected by Swahili. The author explores spirit possession, divination, healing rituals, madness, symbolic pollution, ideologies of money, linguistic code-switching, and syncretism and its alternatives. She shows how the differing versions of Islam have figured in the growing divisions between the two groups. Her ethnographic analysis helps to explain how Giriama appropriations of Islam subtly reinforce a distance between the religion and themselves.]

McLaughlin, Fiona, & Babacar Mboup 2010, 'Mediation and the Performance of Religious Authority in Senegal', in *Islamic Africa* 1, 1 (Spring 2010): 39-61; full text at: http://docserver.ingentaconnect.com/deliver/connect/nup/21540993/v1n1/s5.pdf?expires=1344688212&id=70020070&titleid=41000027&accname=Guest+User&checksum=31DD56831B274F0789EDD522FD630906

[In this essay we are concerned with one of the myriad ways in which Wolof discourse in Senegal is given such a recognizable existence and how the resultant form, namely that of verbal mediation, is deployed to enhance the religious and political authority of important Muslim *shaykhs*, known locally in French as *marabouts*, and in Wolof as *sériñ*.]

McNeal, Keith, 2010, 'Pantheons as Mythistorical Archives: Pantheonization and Remodeled Iconographies in two Southern Caribbean Possession Religions', in Andrew Apter & Robin Derby (eds.) 2010, *Activating the Past: Historical Memory in the Black Atlantic*. Cambridge: Cambridge Scholars Press, 185-244

Mélice, Anne, 2009, 'Le kimbanguisme et le pouvoir en RDC: entre apolitisme et conception théologico-politique', in Hilgers & André 2009: 59-80

[The research reported in this paper was inspired by the observation of an apparent inconsistency. Many Kimbanguists took an active part in the presidential elections of 2006 in DRC, either as candidates of different parties or as militants, whereas Church doctrine seems to be incompatible with such a commitment in real politics. It is this incompatibility between doctrine and real practice that I outline here. The article shows that the gap between the Kimbanguist theological-political project, on the one hand, and the current political reality, on the other hand, is temporary, and that it is up to history, conceived of in an eschatological perspective, to reduce it. In fact, the millenarianism that underlies the Kimbanguist doctrine postpones in a teleologic manner the realisation of the theological-political project.]

Merkyte, I., & K. Randsborg 2009, 'Graves from Dahomey: Beliefs, Ritual and Society in Ancient Bénin', in *Journal of African Archaeology* 7, 1

[A series of excavated graves and grave inventories from the area around Abomey-Bohicon in Bénin, dating to the days of the Dahomean kingdom, are presented by the BDArch team, Bénin-Denmark Archaeology Project. They are among the very few documented burials from this region of the world and have yielded unprecedented insight

into social performance and ritual behaviour at death, in addition to their unique archae-
ological documentation.]

Meulen, Marten van der, 2009, 'The Continuing Importance of the Local: African Churches
and the Search for Worship Space in Amsterdam', in *African Diaspora* 2, 2: 159-181
[This article focuses on the interaction of African churches with the local social, politi-
cal and religious ecology of Amsterdam Southeast in their search for worship space. It
shows the continuing importance of the local, even for such transnational religious
movements as African churches. Constructing a worship location confronts the
churches with the 'ingrained orders of social power in the host society' (Favell 2003).
They encountered familiar black-white distinctions, a legion of white helpers and a long
process of building trust. I argue that African churches use transnational and local stra-
tegies. Becoming part of the local is inspired by missionary motives and is related to the
character of religious congregations as relatively fixed organisations which nurture a
practice of engagement with local society.]

Miescher, Stephan, 2007, 'From Pato to Parlor. Domesticity, Masculinity, Religious Space,
and Alternative Archives in 20th-Century Ghana', in Jones 2007: 131-144

Miller, Monica R., 2009, '"The Promiscuous Gospel": The Religious Complexity and The-
ological Multiplicity of Rap Music', in *Culture and Religion: An Interdisciplinary Jour-
nal* 10, 1: 39-51
[Over the past decades, the religious exploration of popular culture, including [Afro-
America] rap music, has resulted in a narrowing of its religious and theologycal mean-
ing, forcing it into preconceived cartographies of life. I suggest that the slippery, messy
and complex nature of the sacred dimensions of rap music can only be addressed in a ri-
gorous way through the use of flexible theoretical and methodological tools. I propose
flexible framework through combining Anthony B. Pinn's notion of complex subjectivi-
ty and his nitty-gritty hermeneutic with Laurel C. Schneider's theory of multiplicity.]

Miran, Marie, 2006, *Islam, histoire et modernité en Côte d'Ivoire*. Paris: Karthala

Mirzai, Behnaz A., Ismael M. Montana & Paul E. Lovejoy (eds.) 2009, *Slavery, Islam and
Diaspora*. Trenton, NJ: Africa World Press, 336 pp., ISBN-13: 978-1592217052,
$34.95
`	[This book explores slavery in the context of the Muslim world through a study of the
African Diaspora. It identifies the enslaved population as a distinct social stratum in Is-
lamic societies and reflects on the ways Islam has been used to justify enslavement, lib-
erate slaves, and defend the autonomy of communities. Local perceptions of Islam are
shown to have strongly influenced the way people understood slavery.]

Mitchell, Peter, & Ben Smith 2009, *The Eland's People: New Perspectives in the Rock Art
of the Maloti-Drakensberg Bushmen: Essays in Memory of Patricia Vinnicombe*. Johan-
nesburg: Wits University Press, 256 pp., ISBN-13: 978-1868144983 (pbk), $60
[After Patricia Vinnicombe's death in 2003, Peter Mitchell and Ben Smith have brought
together leading scholars in the field to write new sections to explain how early know-
ledge of San art has changed and how current research is still influenced by Vinni-
comb's 1976 volume. *The Eland's People* is thus intended as a companion volume to
Vinnicombe's *People of the Eland* and aims to provide a richer appreciation of the im-
portance of Patricia Vinnicombe's original work, as well as allowing readers an over-
view of current understandings of Drakensberg rock art.]

Møller, Bjørn, 2006, *Religion and Conflict in Africa, with a Special Focus on East Africa*.
Copenhagen: Vesterkopi AS

Mommeersteeg, Geert, 2009, *Dans la Cité des Marabouts: Djenné, Mali*. Paris: Editions
Grandvaux, 201 pp., ISBN 9782909550633, €15
[Mommersteeg guide pas à pas le lecteur dans le monde des marabouts de Djenné, au
Mali, et dans l'étroite imbrication entre leur pratiques 'magiques' et les fondements de

la foi musulmane. Il évoque également la vie sociale de Djenné, mais aussi la lumière, les sons et les couleurs de la ville.]

Morton, Christopher, 2009, 'Fieldwork and the Participant-Photographer: E.E. Evans-Pritchard and the Nuer Rite of *gorot*', in *Visual Anthropology* 22, 4 (July 2009): 252-274
[Examination of Evans-Pritchard's photographic record of the Nuer rite of *gorot* that he witnessed in 1936 raises important questions about the historical relationship between anthropological fieldwork and visual methods, and in particular photography's relationship to both methodological observation and participation within early 20th-century fieldwork practice. This article explores the question of why the photographs are characterized by a sustained engagement with two distinct stages of the rite, but why other aspects of the ceremony are not recorded. In order to explore this question, which was first prompted by a detailed engagement with the entire archive, the article proposes a model of Evans-Pritchard as 'participant-photographer'—a model that understands his activity during the rite as being composed of periods of 'photographic engagement' interposed with observation and note-taking.]

Mourregot, Marie-France, 2010, *L'Islam à l'île de la Réunion.* Paris: L'Harmattan, 534 pp., ISBN: 9782296123434 (pbk), € 44.50

Murphy, Joseph M., 2010, 'Objects that Speak Creole: Juxtapositions of Shrine Devotions at *Botánicas* in Washington, DC', in *Material Religion: The Journal of Objects, Art and Belief* 6, 1 (March 2010): 86-108
[Devotional objects from diverse sources are arranged in beautiful and efficacious ways at local *botánicas*, retail stores that sell spiritual goods to a Latino-based, but increasingly diverse clientele. A two-year study of eighteen *botánicas* in Washington, DC, reveals a complex layering of spiritual traditions from Europe, Africa, Asia and the Americas. While the foundational hybrids of the *botánica* are of Caribbean origin, new immigrants to Washington from Central America, Africa and Asia are creating stunning juxtapositions of religious meaning and practice. This paper looks at the notion of creolization as a way to understand the power of the spiritual array spatialized in the *botánica*.]

Mwaura, Philomena Njeri, 2009, 'Human Identity and the Gospel of Reconciliation: Agenda for Mission Studies and Praxis in the 21st Century: An African Reflection', in *Mission Studies* 26, 1: 17-30
[In her Presidential address, Philomena Mwaura explores the challenges posed to Christian identity in Africa by ethnocenticism which questions its authenticity despite a century of evangelization and the Church's tremendous growth. Tracing the markers of Christian identity to the New Testament which are characterized by transformation in Christ, love, unity and embrace of the other, she argues that only a people who are secure in their Christian identity can witness authentically to the Gospel and its appealing power. The ministry of reconciliation, as articulated by Paul, is an imperative in diverse contexts characterized by conflicting and competing identities that are ethnic, national and religious among others. The Church requires to equip itself for this ministry by being prophetic, vigilant, intrusive and in solidarity with the marginalized.]

Naidu, Maheshvari, 2008, 'The Global Mobile Subject: Hinduism and Transnationalising Religion', in *Nidān: International Journal for the Study of Hinduism* 20: 16-32

Naidu, Maheshvari, 2009. 'Seeing (through) the Gaze: Marking Religious and Cultural Differences onto Muslim Female Bodies', in *Journal for the Study of Religion* 22, 2: 23-42
[In South Africa, the gaze of women who do not wear the veil sees velining as performatively oppressing women and rendering them unapproachable. The women who practise veiling possess different understandings. The paper illustrates through ethnographic interviews that the veil is a polyvalent material object.]

Naidu, Maheshvari, 2009, 'Belief across Borders: Religion as Networked Social Capital', in *Dharma* 34, 4

Naidu, Maheshvari, 2009, 'Foreign Religious Bodies: Constructing the Religious "Other"', in *Nidān: International Journal for the Study of Hinduism* [(ISSN 1016-5320) 21: 127-148
[This article explores the relationship between local Hindu and Hindu transnational migrant worker in Durban, the former constructing the latter as 'foreign'. It uses the structural-hole theory to understand how migrants allow themselves to be 'othered'.]

Naidu, Maheshvari, & Vivian Besem Ojong 2010, 'The "Re-production" of "Woman" and Mothering: Women in Hindu and Christian Religio-Cultural Traditions', in *Nidān: International Journal for the Study of Hinduism* [(ISSN 1016-5320) 22: 96-112
[The experiences of a small sample of South African Christian and Hindu women are probed in this article by working through what is termed the 'mothering mandate' and 'roles of conformity'. It problematizes the issue of self and identity in a woman's articulation of her religious persona in the margins of the role dictates of her religio-cultural complex.]

Natvig, Richard Johan, 2010, 'Zār in Upper Egypt: Hans Alexander Winkler's Field Notes from 1932;, in *Islamic Africa* 1, 1 (Spring 2010): 11-30; full text at:
http://docserver.ingentaconnect.com/deliver/connect/nup/21540993/v1n1/s3.pdf?expires=1344687086&id=70019992&titleid=41000027&accname=Guest+User&checksum=07C5E9823E731E608C250F40A6349A57
[During his 1932 fieldwork in Naj' al-Kīmān, near Qift in Upper Egypt, the German historian of religions Hans Alexander Winkler (1900-1945) invited some *zār* singers (*Zârbeschwörerinnen*) to the house in which he was staying. The *shayka* (leader) of the *zār*, Jâmne (Yāmne), was a black Sudanese woman who had learned the *zār* songs from her mother, and she from her mother who had come to Qift from the Sudan. Yāmne and her companions – her daughter Sabrimenno, as well as an elderly woman, Sa'īde, with her daughter – brought their instruments with them in a basket. Yāmne played the *tār mushalshal* (tambourine with jingles; known elsewhere in Egypt as *riqq*), while the others each played a *tār* (large frame drum), and she sang a verse which the others repeated, usually seven times for each verse. The whole sitting lasted four hours with breaks during which Winkler had them repeat the words, and he wrote down the texts of the songs. Later he went through the songs once more with Yāmne to check and interpret the texts.]

Nelson, Timothy, 2005, *Every Time I Feel the Spirit: Religious Experience and Ritual in an African American Church*. New York: New York University Press
[Nelson and his wife, two white northerners, journey to the Low country in South Carolina in order to observe religious experiences in an African American church. The outward manifestation and expression of the Holy Spirit is a significant part of the black church experience not only in the African Methodist Episcopal church he studies, but also in the wider charismatic worship experience of African American church life. What is important for the ethnographer to realize is that practitioners must be able to describe what is important to them, rather than what is important to the researcher or what conforms to the researcher's theory. The church emphasis on its rituals and a personal, intimate relationship with God reflect a belief system interpreted and justified by the community.]

Nettleton, Anitra, 2009, 'Jackson Hlungwani's Altars: An African Christian Theology in Wood and Stone', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 50-69
[This paper explores the architecture and sculpture of Jackson Hlungwani's New Jerusalem site at Mbhokota in the Limpopo Province in South Africa, against the back-

ground of the theology, architecture, and art of the African independent churches in South Africa. The paper examines Hlungwani's idiosyncratic approach to Christianity and its manifestation in a reworking of ancient stone ruins and the production of an entirely individual body of sculpture. It demonstrates how Hlungwani marries aspects of his Tsonga tradition with biblical imagery, and suggests that it was this marriage that enabled Hlungwani to reconcile the sale of his sculpture with his religious beliefs. The paper also establishes that Hlungwani's iconography is completely independent of orthodox Christian dogmas and is created in the context of an awareness of 'art'.]

Oladiti, Abiodun Akeem, 2009, 'A Historical Analysis of Ojube-Oba Festival in Ijebu Ode, Nigeria', in Toyin Falola & Fallou Ngom (eds.) 2009, *Facts, Fictions and African Creative Imaginations.* New York: Routledge, ??-??

Oosterbaan, Martijn, 2010, 'Purity and the Devil: Community, Media and the Body; Pentecostal Adherents in a Favela in Rio de Janeiro', in Meyer 2010

Otayek, René, & Benjamin F. Soares F. (eds.) 2009, *Islam, Etat et société en Afrique*. Paris: Karthala, 528 p., ISBN: 9782811102494 (pbk), €34.20

Owono-Kouma, Auguste, 2010, *Mongo Beti romancier et l'Eglise catholique romaine*. Paris: L'Harmattan, 394 p., ISBN: 9782296117815 (pbk), € 34.50

Palmié, Stephan, (ed.) 2008, *Africas of the Americas; Beyond the Search for Origins in the Study of Afro-Atlantic Religions*. Leiden, etc.: Brill, vi + 394 pp., ISBN13: 9789004164-727 (hbk), E-ISBN: 9789047432708 , €95, $123 (= Studies of Religion in Africa, 33)
[The anthropology and history of African American religious formations has long been dominated by approaches aiming to recover and authenticate the historical transatlantic continuities linking such traditions to identifiable African source cultures. While not denying such continuities, the contributors to this volume seek to transcend this research agenda by bracketing "Africa" and "African pasts" as objective givens, and asking instead what role notions of "Africanity" and "pastfulness" play in the social and ritual lives of historical and contemporary practitioners of Afro-Atlantic religious formations. The volume's goal is to open up contextually salient claims to "African origins" to empirical scrutiny, and so contribute to a broadening of the terms of debate in Afro-Atlantic studies.]

Parés, Luis Nicolau, 2010, 'Memories of Slavery in Religious Ritual: Comparing Benin Vodun and Bahian Candomblé', in Andrew Apter & Robin Derby (eds.) 2010, *Activating the Past: Historical Memory in the Black Atlantic.* Cambridge: Cambridge Scholars Press, 71-98

Pereira Bastos, Susana, 2009, 'Manejos da religião, da etnicidade e recursos de classe na construção de uma cultura migratória transnacional', in *Análise Social* 44 1: 43-69; full text at: http://analisesocial.ics.ul.pt/documentos/1236787347H6vKD8bf6Ly93NC7.pdf
[Anglo-Indian migrants in Mozambique developed mechanisms of territoriality and transnational binding which played a fundamental role in establishing the intermediate ethnic trader minority status they acquired during the colonial period. Using a corpus of memories, this article seeks to determine to what extent the Hindu and Muslim religions were effective variables in the consolidation of a transnational migration culture. In doing so, however, it argues that these processes can only be properly understood if class values and resources, specificities related to differential ethnicity, and new strategies for relating to other groups in colonial society are all taken into account at the same time.]

Perkinson, Jim, 2009, 'Tupac Shakur as Ogou Achade: Hip Hop Anger and Postcolonial Rancour Read from the Other Side', in *Culture and Religion: An Interdisciplinary Journal* 10, 1: 63-79
[In this essay, I offer a thought experiment by figuring Tupac Shakur as an icon of interrogation of the post-industrial condition from within the idiom of diasporic possession cult vision, 'reading' his polyvalence as manifestation of the African Ogou, Orisha

of iron and anger, politics and its discontents, auguring urban desperation for under-
ground meaning. The effort is one of challenge to Western pretension to tame trauma as
tautology, by tattooing the drive to bifurcate morality into good and evil with an older
and more indigenous sounding of oppresion, privileging paradoxical complexity as a
wiser 'sign' of human maturity and spiritual vitality.]

Persoon, Joachim, 2010, 'The Planting of the *Tabot* on European Soil: The Trajectory of
Ethiopian Orthodox Involvement with the European Continent', in *Studies in World
Christianity* 16, 3: 320-339

[This article relates the concept of the *tabot*, the central symbol of divine presence in
the Ethiopian Orthodox Church, to the European Diaspora experience. The *tabot* repre-
sents the arc of the covenant in Solomon's Temple, and is likewise associated with No-
ah's arc. Thus the Church is conceptualised as facilitating the traversing of the 'ocean of
troubles' to reach the 'safe haven' of the divine presence. This is experienced in an es-
pecially intense way in the diaspora context. Beginning with the concept of diaspora the
article gives an overview of the history of the establishment of Ethiopian Orthodox
churches in Europe and explores related trajectories. The Church is experienced as a
place of memories, and is also a place where the sojourner can feel at home and belong.
It facilitates preserving identity and culture, re-creating morals and values, and through
aesthetics creates a hermeneutic frame of experience, satisfying the 'fourth hunger'.]

Pezeril, Charlotte, 2007, 'Réflexivité et dualité sexuelle: déconstruction d'une enquête an-
thropologique sur l'islam au Sénégal', in *Journal des anthropologues* no. 108-109: 353-
380

Pezeril, Charlotte, 2008, 'Place et intérêt de la photographie dans une étude anthropologique
sur l'islam au Sénégal', in *ethnographiques.org* 16 (septembre 2008); PDF at:
http://www.ethnographiques.org/2008/Pezeril

[Does the image only serve to illustrate or can it also have a demonstrative function?
What is photography's specificity and how can it fit together with text? These theoreti-
cal questions will be explored in this article through the analysis of some photographs
taken during my research on the Muslim community of Baay Faal in Senegal.]

Pezeril, Charlotte, 2008, *Islam, marginalité et mysticisme: les Baay Faal du Sénégal*. Paris:
L'Harmattan, 320 pp. (= Anthropologie critique)

Pezeril, Charlotte, 2008, *Islam, Mysticisme et Marginalité: Les Baay Faal du Sénégal*. Paris:
L'Harmattan, 320 pp.; ill., glossary, bibliography, €31,50 (pbk)

Pijl, Yvon van der, 2010, 'Pentecostal-Charismatic Christianity: African-Surinamese Per-
ceptions and Experiences', in *Exchange* 39. 2: 179-195

[This article seeks to understand both global forces and local cultural reasons to believe.
It focuses first on the remarkable paradox that explains the Pentecostal movement's
popularity among African-Surinamese (Caribbean) believers: what appears as P/C's re-
jection of their traditional religious system turns out to be a reinterpretation of its beliefs
and practices. From this line of argument I argue that P/C actually enables people, by
ways of demonization, to express their spirituality and translate magico-religious con-
ceptions into an acceptable framework. In conclusion, I put this Pentecostal paradox in
a larger perspective, stressing similarities with other religious movements and exposing
an eclectic attitude towards religion that does not only meet personal belief experiences,
but also challenges the hegemonic position of established Christian churches in Suri-
name.]

Pinn, Anthony B., 2009, 'Rap Music, Culture and Religion: Concluding Thoughts', in *Cul-
ture and Religion: An Interdisciplinary Journal* 10, 1: 97-108

[In this concluding essay, I suggest that rap music as a terrain for the articulation of reli-
gious struggle and redemption forces a re-examination of the assumed cartography of
religious engagement.]

Pinn, Antheony B., & Monica R. Miller 2009, 'Introduction: Intersections of Culture and Religion in African-American Communities', in *Culture and Religion: An Interdisciplinary Journal* 10, 1: 1-9
[As a child of the blues, hip hop culture and rap music bring together the 'best of both worlds' of culture and religion respectively. The interrogation of cultural production by African-American scholars across fields is not a new phenomenon, however, a rigorous examination of the religious and theological contours of hip hop culture, such as rap music, are slowly beginning to take shape. In this Introduction, we contextualize one such attempt to think religion and hip hop together in new and exciting ways. Here, we give thought to the multifaceted ways in which the changing syncretic cultural cartography of hip hop in general and rap music specifically push and force a re-thinking of religious sensibilities and the quest for life meaning. Not only does the genius of hip hop culture and rap music call and yearn for a more complicated terrain of the religious, but likewise, it also offers a rich opportunity to rethink the rugged terrain of the cultural.]

Pitt, Richard N., 2010, '"Killing the Messenger": Religious Black Gay Men's Neutralization of Anti-Gay Religious Messages', in *Journal for the Scientific Study of Religion* 49, 1: 56-72
[I use cognitive dissonance theory as a framework to examine coping strategies used by men endeavoring to maintain a coherent sense of themselves as gay Christians. Using interviews with black gay Christian men, I uncover a strategy used to maintain that identity in the face of stigmatizing religious rhetoric. While these men have managed to reconcile their religious and sexual identities, sermons delivered by church leaders disrupt that reconciliation, causing them to have to neutralize these anxiety-inducing attitudes. This study shows that they focus accusations of illegitimacy on the speaker rather than the doctrine by denigrating the speakers' knowledge, morality, focus, and motivations. In this way, they neutralize the sting of churches' negative messages by neutralizing the moral authority of the churches' messengers. These findings offer new insight into how parishioners persist in religious communities in which their sexual behaviors or identities are condemned.]

Pitt, Richard N., 2010, 'Fear of a Black Pulpit? Real Racial Transcendence versus Cultural Assimilation in Multiracial Churches', in *Journal for the Scientific Study of Religion* 49, 2 (June 2010): 218-223
[The growing literature on multiracial churches tends to take the position that religious values can be influential in promoting racially inclusive religious communities. Marti offers further evidence for this argument: cosmetic changes predominantly white churches make to their worship, music, and leadership in order to attract/retain "race-conscious" black congregants. In this response, I argue that these churches do not cause blacks to transcend their race consciousness. They merely offer havens for those blacks who have already transcended their race enough to pursue membership in these religious communities. I conclude with a challenge to scholars in this line of research to add evidence of religion's ability to promote racial transcendence for 'race-conscious' white congregants.]

Plaideau, Charlotte, 2010, 'La seconde libération, ou la guerre néopentecôtiste contre les démons afro-brésiliens à Bahia, Brésil', in *Social Compass* 57, 1: 110-126
[For about 20 years, the neopentecostal churches have been waging war against the Afro-Brazilian cults, whose gods—the *orixàs*—are openly demonized. In Brazil, this confrontation is analysed by numerous specialists in terms of proselytizing in a religious market. Distancing herself from this perspective, the author chooses to interpret the 'war against the Devil' through the symbolic acts of its converts, whose aim is to liberate themselves from the yoke of ancestral law. The Afro-Brazilian cults not only embo-

dy the religion of slaves' descendants but also reproduce the subordinated and alienated attitude that was typical of them during the colonial era. From their perspective, the only way to break out of this intergenerational 'captivity' is to 'liberate' themselves by substituting for ancestral traditions—turned towards the past—a spirit of individual conquest—turned towards the future.]

Plancke, Carine, 2010, 'On Dancing and Fishing: Joy and the Celebration of Fertility among the Punu of Congo-Brazzaville', in *Africa* 80, 4: 620-641
[Among the Punu of Congo-Brazzaville *ikoku* dancing is perceived through the concept of joy. In *ikoku*, a succession of dance sessions, a shared joy is awakened. This joyful dancing is connected to the fecundating sexual encounter and to the activity of fishing, linking the dance world to the life-bearing water spirit world. The joining of sexual differentiation and maternal containment that in this way is enacted and deeply experienced by the participants supports basic structures of Punu rural society characterized by the tension between conjugal relations based on a patri-virilocal principle and matriclanic belonging.]

Polk, Patrick Arthur, 2010, 'Black Folks at Home in the Spirit World', in Andrew Apter & Robin Derby (eds.) 2010, *Activating the Past: Historical Memory in the Black Atlantic.* Cambridge: Cambridge Scholars Press, 371-414

Pondopoulo, Anna, 2010, 'Amadou Hampâté Bâ and the Writer Robert Arnaud (Randau): African Colonial Service and Literature', in *Islamic Africa* 1, 2 (Fall 2010): 229-247
[This article explores the possible links between the literary works of the writer and colonial administrator, Robert Arnaud (1873-1950; better known by his literary pseudonym Robert Randau) and Amadou Hampaté Bâ. The author of *Wangrin* and *Oui, mon commandant*! was well-acquainted with Arnaud who, following a career devoted largely to Islamic issues, became in 1924 an inspector of administrative affairs in Upper Volta and, in 1927-28, served as acting governor of this territory. The personal papers of Arnaud both shed new light on certain administrative incidents that are also described in the works of Hampâté Bâ and also allow us to think in new ways about the role played by Africans in French colonial rule.]

Port, Mattijs van de, 2005, 'Candomblé in Pink, Green and Black: Re-scripting the Afro-Brazilian Heritage in the Public Sphere of Salvador, Bahia', in *Social Anthropology* 13, 1: 3-26

Port, Mattijs van de, 2005, 'Sacerdotes midiáticos: O candomblé, discursos de celebridade e a legitimacão da autoridade religiosa na esfera pública baiana', in *Religião e Sociedade* 25, 2: 32-61

Port, Mattijs van de, 2007, 'Re-encoding the Primitive: Some Apocryphal Thoughts on Public Representations of Candomblé', in Rob van Ginkel & Alex Strating (eds.) 2007, *Wildness & Sensation: Anthropology of Sinister and Sensuous Realms*. Apeldoorn/Antwerpen: Het Spinhuis. 177-197

Port, Mattijs van de, 2008, 'Candomblé in Pink, Green and Black: Re-scripting the Afro-Brazilian Heritage in the Public Sphere of Salvador, Bahia', in Michael Lambek (ed.) 2007, *A Reader in the Anthropology of Religion, 2nd Edition*. Oxford: Blackwell Publishing

Port, Mattijs van de, 2010, '"Don't Ask Questions, Just Observe!": Boundary Politics in Bahian Candomblé', in Meyer 2010

Prince, R., Ph. Denis & R. van Dijk 2009, 'Introduction: Engaging Christianities, Negotiating HIV/AIDS, Health and Social Relations in East and Southern Africa', in Prince, Denis & van Dijk 2009: v-xviii

Prince, R., Ph. Denis & R. van Dijk (eds.) 2009, *Christianity and HIV/AIDS in East and Southern Africa*, special issue of *Africa Today* 51, 1

Pruiksma, N., & M.T. Frederiks 2010, 'Journeying towards Multiculturalism?: The Relationship between Immigrant Christians and Dutch Indigenous Churches', in *Journal of Religion in Europe* 3, 1

Punt, J., 2009, 'Post-apartheid Racism in South Africa: The Bible, Social Identity and Stereotyping', in *Religion & Theology* 16, 3–4: 246–272; PDF at:
http://dx.doi.org/10.1163/102308009X12561890523672
[This contribution investigates the interplay between the recent (early 2008) spate of racist-marked events in South Africa and the Bible, starting with the way biblical references featured in subsequent discussions of the events. The use of the Bible and hermeneutics employed seems to be meshed into a broader array of ways in which 'new South African' identities are negotiated, together with the tensions and resistance such identity-negotiations encounter (evoke and counter). Such presence of the Bible is further considered in light of the biblical documents' own tendency towards stereotyping in a manner true to first century-convention, with social identity theory providing the contours for discussing social categorisation and stereotyping. The paper is concluded with some deliberations on the intersections of South African racist discourse and biblical stereotyping.]

Pye, Michael, 2009, 'Memories of the Future. Looking Back and Looking Forward in the History of Religions' [opening address, 18th IAHR Congress, Durban, South Africa, 5-12 August 2000], in Hackett & Pye 2009: 284-297

Pype, Katrien, 2009, 'Historical Routes Towards Religious Television Fiction in Post-Mobutu Kinshasa', in *Studies in World Christianity* 15, 2: 131-139

Pype, Katrien, 2010, 'Of Fools and False Pastors: Tricksters in Kinshasa's Television Fiction', in *Visual Anthropology* 23, 2 (March 2010): 115-135
[Sub-Saharan African public spheres have increasingly transformed following the Pentecostalist wave that is sweeping over the continent since two decades ago. This is also the case for Kinshasa, where this new type of Christianity dominates both the urban soundscape and the media world. A Christian popular culture flourishes with its own music, dance forms, TV shows and celebrities. This article focuses on local TV serials, that, disregarding the profile of the channels on which these are broadcast, are embedded in the spread of an apocalyptic interpretation of life, as professed by these new churches. The TV serials are approached as narratives that, just like traditional epic tales, depict spiritual and social transgression. Two main characters, the fool and the false pastor (*pasteur*), will be studied through the lens of the trickster, a longstanding figure in the study of traditional storytelling.]

Quellec, Jean-Loïc Le, François-Xavier Fauvelle-Aymar & François Bon 2009, *Vols de vaches à Christol Cave: Histoire critique d'une image rupestre d'Afrique du Sud*. Paris: Publications de la Sorbonne, 173 pp., ISBN-13: 978-2859446338 (pbk), €30
[C'est une peinture rupestre cachée dans un abri rocheux d'Afrique du Sud. L'affaire paraît élémentaire: des chasseurs-cueilleurs bushmen viennent de fondre sur un village d'agriculteurs bantous et ont volé leurs vaches. Mais voici qu'à la fin du XIXe siècle, un deuxième vol est commis, cette fois sur la peinture elle-même: Frédéric Christol, missionnaire protestant français, l'un des premiers à avoir posé son regard sur l'oeuvre, s'emploie à y prélever des blocs avec des figures de vaches pour les envoyer à des musées européens et attester ainsi de la présence d'un art pariétal à l'autre bout du monde. Depuis sa découverte il y a un siècle et demi, cette fameuse peinture de Christol Cave a fasciné experts en art rupestre, ethnologues et préhistoriens. Tous y ont lu un témoignage si accablant contre les Bushmen, les derniers chasseurs-cueilleurs de cette partie du monde, que l'image en est venue à incarner le choc entre chasseurs de la préhistoire et agriculteurs des premières civilisations. Et pourtant, est-ce bien un « vol de vaches » que l'on voit à l'image? L'enquête est à refaire. À l'aide de nombreux documents d'ar-

chives et en mobilisant les techniques scientifiques les plus performantes, les auteurs parviennent à redonner vie à l'image presque disparue. Jusqu'à certains détails qui n'avaient jamais été vus ou compris... Et si les voleurs n'étaient pas ceux que l'on croit? Pour la première fois, une image rupestre est ici considérée comme un document d'histoire sur la société qui l'a créée mais aussi sur celles qui l'ont interprétée.]

Quirin, James, 2010, *The Evolution of the Ethiopian Jews: A History of the Beta Israel (Falasha) to 1920*. Los Angeles/Addis Ababa, etc.: Tsehai Publishers, 364 pp., ISBN 978-1-59907-046-9 (pbk), US$ 29,95 (Tax exclusive)

[This book traces the development of the Ethiopian Jews from their controversial origins to the beginning of the twentieth century. The author places their evolution within the Ethiopian social, ethnic, religious, political and historical context, using analytical tools such as caste, class and ethnicity. He shows how the Ethiopian Jews struggled to maintain their identity in the face of political, military, economic and religious external pressures from the Ethiopian state and the dominant Christian society from the fourteenth through the early seventeenth centuries. He analyzes their loss of political independence and partial assimilation into the society and state of the Gondar dynasty during the seventeenth and eighteenth centuries. They faced new challenges and influences from European Protestant missionaries and western Jews in the nineteenth and twentieth centuries.]

Rabelo, Miriam C. M.. 2007. 'Possession, corps et thérapie dans le contexte religieux brésilien', in *ethnographiques.org* no. 14 (octobre 2007); PDF at:
http://www.ethnographiques.org/2007/Rabelo

[This paper discusses theoretical and methodological issues concerning the relations between religion and therapy in Brazil. After a brief review of anthropological approaches to subject, it presents reflections developed by Maurice Merleau-Ponty and Michel Foucault in order to understand the ways in which religious contexts transform affliction. In order to explore the potential of the approach proposed, the author presents a brief analysis of cases of affliction treated within Candomblé and Pentecostalism.]

Rankin, Elizabeth, 2009, 'Mission Madonnas: Imaging an African Mother of God', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 111-115

Roberts, Allen F., & Elisha P. Renne 2009, 'Christian Arts of Africa and Its Diasporas', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009) 4-9

[African Christians use art and dress in a variety of religious experiences. This special issue focuses on the histories as well as aesthetic, spiritual, and moral meanings associated with these materials in Africa, Europe, and the United States. While Ethiopian church art emerged after the fourth century, early Christian missionary activities elsewhere in Africa often entailed the use of European religious art and dress as part of the conversion process. However, African Christian art was subsequently produced in several parts of Africa. The movement of Africans to Europe and the Americas has also led to an expansion of the forms of African Christian artistic expression, underscoring the oscillating dynamics of African Christian art and its expression in a global context.]

Rosenthal, Judy, 2010, 'Vodu Angels of History: Ghana, Togo, Benin', in Andrew Apter & Robin Derby (eds.) 2010, *Activating the Past: Historical Memory in the Black Atlantic*. Cambridge: Cambridge Scholars Press, 157-184

Rush, Dana, 2009, 'Trans-Suds: Imaginaires de l'"Inde" dans l'art, la pratique et la pensée vodun d'Afrique de l'Ouest', in *Politique Africaine* no. 113 (mars 2009): 92-116

[Globalization is rarely thought of in terms of spiritual influences between continents. Stemming from a body of Indian chromolithographic imagery incorporated into West African Vodun, this essay considers alternative ways of conceptualizing globalization. Compelling notions of international boundaryless-ness evinced in present-day readings of this Indian/African religious merging, it suggests, can be re-conceptualized in ways

that go far beyond the tangible, human domain into a world in which eternity and divine infinity are collapsed into the here and now. The essay considers a rich set of objects, beliefs and practices which bring to bear such an approach to, and in so doing shed a novel light on, the contemporary global condition.]

Sahay, 2009, 'An Inquiry into the Cultural and Anthropological Heritage of India', in *Nidān: International Journal for the Study of Hinduism* [(ISSN 1016-5320) 21: 8-24

Saho, Bala S. K., 2010, *Islam and Personhood in The Gambia: Life and Times of Shaykh Mass Kah, 1827-1936*. Banjul [The Gambia]: Mangrove Publishers

Saint-Lary, Maud, 2009, 'Autonomie politique et diffusion de valeurs morales dans l'espace public religieux burkinabè: L'exemple d'une juridiction musulmane de proximité', in Gilles Holder (ed.), *L'Islam: nouvel espace public en Afrique*. Paris, Karthala

Samper, David A., 2009, 'Devil Worship as a Moral Discourse about Youth in Kenya', in Toyin Falola & Fallou Ngom (eds.) 2009, *Facts, Fictions and African Creative Imaginations*. New York: Routledge, ??-??

Samson, Fabienne, 2007, 'Islam social ou islam politique?: Le cas de Modou Kara Mbacké au Sénégal', in *Islam et Sociétés au sud du Sahara* 1 (nouvelle série): 43-60

Samson, Fabienne, 2007, 'Fondamentalismi in concorrenza: Nuovi movimenti musulmani e cristiani a Dakar, Senegal', in *Afriche e Orienti* [Bologna] 9, 3-4: 44-56

Sanankoua, Bintou, 2010, 'Amadou Hampâté Bâ: a Testimony', in *Islamic Africa* 1, 2: 143-166
[Writer, politician, and diplomat, spiritual and religious leader, philosopher, traditionalist; this text shows how Amadou Hampâté Bâ became all of these at once, how he lived through the violence and injustice of French colonialism and how he rediscovered his roots thanks to oral tradition. It was oral tradition that reconciled him with himself and allowed him to reenter Fulani society, from which the violence of colonial wars had expelled him. This article shows how his journey made him into a passionate defender of African cultures, traditions, and languages and knew how to make use of UNESCO as a platform for these causes.]

Sant'Ana, Antonio, 2009, 'Black Spirituality: The Anchor of Black Lives', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 293-299

Santen, José C. M. van, 2010, '"My 'veil' does not go with my jeans": Veiling, Fundamentalism, Education and Women's Agency in Northern Cameroon', in *Africa* 80, 2: 275-300
[The struggle over the Muslim 'veil' in public schools, which is related to tensions between the norms of secular democracy and principles of religious tolerance, has also become a topic of debate in Cameroon. I take the life of a young woman, Maimouna, whose life I have followed for 22 years, as a point of departure, and place it in the historical and social contexts of her society. I show not only that the wishes of diverse groups of women living in Muslim societies may vary, but also that in a single woman's life her views may change. I explore how aspects of the new fundamentalist discourse (in which education for women is important) come to the fore in the subject of veiling. The story of Maimouna indicates that modernity is gendered. In the fundamentalist discourse in Cameroon, men opt for schools where veiling is allowed, while women opt for education in public schools.]

Sarró, Ramon, 2008, *The Politics of Religious Change on The Upper Guinea Coast: Iconoclasm Done and Undone*. Edinburgh, Edinburgh University Press, 2008, xvii + 238 pp., 264 pp., ISBN-13: 978-0748635153 (hbk), $75
[The author explores an iconoclastic religious movement initiated by a Muslim preacher in 1956-1957 during the French colonial period among the Baga of coastal Guinea. He discusses the extent to which iconoclasm produces a rupture of religious knowledge and

identity and analyzes its relevance in the making of modern nations and citizens by examining the historical complexity of the interface between Islam, traditional religions, and Christianity in West Africa, and how this interface connects to dramatic political change.]

Sarró, Ramon, & Ruy Llera Blanes 2009, 'Prophetic Diasporas Moving Religion across the Lusophone Atlantic', in *African Diaspora* 2, 1: 52-72

[In this article we examine the concept of a religious Lusophone Atlantic, highlighting historical and contemporary exchanges in this continuum and situating research within recent scholarship regarding the 'Atlantic', religious diasporas and contemporary Christianity. We focus in particular on the place of prophetic movements (namely the Kimbanguist and Tokoist churches) within the Portuguese and Angolan religious fields.]

Sasa Nganomo Babisayone, Sébastien, 2010, *L'évangélisation chez Kâ Mana, théologien congolais: Lieu et ferment pour la construction d'une Afrique nouvelle*. Paris: L'Harmattan, 216 p.,, ISBN: 9782296103108 (pbk), €25

Savadogo, B. Mathias, 2005, 'L'intervention des associations musulmanes dans le champ politique en Côte d'Ivoire depuis 1990', in Muriel Gomez-Perez (ed.), *L'Islam politique au sud du Sahara: Identités, discours et enjeux*. Paris: Karthala, 583-600

Savage, Barbara Dianne, 2008, *Your Spirits Walk Beside Us: The Politics of Black Religion*. Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 359 pp., ISBN 978-0-674-03177-7

Schultz, Dorothea, 2006, 'Promises of (Im)mediate Salvation: Islam, Broadcast Media, and the Remaking of Religious Experience in Mali', in *American Ethnologist* 33, 2: 210-229

Schultz, Dorothea, 2008, '(Re)Turning to Proper Muslim Practice: Islamic Moral Renewal and Women's Conflicting Assertions of Sunni Identity in Urban Mali', in *Africa Today* 54, 4: 21-43

Searcy, Kim, 2010, 'The Sudanese Mahdī's Attitudes on Slavery and Emancipation', in *Islamic Africa* 1, 1 (Spring 2010): 63-83; full text at:
http://docserver.ingentaconnect.com/deliver/connect/nup/21540993/v1n1/s6.pdf?expires=1344688907&id=70020122&titleid=41000027&accname=Guest+User&checksum=91872968C8C74A3BAC020E346C00F0AA

[The forces of the Sudanese Mahdī captured Khartoum in 1885 and brought an end to sixty-four years of Turco-Egyptian occupation of the Sudan. The Mahdī's revolt – from the perspective of many scholars of the period, such as P. M. Holt – was launched because of the Egyptian government's attempts to end slavery in the Sudan. This article analyzes the extant proclamations, sermons, and rulings of the Mahdī in order to identify his attitudes on slavery and emancipation. It argues that, contrary to what previous scholars have concluded, the Mahdī's revolt against the Turco-Egyptian forces was not motivated primarily by the suppression of the slave trade. Rather, the Mahdī responded to the occupation's imposition of poll taxes as a corrupted form of government divorced from the pure Islamic state he envisioned founding.]

Seesemann, Rüdiger, 2009, 'Three Ibrahims: Literary Production and the Remaking of the Tijaniyya Sufi Order in Twentieth-Century Sudanic Africa', in *Die Welt des Islams* 49: 299-333

Seesemann, Rüdiger, (with Benjamin F. Soares) 2009, 'Being as Good Muslims as Frenchmen: On Marabouts, Colonial Modernity, and the Islamic Sphere in French West Africa', in *Journal of Religion in Africa* 39: 91-120

Sheridan, Michael J., & Celia Nyamweru (eds.) 2008, *African Sacred Groves: Ecological Dynamics and Social Changes*. Oxford: James Currey, 2008, x + 230 pp., ISBN 978-1-84701-401-6 (hbk), £45.00

Shipton, Parker, 2009, *Mortgaging the Ancestors: Ideologies of Attachment in Africa*. New Haven [CT]/London: Yale University Press, 336 pp., ISBN 978 0 30011 602 1 (hbk), US$55

Silverman, Raymond A. 2009, 'Ethiopian Orthodox Visual Culture in the Age of Mechanical Reproduction: A Research Note', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 88-103

[This paper explores contemporary visual imagery associated with the Ethiopian Orthodox Church, focusing on the tension between innovation and conservatism deriving from traditions that straddle the realms of religion and commerce. It considers the circulation of popular mass-produced chromolithographic prints and the contexts in which this imagery has been integrated into Orthodox religious practice. These prints today may be found displayed in churches where they serve as objects of devotion and as models for paintings produced by local artists. The paper argues that the current phenomenon is in fact a latter day manifestation of a process that has been practiced for centuries in the highlands of Ethiopia.]

Smit, Regien, 2009, 'The Church Building: A Sanctuary or a Consecrated Place?; Conflicting Views between Angolan Pentecostals and European Presbyterians', in *African Diaspora* 2, 2: 182-202

[Taking a conflict between the Angolan church Igreja do Espirito Santo and the Presbyterian Holy Chapel in Rotterdam as a case study, it is argued that the material aspect of this shared place of worship is an enlightening perspective for studying cross-cultural encounter. This article consists of three levels of analysis, namely of theological differences, differences in aesthetical appraisal of the building and differences in standards of purity and pollution.]

Soares, Benjamin, 2010, '"Rasta" Sufis and Muslim Youth Culture in Mali', in Linda Herrera & Asef Bayat (eds.) 2010, B*eing Young and Muslim: New Cultural Politics in the Global South and North*. New York, Oxford University Press

Soothill, Jane E., 2010, 'The Problem with "Women's Empowerment": Female Religiosity in Ghana's Charismatic Churches', in *Studies in World Christianity* 16, 1: 82-99

Sorett, Joseph, 2009, '"Believe me, this pimp game is very religious": Toward a Religious History of Hip Hop', in *Culture and Religion: An Interdisciplinary Journal* 10, 1: 11-22

[KRS-ONE's religious biography pairs well with the shifting religious sensibilities articulated by several hiphop artists who have been most popular since the 1980s. In mapping this history, I suggest, first, that religious diversity has been the rule of rap music, and second, that what appeared to bind these artists together was not a particular religious orthodoxy, be it Christian, Islamic or otherwise. Rather than specific confessional claims, it is the cultural repertoires of the African Diaspora and the experience of white supremacy in the United States that offers some coherence to these otherwise heterodox spiritual musings.]

Souley, Hassane, 2005, 'Les nouvelles élites islamiques du Niger et du Nigéria du nord: itinéraires et prédication fondatrices', in Laurent Fourchard, André Mary & René Otayek (eds.) 2005, *Entreprises religieuses transnationales en Afrique de l'Ouest*. Paris: Karthala. 350-373

Sounaye, Abdoulaye, 2005, 'Les politiques de l'islam dans l'ère de la démocratisation de 1991 à 2002', in Muriel Gomez-Perez (ed.) 2005, *L'islam politique au sud du Sahara*. Paris: Karthala, 503-525

Sounaye, Abdoulaye, 2009, 'Izala au Niger: une alternative de communauté religieuse', in Laurent Fourchard, Odile Goerg & Muriel Gomez-Perez (eds.) 2009, *Les lieux de sociabilité urbaine dans la longue durée en Afrique*. Paris: L'Harmattan, 481-500

Sounaye, Abdoulaye, 2009, 'Islam, État et société: à la recherche d'une éthique publique au Niger', in René Otayek & Benjamin Soares (eds.) 2009, *Islam, État et Société*. Paris: Karthala, 327-351

Sounaye, Abdoulaye, 2009, 'Ambiguous Secularism; Islam, Laïcité and the State in Niger', in Hilgers & André 2009: 41-58

[In the early 1990s, democratization in Niger meant a political reform detached from the military rule, but also safe from religious influence. The adoption of the principle of a radical secularism (*laïcité*) sought, first, the autonomy of the political sphere from the religious one, and second, the submission of religious authority to the political one. The consecration of this principle led to the criticism of Muslim public actors who argued that such a principle was violating the religious identity of Niger's society. This paper discusses the difficulty to separate the realm of politics from that of religion as Islamic organizations and Muslim actors have stepped into the political arena, articulating various religion-inspired discourses and seeking the conversion of Niger's politics to Islam. Nowadays, this activism led to a rearrangement of the state's position in relation to religiosity and its role in the public domain. This case of ambiguous secularism, I suggest, might be one of a reinterpretation not only of secularism, but of democratization itself.]

Stambach, Amy, 2010, *Faith in Schools: Religion, Education, and American Evangelicals in East Africa*. Stanford (Cal.): Stanford University Press, 248 pp., ISBN 9780804-768504 (hbk), US$65, ISBN 9780804768511 (pbk), US$24.95
(cf. http://www.sup.org/book.cgi?id=16893)

[American Evangelicals have long considered Africa a welcoming place for joining faith with social action, but their work overseas is often ambivalently received. Even among East African Christians who share missionaries' religious beliefs, understandings vary over the promises and pitfalls of American Evangelical involvement in public life and schools. In this first-hand account, Amy Stambach examines missionary involvement in East Africa from the perspectives of both Americans and East Africans. While Evangelicals frame their work in terms of spreading Christianity, critics see it as destroying traditional culture. Challenging assumptions on both sides, this work reveals a complex and ever-evolving exchange between Christian college campuses in the U.S., where missionaries train, and schools in Kenya, Uganda, and Tanzania. Providing real insight into the lives of school children in East Africa, this book charts a new course for understanding the goals on both sides and the global connections forged in the name of faith.]

Steiner, Tina, 2009, 'Strategic Nostalgia: Islam and Cultural Translation in Leila Aboulela's *The Translator* and *Coloured Lights*', in *Current Writing: Text and Reception in Southern Africa* 20, 2: ??-??

[Egyptian-Sudanese author, Leila Aboulela, has written a collection of short stories, *Coloured Lights* (2001), and two novels, *The Translator* (1999) and *Minaret* (2005), which engage with the subtleties of Muslim African immigrant experience in Britain. This article draws on the first two texts to present an inquiry into the role of religion, more specifically Islam, in literary migrant identity politics. I argue that Aboulela critiques Orientalist and Islamist discourses in her fiction through strategic nostalgia, where past memory becomes a lens through which her characters read their new environment in Britain. However, her fiction also attests to the limitations of such nostalgia and instead turns to religion as a site of translocal identity formation, which offers her characters the possibility of resisting the hegemonic pressures of assimilating into a secular present in Britain or of romanticising a particular past in the Sudan.]

Stiles, Erin E., 2009, *An Islamic Court in Context: An Ethnographic Study of Judicial Reasoning*. London: Palgrave/Macmillan, 240 pp., ISBN 0-230-61740-9 (hbk), $85.00

[This ethnographic study offers insight into the workings of the contemporary Islamic legal system. Based on fieldwork in Zanzibar, Stiles sheds light on how people understand and use Islamic legal ideas in marital disputes and on the judicial reasoning and litigant activity in Islamic family court. Presenting distinct interpretations, this book shows that Islamic judges (*kadhis*), clerks, and litigants reason using not only their understandings of Islamic law but also their views of real and ideal marital behavior, local authority, and the court's role in the community.]

Stobie, Cheryl, 2009, 'Sisters and Spirits: The Postcolonial Gothic in Angelina N Sithebe's *Holy Hill*', in *Current Writing: Text and Reception in Southern Africa* 20, 2: ??-??

[In this article I use the framework of the postcolonial Gothic to analyse Angelina N Sithebe's *Holy Hill*, a novel which combines a focus on Christian religion and traditional African spirituality. Sithebe uses the convent school setting of her text to offer social critiques of power and religion in specific contexts. I highlight the postcolonial dimension of her critique by comparing aspects of the novel with Karen Armstrong's memoir, *The Spiral Staircase*. In addition to social critique, however, Sithebe also uses epigraphs from biblical parables to suggest benefits which orthodox religion might offer. At the same time as she reveals the intimate connections between religion and animism, she delineates the problems of syncretism. The text derives much of its Gothic force from the uncanny voice of the narrator, a traditional spirit. I use concepts such as Musa W Dube's 'critical twinning' and Harry Garuba's 'animist realism' to explore the discomfiting, bleak vision of Sithebe's novel.]

Stone, R.H., 2010, *In Africa's Forest and Jungle: Six Years among the Yoruba*. Tuscaloosa: University of Alabama Press., 227 pp., ISBN 978-0817355678 (pbk), $35

[*In Africa's Forest and Jungle* is the memoir of Richard Henry Stone, a Southern Baptist missionary who served in what is now Nigeria during the late 1850s and again during the first years of the American Civil War. Stone published this work in 1899, when it became clear that age would prevent him from returning to Africa. Stone served in Africa with his wife and learned the Yoruba language. He was an intelligent, self-reflective, and reliable observer. His works are important sources of information on Yoruba society before the intervention of European colonialism.]

Strickrodt, Silke, 2007, '"If She no Learn, She no Get Husband": Christianity, Domesticity and Education at the Church Missionary Society's Female Institution in Freetown, 1848-1880', in Jones 2007: 14-35

Sugishita, Kaori, 2009, 'Traditional Medicine, Biomedicine and Christianity in Modern Zambia', in *Africa* 79, 3: 435-454

[TheZambian government aims to integrate 'traditional healers', *ng'anga*, with their biomedical counterparts in a national health care system. But they continue to deal with affliction by positing the existence of occult agents, such as witchcraft and spirits, at the risk of being criticized for exploiting indigenous beliefs. Many *ng'anga* therefore associate themselves with Christianity, the national religion of Zambia, which serves as an official domain of the occult where they take refuge from biomedical rationalization. However, conventional churches, the government and health authorities do not approve of the link between Christianity and traditional medicine. Being thus dissociated from the national religion, *ng'anga* are officially confined to the periphery of national health care, where they submit to the primacy of biomedicine and the workings of state power.]

Taylor, Tonya N., 2010, '"Because I was in pain, I just wanted to be treated": Competing Therapeutic Goals in the Performance of Healing HIV/AIDS in Rural Zimbabwe', in *Journal of American Folklore* 123, no. 489 (Summer 2010): 304-328

[Zimbabwe is experiencing one of the most severe AIDS epidemics in the world, with an estimated one out of seven people infected with HIV. For both palliative care and

pragmatic treatment of HIV-related opportunistic infections, people turn to *Un'anga* (the traditional system of health and healing), not as a substitute for Western therapeutics but as an alternative explanatory model for the diagnosis and management of illness. Through the use of highly charged symbols and ritualized communication, *n'angas* (traditional healers) seek to transform patients' understandings and experiences of HIV-related illness. Using performance theory and discourse analysis, this article seeks to expand our understanding of how competing therapeutic goals in the performance of healing affect the structure and content of performance, its subsequent meaning, and the therapeutic effect on those afflicted with HIV.]

Thomas, Mouzard, & N.J. Gueunier 2009, 'Récits de séjours non éternels: La mort fugitive comme voie d'accès à la médiation à Madagascar (possession, prédication)', in D. Nativel & F.V. Rajaonah (eds.) 2009, *Madagascar revisitée: En voyage avec Françoise Raison Jourde*. Paris: Karthala, 287-351

Thornton, Robert, 2009, 'The Transmission of Knowledge in Southern African Traditional Healing', in *Africa* 79, 1: 17-34
['Traditional healers' (*sangomas*) in Mpumalanga Province, South Africa, are organized into 'schools' around a senior teacher (*gobela*). Healing is understood by its practioners to be a profession, not a religion or even a spiritual exercise. Healers actively assess the effectiveness of their healing methods, transmit their knowledge to each other, and evaluate each others' performances in ways that stray far from the mere transmission of 'tradition'. Clients are likely to pay *sangomas* as much as they would medical doctors for their services, which are not limited to the medical. Their practices can be divided into roughly six 'disciplines': divination, herbs, control of ancestral spirits, the cult of foreign *ndzawe* spirits, drumming and dancing, and training of new *sangomas*. The status of *sangoma* is achieved through an arduous process of teaching and learning through which the student or initiate is simultaneously 'healed' and educated to become a member of the profession that coheres around these knowledge practices.]

Thornton, Robert, 2010, 'The Market for Healing and the Elasticity of Belief: Medical Pluralism in Mpumalanga, South Africa', in Dekker & van Dijk 2010:144-172

Togarasei, Lovemore, 2012, 'Mediating the Gospel: Pentecostal Christianity and Media Technology in Botswana and Zimbabwe', in *Journal of Contemporary Religion* 27, 2: 257-274
[This article discusses how Pentecostal churches in Botswana and Zimbabwe have appropriated media technologies in their worship. It identifies which media technologies are used by the churches and considers how they are used, the theological justifications for this appropriation, and the effects of this appropriation on the Christian faith. Media technologies discussed include radio, television, the Internet, e-mail, mobile phones, and various print media. The article concludes that Pentecostal churches have fully embraced media technology, in contrast to churches like the African Independent Churches that consider such technologies as trivializing Christianity. The article argues that media technologies have allowed Pentecostal churches in Botswana and Zimbabwe to spread the gospel faster and wider. Possible negative effects of media technology appropriation, such as the commodification of the Christian religion, are also discussed.]

Toryough, Godwin N., 2010, 'The Biblical Ethics of Work: A Model for African Nations', in *Verbum et Ecclesia* 31, 1: 8 pages; PDF at:
http://www.ve.org.za/index.php/VE/article/viewFile/363/pdf
[This article discusses workers' poor attitude to work and focuses on Nigeria and on Africa at large. It argues that a misconception of work and a lack of work ethics major factors responsible for these negative attitudes. It suggests a theological solution rooted in the Christian Scriptures. It points out how work, which from a theological perspective originated with creation and was not intended to be evil, later became conceived as

a kind of punishment. It also demonstrates how work became bifurcated into secular and spiritual spheres with its attendant negative consequences in the Middle Ages. It concludes with a presentation of the biblical ethics of work recommended for attitudinal change in stakeholders.]

Toukam, Dieudonné, 2010, *Histoire et anthropologie du peuple bamiléké*. Yaoundé/Paris: Harmattan Cameroun, 242 pp., ISBN: 9782296118270 (pbk), €24

Traoré, Bakary, 2010, 'À la recherche d'une voie africaine de la laïcité: Islam et pluralisme religieux au Burkina Faso', in *Islam et Sociétés au sud du Sahara: Diversité et Habits singuliers* NS 2 (janvier 2010): 9-54

Triaud, Jean-Louis, 2007, 'L'islam au sud du Sahara: pistes de réflexion', in Hassane Souley, Xavier Moyet, Abdourahmane Seck & Maïkorema Zakari (eds.), 2007, *Islam, sociétés et politique en Afrique Subsaharienne: Les exemples du Sénégal, du Niger et du Nigéria*. Paris: Les Indes savantes

Triaud, Jean-Louis, 2010, 'L'islam au sud du Sahara: Une saison orientaliste en Afrique occidentale; Constitution d'un champ scientifique, héritages et transmissions', in *Cahiers d'Etudes Africaines* nos. 198-199-200: 907-950

Triaud, Jean-Louis, 2010, 'Niger-Sénégal: Les nouveaux intellectuels islamiques francophones; Autour de deux colloques', in *Islam et Sociétés au sud du Sahara* [nouvelle série] 2: 55-76

Triaud, Jean-Louis, & Léonardo Villalon 2009, 'L'islam subsaharien entre économie morale et économie de marché: contraintes du local et ressources du global', in *Afrique contemporaine* 231, 3: 23-42

Trost, Theodore Louis, (ed.) 2007, *The African Diaspora and the Study of Religion*. Basingstoke: Palgrave Macmillan, xviii + 268 pp., ISBN: 978-1-4039-7786-1 (hbk), $90 (hbk)

[This volume of essays engages a variety of conversations at the forefront of contemporary scholarship in the study of religion and in African diaspora studies, such as the construction of racial identity in diverse national settings (Brazil, Mexico, Britain, North America); new religious movements and nationalism; alternative religious narratives in the diaspora; literature read through the lens of diaspora; trans-Atlantic culture (e.g. Ethiopia in Rastafarianism); and the role of the scholar and scholarship in the construction of religious and political meaning.]

Turner, Richard Brent, 2009, *Jazz Religion, the Second Line, and Black New Orleans*. Bloomington: Indiana University Press, 200 pp., BN-13: 978-0253221209 (pbk), $21.95

[This book explores the history and contemporary significance of the popular religious traditions, identities, and performance forms celebrated in the second lines of the jazz street parades of black New Orleans. The second line is the group of dancers who follow the first procession of church and club members, brass bands, and grand marshals. Here musical and religious traditions interplay. The book examines the relationship of jazz to indigenous religion and spirituality. It explores how the African diasporist religious identities and musical traditions – from Haiti and West and Central Africa – are reinterpreted in New Orleans jazz and popular religious performances, while describing how the participants in the second line create their own social space and become proficient in the arts of political disguise, resistance, and performance.]

Uwah, I., 2008, 'Nollywood Films as a Site for Constructing Contemporary African Identities: The Significance of Village Ritual Scenes in Igbo Films', in *African Communication Research Journal* 1, 1: 87-112

Vengeyi, Obvious, 2010, 'Israelite Prophetic Marks among Zimbabwean Men of God: An Evaluation of the Conduct of Selected Zimbabwean Church Leaders in Recent Politics', in *Exchange* 39, 2: 159-178

[What does it mean to be prophetic during political turmoil? Does it mean opposition to the government or opposition to any opposition to the government? This article offers a biblical theological response to this question as it evaluates the behaviour of the clergymen and church representative bodies in Zimbabwe. Although the immediate context is the violence that engulfed the nation soon after the 29 March 2008 election, over the years since 2000, the churches have spoken with contradictory voices. There are churches and individual church leaders who openly displayed their allegiance to the government irrespective of all glaring misgivings. On the one hand there, some Christian leaders opposed whatever the government did, hence they openly clamoured for regime change. While all this was happening, the common man was confused as to who really is prophetic, that is who really represents God and the people.]

Viegas, Fátima, 2007, *A Religião no processo de Globalização: algumas reflexões no contexto do pós-independência de Angola*. Luanda.

Weisenfeld, Judith, 2006, '"Truths that Liberate the Soul": Evan Jessye and the Politics of Religious Performance', in R.M. Griffith & B.D. Savage (eds.) 2006, *Women and Religion in the African Diaspora: Knowledge, Power, and Performance*. Baltimore, MD: Johns Hopkins University Pres, 222-244

Weisenfeld, Judith, 2013, 'Invisible Women: On Women and Gender in the Study of African American Religious History', in *Journal of Africana Religions* 1, 1: 133-149
[In this essay I explore how particular emphases in the broad field of African American religious history have marginalised women's experiences and contributions. I argue that placing African American women's religious history at the center of historical inquiry allows us to interrogate the foci that have so far structured the African American religious history.]

Wepener, C.J. 2009. *From Fast to Feast: A Ritual-Liturgical Exploration of Reconciliation in South African Cultural Contexts*. Leuven: Peeters Pers (= Liturgia Condenda, 19)

Wepener, C.J., & J.H. Cilliers 2010, 'Ritual and the Generation of Social Capital in Contexts of Poverty', in Ignatius Swart *e.a.* (eds.) 2010, *Religion and Social Development in Post-Apartheid South Africa: Perspectives for Critical Engagement*. Stellenbosch: SUN Press

Wepener, C.J., 2011, 'Liminality: Recent Avatars of this Notion in a South African Context', in *Jaarboek voor liturgieonderzoek/Yearbook for Liturgical and Ritual Studies* 27: 189-208.

Wepener, C.J., 2013, 'Liturgical "Reform" in SuSaharan Africa: Some Observations on Worship, Language and Culture', in *Studia Liturgica* (forthcoming)

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