

AASR BULLETIN

No. 41

NOVEMBER 2014



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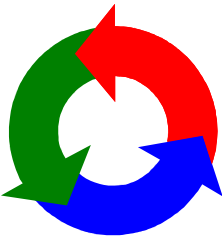
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FROM THE PRESIDENT

Elias K. Bongmba



During the Summer and Fall of 2014, the global community has been struck with a severe crisis because of the outbreak of the Ebola Virus Disease (EVD). It first appeared in the Democratic Republic of the Congo in 1976 and was named after the river in the region. Some of the regions that were hard hit by the virus were Nzara in Sudan, and Yambuku in the Democratic Republic of Congo. The experts described the disease which the virus caused as a hemorrhagic fever. It was thought that the virus could be contracted from

animals and fruit bats in the area that were themselves infected with this highly contagious virus. Since then contracting the virus has also been associated, among other things, with eating 'bush meat'. The current global outbreak started in Guinea in December of 2013, and spread to other countries in the region, including Sierra Leone, and Liberia. Some cases were also reported in Nigeria among medical staff, in Senegal, Spain, and the United States of America, where some of the patients were medical staff who contracted the virus while treating Ebola patients in West Africa. The death of Mr. Duncan in the United States from EVD sparked a spirited debate about local and global response to the crisis, with many arguing that he was not treated fairly. But his death also raised questions about the realities of global connectedness during a challenging health situation, emergency room procedures, patient's responsibility in connecting and communicating the severity of an illness, the broad issues of stigma and discrimination, and question of quarantine, with the cases in Main and New Jersey raising some important legal issues.

As of December 3, 2014, the United States Centers for Disease Control reported 2164 cases in Guinea, 7635 cases in Liberia, 7312 cases in Sierra Leone, 4 cases in the United States, 8 cases in Mali, 20 in Nigeria, 1 in Senegal, and 1 in Spain. There are differences between reported cases and laboratory confirmed cases. About 6080 persons have lost their lives to EVD.¹

The first phase of vaccine trial has just been completed in the US and it is hoped that it will also be tested in West Africa. The political, medical, and economic responses to the outbreak have varied, but have not been as robust as one would have expected. Appeals from international organizations like the World Health Organization, or Treatment teams like Doctors without Borders, continue to warn the global community that unless we all do more to combat the disease now, we face tougher challenges in the future. The current Ebola outbreak has given rise to a vibrant discourse on the virus, infectious diseases, treatment, vaccine development, and global inequality in health care. The global response has ranged from individual responses from people who have made a commitment to serve in the countries affected; group responses by organizations like Médecins Sans Frontières (Doctors without Borders), which has an excellent track record on global health and epidemics and has committed over 3,000 medical personnel and other staff members to the fight against the virus as have private missionary organizations like

¹ Cf. <http://www.cdc.gov/vhf/ebola/outbreaks/2014-west-africa/case-counts.html>

Samaritan's Purse whose staff members have worked in the region for a long time. Cuban Doctors have been sent to Africa to combat the spread of the disease, as have the 3000 US military personnel President Barak Obama of the United States sent to West Africa to join the fight.

The politics and global inequities which affect health care, and the production and marketing of pharmaceutical products remain major issues as the global community seeks ways of combating the spread of the virus and new forms of treatment. In this context, African countries have complained that they feel abandoned by a global community that is not doing much to combat the disease. Some have even argued that the case of Mr. Duncan, though it is unfortunate that he died from complications of the disease, has given the global community an opportunity to rethink the response because it has reminded us that viruses do not respect borders.

As we move forward, there are many lessons to be learned here. First, I think it is prudent for the countries affected the most to continue to make public health a priority. There is no doubt that the nations affected the most have seen a decline or collapse of their health care infrastructure over the years and have therefore not been able to respond adequately to the challenges posed by the Ebola virus.

Second, the Ebola crisis reminds us of the need to rethink our policies on research and drug developments. These are costly enterprises, but the Ebola virus and HIV AIDS virus, remind us that if the global community does not invest in research and drug development even on illnesses that do not affect all regions of the world, every opportunity wasted is only a step towards the next disaster. The global community can no longer afford to ignore viruses that emerge in one region and think that they can be isolated in that region.

Third, amidst all the debates, we have also learned one important lesson. As deadly as the virus is, infected people can be treated successfully. Two doctors have been successfully treated in the United States, two nurses from Dallas Presbyterian have also been treated successfully, 1 person was treated successfully in Senegal and 1 person was also treated successfully in Nigeria. And quite a number of Ebola patients in West Africa did survive. The average EVD case fatality rate is around 50%. Case fatality rates have varied from 25% to 90% in past outbreaks. Supportive care-rehydration with oral or intravenous fluids and treatment of specific symptoms, improves survival.² There are lessons we can learn from these successful therapies that could provide models for what the global community should be doing to address the crisis.

Finally, as scholars of religion, our colleagues who study religion and health, especially in Africa, have a lot of work to do. I think we are invited to think about the social context of the disease, understand different etiologies, local forms of treatments, cultural practices that could improve response to crisis like the Ebola virus, and those that hinder progress towards treatment. Scholars of religion who often bring a different kind of nuance to cultural conceptions/notions and rituals, could and should help educate people on other honorable means of conducting burials and funerals minimizing the risks of infection. Our colleagues in religion and health also have an obligation to work with faith communities to ensure their religious leaders carry out their pastoral and priestly functions in the context of Ebola, without discrimination.

On a different topic, we have just concluded the meetings of the American Academy of Religion, the Society for Biblical Literature, and the African Studies Association for 2014. AASR had panels at all these annual meetings and they were well attended. On behalf of the AASR, I thank our colleagues and friends who prepared papers and presented them at these meetings. I encourage you to submit your abstracts for the XXI Quinquennial World Congress of the International Association for the History of Religions. It will be hosted by the DVRW at Erfurt, Ger-

² Cf. <http://www.who.int/mediacentre/factsheets/fs103/en/>

many August 23-29, 2015.³ Plan to attend this historic congress, at which we will conduct elections for AASR Executive 2015-2020, and at which, see below, a new IAHR Executive will be chosen.

FROM THE DESK OF THE GENERAL SECRETARY

Afe Adogame

MINUTES OF THE AASR BUSINESS MEETING HELD ON 1ST AUGUST 2014 AT THE UNIVERSITY OF CAPE TOWN, SOUTH AFRICA ON THE OCCASION OF THE 6TH AASR/IAHR REGIONAL CONFERENCE ON RELIGION, ECOLOGY, AND THE ENVIRONMENT IN AFRICA AND THE AFRICAN DIASPORA

Opening and Welcome

The meeting commenced at 4pm with the President, Elias Bongmba chairing. On behalf of the Executive Committee, he thanked all members present for attending the business meeting but more importantly for their participation in the regional conference at the University of Cape Town. He also expressed gratitude to the conference local and international organizing committees for successfully hosting and executing a historic conference and on a very thought-provoking theme. The General Secretary also welcomed participants and thanked all for their support of the conference. He expressed profound gratitude to the IAHR Executive Council for their generous grant in support of the Cape Town 2014 conference. The motion for the adoption of the agenda was moved by Danoye Laguda and seconded by Esther Acolatse.

Minutes of the last general meeting

The General Secretary, Afe Adogame indicated that minutes of the business meeting held at the 5th AASR/IAHR Regional Conference held at Egerton University, Njoro, Kenya (19-22 July 2012); and the AASR Business meeting at the AAR conference, Chicago, USA (17-20 November 2012) were already published in the AASR Bulletin 37 (November 2012): 5-11 and 21-23 respectively. The motions to adopt the minutes (report) of the two meetings were moved by Gerrie Ter Haar and Danoye Laguda; and seconded by Madipoane Masenya and Adriaan van Klinken respectively. As some of the matters arising from the minutes were already listed as items on the agenda, the house decided to defer discussions and thus took the items on the agenda subsequently.

³ Cf. <http://www.iahr.dk/erfurt2015.php>

Briefing by Tim Jensen, IAHR General Secretary

Tim Jensen, speaking on behalf of the IAHR Executive Committee, expressed satisfaction to the AASR Executive and the local conference organizing committee, Tayob Abdulkader, Nabowayah Kafaar and Madipoane Masenya for providing a congenial space for the IAHR Executive Committee to hold its meeting. He extended a special invitation to the AASR and African scholars to attend the forthcoming IAHR Congress in Erfurt, Germany (23-29 August, 2015).

REPORTS

President

Elias Bongmba reported the following: i) The recent appointment of Esther Acolatse as the new, interim North American Representative following the standing down by Lilian Dube; ii) Adrian van Klinken and Corey Williams, providing support and assistance to the Webmaster (Melissa Browning), in the management of the website; iii) an update on the AASR relationship with the AAR/SBL and the AASR affiliation to the African Studies Association (ASA), USA; and iv.) the voting and appointment of Jan Platvoet as IAHR Honorary Life Member.

General Secretary

Afe Adogame communicated apologies from Melissa Browning (Asst. General Secretary and Webmaster) and Corey Williams for their unavoidable absence from the meeting. The General Secretary informed the house that the centralization of the AASR account had commenced and the outcome is already promising. He also reported on the progress with the AASR E-Journal. With the attainment of the ISSN number, the maiden issue is planned for 2014 and will feature some peer-reviewed papers emanating from the AASR conference in Gaborone, Botswana in 2007. Members are encouraged to send articles to the E-journal for consideration.

Treasurer

Abel Ugba, the Treasurer, provided further details to the implementation of the account centralization and presented a detailed financial report for the year 2013 (see a full financial statement published in this bulletin), with copies circulated to members present. A motion for the adoption of the report was moved by Pratap Kumar and seconded by Gerrie ter Haar.

Financial Futures

- All members were encouraged to pay their annual membership dues as at when due. Members could pay for multiple years in advance. Deregistration rules to be strictly applied by the Treasurer from henceforth.
- The Executive Committee is encouraged to come up with a memo on AASR Financial futures
- It was rather disappointing that no application was received to the AASR Student Award which was inaugurated to provide further assistance to student's attendance at AASR regional conferences.
- It was suggested that the current annual membership fee paid by African-based members was now unrealistic and should benefit from an upward review.
- It was suggested that we explore a new membership strategy

Constitutional Amendments

Jan Platvoet presented a detailed proposal for amendments of sections of the Constitution (*details of proposed revisions were already published in the AASR Bulletin 40 (May Issue), 2014: pp. 6-16*). Sections considered for amendments were Items 3A, 4A, 5D, 6C, 6D, and 7B (*the revised constitution is published in this bulletin issue below*). Following extensive discussions on each item, the relevant sections were approved by a unanimous motion/vote by 22 attendees with no abstentions recorded.

Nominations Committee

In accordance with protocol governing elections of a new Executive Committee (AASR Constitution, Item 7a-f, a nominations committee was duly constituted to facilitate the nomination and election procedures towards the next election that will take place at the AASR business meeting to be held during the IAHR Congress in Erfurt, Germany in August 2015. The Nominations Committee comprise of: i) Gerrie ter Haar, ii) Atiemo Abamfo, iii) Lovemore Togarasei, and iv) Marja Hinfelaar.

Future AASR Regional Conference 2016

Atiemo Abamfo read a proposal on behalf of the Ghana National Representative, Rosemary Amenga-Etego indicating intention to host the next AASR Regional Conference in Legon, Ghana, in 2016.⁴ This proposal was applauded and approved. Other suggested post-2016 venues for AASR regional conferences were Zambia and Cameroon respectively.

Announcements

Members were encouraged to apply and/or publicize the IAHR African Trust Fund Grant Call for Applications 2015.

The business meeting ended with drinks refreshments at 7.30pm, courtesy of the Executive Committee.

FROM THE TREASURER

Dear AASR members,

I am writing to thank you for your continued financial support for our Association and to encourage you to pay the 2015 fee. AASR is in a better financial position this year than it was last year. That is due to your diligence in paying your fees, generous donations from individuals and groups and the efficient management of our 2014 Conference in Cape Town.

There are plans to review the fees, but the fees for 2015 remain unchanged from those of 2014. These are: United kingdom (£45); United States (\$60); Europe (€50); South Africa (SA Rand 125 or about US\$13); Ghana (US \$25); Nigeria (500 naira or about US\$30); East Africa and members in other countries in the South (a minimum of US\$10). Students and those who are no longer in salaried positions (retired) should pay half of the stipulated amount for their country, if they are not able to pay the full fees.

⁴ Cf. above, pp. 5-6, for the Call for Papers for this conference.

<http://www.a-asr.org/>

Payment can be made through PayPal on our website (<http://www.a-asr.org/>). Please click on the 'donate' button at the bottom of the homepage.

You can also pay directly into our bank account using these details:

Account Name: African Association for the Study of Religions

Bank: Bank of Scotland

Branch Code: 80-20-00

Account No. 00208442

IBAN: GB05 BOFS 8020 0000 2084 42

BIC: BOFSGB21168

Members, who are unable to pay through Paypal or directly into our bank account, should contact their national representative (cf. below p. 73) who will arrange to collect the money and transfer into our account. Please send me an email if you are unclear about these payment guidelines.

My requests to national representatives:

- 1) Please circulate this mail to members in your country.
- 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 2014 and 2015.

Thank you once again for your continued support and I wish you a restful end-of-year break.

Yours sincerely,
Abel Ugba, AASR Treasurer

AASR Constitution 2014 (REVISED)

Prolegomenon

This revision was proposed, discussed, amended and approved during the AASR General Meeting at Cape Town, South Africa, on Friday 1st August 2014. It was decided to maintain the office of Vice President on condition that she/he be given a distinct task; and that Regional/National Representatives should preferably be elected.

1. NAME AND SCOPE

The name of the association is the *African Association for the Study of Religions* (AASR). The AASR is an association for the study of the religions of Africa and its Diaspora. AASR is a regional member society of the *International Association for the History of Religions* (IAHR). The AASR Constitution is modelled after the Constitution of IAHR (which may be subject to modification under article 8 of the IAHR Constitution). Like the IAHR, AASR is an interdisciplinary, non-confessional association for the academic study of religions.

2. PURPOSE

The purpose of the African Association for the Study of Religions is

<http://www.a-asr.org/>

- to promote the academic study of religions in Africa, and
 - to promote the study of the religions of Africa and its Diaspora worldwide
- through the international collaboration of all scholars in Africa and elsewhere whose research has a bearing on the subject.

The AASR aims to stimulate the academic study of religions in Africa

1. by providing a forum for multilateral communications between scholars of the religions of Africa and its Diaspora;
2. by facilitating the exchange of resources and information between them;
3. by encouraging the development of linkages and research contacts between scholars and institutions in Africa, as well as between scholars in Africa and those elsewhere;
4. by developing publishing opportunities, particularly for scholars based in Africa;
5. by assisting African scholars to attend academic conferences both in Africa and elsewhere;
6. by organising conferences in Africa on the religions of Africa and its Diaspora, and panels on the religions of Africa and its Diaspora in conferences outside Africa;
7. by maintaining a bulletin, a website and an e-journal as major media of communication between AASR members and other scholars of the religions of Africa and its Diaspora around the world;
8. by creating and maintaining an AASR Register of Members;
9. by co-operating with, and enhancing the work of, other African IAHR affiliates, such as the *Association for the Study of Religions in Southern Africa (ASRSA)*, the *Nigerian Association for the Study of Religion (NASR)*, etc. AASR members are encouraged to join also the IAHR-affiliated associations in their respective countries or regions where such associations exist.

3. MEMBERSHIP

- a. Membership is open to scholars of religions working in the fields of African indigenous religions, Islam in Africa and the African Diaspora, Christianity in Africa and its Diaspora, new religious movements, and other religions practised on the continent, such as Hinduism and Judaism, as well as in the religions of the African Diaspora. Scholars in the study of any other religion, who are appointed at an academic institution in Africa, may also apply for membership.
- b. Applicants will be admitted after they have completed the AASR Membership Form at: <http://www.a-asr.org/membership/> and have paid the annual membership fee that has been set for their region. Their application should also show evidence of academic qualifications.
- c. Membership is terminated by
 1. failure to pay membership fees. Following the Treasurer's invitation to all members in January to pay the membership fee for the upcoming year, the Treasurer will send out a reminder in April to those who have not yet paid. Those who still have not paid by July 1st will receive a second and last reminder informing them that they will be deregistered on 1st August, if they have not paid by then.
 2. a notice of termination of membership sent by an AASR member to the AASR General Secretary, AASR Representative, regional or national, and/or AASR Officer maintaining the AASR Register of Members
 3. death

4. a decision of the AASR Executive on grounds, made explicit in an electronic or written message, that the member has acted in gross ways against the aims or interests of the AASR or has failed to comply with statutory obligations.

4. DUES

Members are required to pay an annual membership fee. Its amount will be fixed at the general meetings of the AASR. There are reduced rates for students and the non-salaried such as emeriti. The proceeds will be used to cover the costs of the AASR Bulletin, the website and the e-journal, to support the travel of African scholars, and to assist AASR Officers to attend AASR conferences and AASR General Meetings.

5. MEETINGS

- a. General meetings will be held during the IAHR quinquennial World Congresses and at AASR conferences in Africa and elsewhere, such as at the American Academy of Religion Annual Meetings, whenever these bring together a sufficient number of AASR members.
- b. The AASR will organise at least two major regional conferences in Africa or the African Diaspora every five years. In Africa, these conferences should preferably be organised together with the other IAHR affiliates in Africa. Prospective participants in these conferences will be registered as participant only after they have joined AASR by paying the membership dues for that year.
- c. The Executive Committee shall meet at least once every two years. A quorum shall be formed when no less than a third of the members of the Executive Committee is present.
- d. The AASR International Committee meets at least once every two years. A quorum shall exist when at least a quarter of the members of the AASR-IC attends.
- e. The General Secretary shall draw up minutes of the General Meetings, the meetings of the Executive, and of the AASR-IC.
- f. The AASR Treasurer shall publish an annual survey of AASR finances in each May issue of the AASR Bulletin.
- g. The Executive Committee shall publish an account of its policies, and its administration of the AASR funds, in the AASR Bulletin well in advance of the AASR General Meeting during the IAHR quinquennial World Congress.

6. OFFICERS

- a. The officers of the Association who form the Executive Committee shall be:
 - President
 - Vice-President
 - General Secretary
 - Treasurer
 - Other officers may be added as deemed necessary
- b. These Officers shall be elected for a five-year term. They shall be eligible for one more term in the same office. They shall serve as a rule no more than three consecutive terms in different offices.
- c. The AASR Executive Committee selects and appoints other Officers, such as
 - Webmaster(s)
 - Editor(s) of the *AASR Bulletin*
 - Editor(s) and Reviews' Editors of the *AASR e-Journal*
 - Publications Officer

<http://www.a-asr.org/>

- Representatives, regional and national. They will preferably be elected by the AASR members of a region or nation. Elections made in the regional/national contexts are subject to the ratification of the Executive Committee.
- d. The AASR Officers, elected and appointed, together constitute the AASR International Committee (AASR-IC).

7. PROTOCOL GOVERNING ELECTIONS

- a. Both the AASR Executive and AASR members may propose candidates for office.
- b. The AASR Executive appoints a Nominations Committee of AASR members who do not seek office themselves. It may solicit nominations from AASR members. It shall submit nominations for the next Executive no later than six months before the elections at the IAHR quinquennial World Congress.
- c. AASR members may nominate counter-candidates for particular offices until one month before the elections. Counter-nominations must be send electronically to the AASR General Secretary. Each counter-nomination must be supported by electronic mail by at least three AASR members. They must also have ascertained that their nominee is willing to serve in the office for which they nominate her or him.
- d. The list of candidates proposed by the Nominations Committee must be made public in AASR Bulletin and on the AASR website at least three months before the elections are due. Counter-candidates must also be listed on the AASR website and be communicated to the AASR membership by other means of electronic communication at least one month before the elections are due.
- e. The elections shall be held during the AASR General Meetings at the quinquennial IAHR World Congresses. They shall be supervised by the members of the Nominations Committee present.
- f. The AASR members then present shall be deemed to represent the total body of the AASR members. However, members who cannot travel to the congress may exercise their voting right electronically by sending in their votes in an attachment to the chairperson of the AASR Nominations Committee. (These attachments will be opened and counted only after the members present have cast their votes). Or they may delegate, in writing, their votes to AASR members who attend. After their authorization(s) have been verified by the chairperson of the Nominations Committee, these members cast as many extra votes as they have been authorised to cast in addition to their own vote

8. CONSTITUTION CHANGES

Changes can be made to this Constitution only by the AASR General Meeting at the recommendation of the AASR Executive and AASR-International Council.

Anne Kubai, Elias Bongmbma, Jamie Ashton, Oyeronke Olademo, Cas Wepener in front of Cape Town harbour. In the rear, Devil's Peak and Table Mountain



IAHR NOMINATIONS 2015-2020

The IAHR 2015-2020 Nominating Committee makes the following proposals for the 12 positions of the IAHR Executive Committee for the period of 2015-2020. It has taken into account requirements for geographical and gender balances and makes its nominations public herewith.

President

No unanimous consensus could be reached among the members of the Nominating Committee so that two names are suggested and a vote must take place in Erfurt, even if no other proposals are made within the next 9 months. The two proposals are in alphabetical order:

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⁵ In the picture, Mickie Mwanzia Koster (left) and Anne Kubai (right)

<http://www.a-asr.org/>

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Madipoane Masenya in conversation with Gerald West at the Welcoming Dinner

7TH BIENNIAL AASR CONFERENCE IN AFRICARELIGION, SEXUALITY, AND IDENTITY
IN AFRICA & THE AFRICAN DIASPORA

University of Ghana, Legon, Accra
July 26-28, 2016

CALL FOR PAPERS

Secularism as a dominant human experience in the age of globalisation presents a notion of an inclusive religious, cultural and moral evolution. However, a plurality of religions, cultures, genders, sexualities, sexual orientations and identities is emerging in association with secularism. Though some of these issues are not particularly new on the African continent, they are taking new forms and vitality and have become topical and, at times, flashpoints in several African societies and diasporic communities. Consequently, discourses (oral and written) on these issues reveal diverse and sometimes sentimental and pedestrian perspectives, mainly grounded on typically religious, cultural and moral claims. At the same time there is limited academic scholarship on the issues. With the African continent currently grappling with some moral issues such as same-sex relationships (LGBT), it is critical for scholars in the study of religions to dispassionately deliberate, explore and provide informed contributions to the debate in this era of rapid social change. This AASR conference provides the right place and space for scholars of different disciplinary traditions to rigorously examine this issue.

The conference invites panel and paper proposals that address this theme and related issues from critical perspectives, taking into consideration the specific contexts of Africa and the African diaspora. This research and related discourses are relevant as we seek to chart the path for the future of Africa and its diaspora.

Papers that engage any of the following and related issues are invited for presentation at this conference:

- Religious and moral underpinnings of gender in Africa and the African diaspora
- Sexuality in Africa and the African Diaspora
- Teaching African sexualities in Africa and/or the African diaspora
- Masculinities and masculinity studies in Africa and the African diaspora
- Femininities: plurality and the debate on feminism in Africa and the African diaspora
- Religion, masculinities, gender-based violence and HIV
- Queering, xenophobia and violence in Africa and the African Diaspora
- Sexualities, sexual orientations, violence and human rights in Africa and the African diaspora
- Religion, migration, class and sexuality
- Religious views of humanity and the LGBT debate in Africa
- The LGBT debate and North-South ecumenical/interfaith relations

<http://www.a-asr.org/>

- Religion, sexuality and the media
- Religion, sexuality and law
- Philosophy, person and gender
- Philosophy, human identity and sexuality

In addition, at least two special panels will focus on issues of theory and method in the study of religion(s) in Africa with special reference to the theme of the conference.

Abstracts

- Abstracts of proposed papers should not exceed three hundred (300) words. Authors should ensure that abstracts reflect the title of their paper(s).
- Author's contact details (name, institutional affiliation, email address and phone number) should be provided in a separate page or sheet.
- All submissions are to be made electronically using aasr2016@ug.edu.gh
- Abstracts are to be received by **30th June 2015**.
- Acceptance and notification of abstracts will be communicated by 30th September 2015.
- Prospective participants in this conference will be registered as participant only after they have joined AASR by paying the AASR membership dues for 2016, and after they have paid the registration fee. Its amount, and how it may be paid, will be announced later.
- For further enquires please contact Rose Mary Amenga-Etego: aasr2016@ug.edu.gh

Note

There will be an optional guided tour to some historical sites in Cape Coast on the Friday, 29th July 2016, the day after the official closing of the conference. The cost of the tour will not be included in the conference registration fees.

AASR-NORTH AMERICA: ANNUAL MEETING PANELS 2014

1. At the *African Studies Association*, November 20-23, 2014, Indianapolis
<http://www.africanstudies.org/annual-meetings>
<http://www.africanstudiesassociation.org/images/2014PrelimProgram>

African Association for the Study of Religions, Friday November, 21, 10.00-11.45 a.m:
 VI-O-1 Roundtable: *Reconciliation: Rethinking Mandela's Spiritual Politics*

Chair: Elias Bongmba

Rachel Schneider, Rice University

Xolela Mangcu, University of Cape Town

Stephen Clingman, University of Massachusetts at Amherst

Achille Mbembe, University of Witwatersrand

Elias Bongmba, Rice University

<http://www.a-asr.org/>

2. At the *American Academy of Religion and Society for Biblical Literature*, November 22-25, 2014, San Diego: <https://www.aarweb.org/annual-meeting/2014-annual-meeting-nov-22-25>

P22-108

African Association for the Study of Religions

The State of African Theology Today: A Roundtable Discussion

S. Kip Elolia, Emmanuel Christian Seminary, Presiding

Saturday - 9:00 AM-11:30 AM; room assignment available only to members.

The roundtable discussion offers a profile of African Theology from its inception and break from the mission Churches in the 1950s. Before then, there was no conscious engagement between Western mission theology and African culture. African theology was therefore an attempt to bring about such a dialogue. Over the years, other variations of African theology emerged out of particular contexts. Black African theology arose out of the racist context of South Africa. Another significant approach was developed by the Circle of concerned African women that challenged the prevalence of patriarchy in the culture and the Church. We shall consider the methodology and general contributions of professional theologians as well as the stories of the poor in communities where faith is lived concretely, after all it is the poor people that give form and texture to African theology. Indeed it is in their context that African theology is given birth.

Panelists

Gwinyai Muzorewa, Lincoln University

Emmanuel Lartey, Emory University

Teresia Mbari Hinga, Santa Clara University

Edward Phillip Antonio, Iliff School of Theology

Responding: Jacob K. Olupona, Harvard University

P23-201

African Association for the Study of Religions & Christian Theological Research Fellowship

For Freedom or Bondage? A Critique of African Pastoral Practices (Eerdmans, 2014) by Esther E. Acolatse

Sunday - 12:00 PM-1:30 PM; room assignment available only to members

Unregistered Participant, Presiding

The CTRF/AASR panel will host a review and discussion of the book *For Freedom or Bondage?: A Critique of African Pastoral Practices*. It describes and discusses aspects of the rise of Pentecostal/Charismatic denominations throughout Africa and the Diaspora which account for reports of the explosion of African Christianity and its impact on Christianity globally. This highly influential expression of Christianity includes troubling aspects of pastoral practice in these ecclesial spaces and so necessitates the attention of Pentecostal/Evangelical/Charismatic theologians from both Africa and the West. In this book Acolatse offers a theologically informed pastoral diagnosis of this phenomenon which is relevant to Pentecostal practices across the globe. As such, it offers an opportunity to engage the Pentecostal/Charismatic phenomenon in critical and constructive ways. Panelists will address these and other possibilities as they review the book.

Panelists

Kwabena Asamoah Gyadu, Trinity Theological Seminary, Ghana

Melissa Browning, Loyola University, Chicago

Sarah Coakley, University of Cambridge

Michael J. McClymond, Saint Louis University
 Responding: Esther Acolatse, Duke University

P23-346**African Association for the Study of Religions**

Theme: Religion, Environment, Society, and Postcoloniality in Theological Perspective: The Ecumenical Theology of Jesse N. K. Mugambi
 Elias Kifon Bongmba, Rice University, Presiding
 Sunday - 5:00 PM-7:00 PM

Room assignment available only to Members.

This panel will address selected themes from the major religious and theological works of Jesse N.K. Mugambi, who in his intellectual career has shaped religious and theological discourse in Africa and contributed significantly to global ecumenism. Panelists will engage in a critical exploration and analysis of Mugambi's thought and what is emerging as the "Nairobi School" by discussing postcoloniality, Christian responsibility and theological activism in the wake of growing socio-political crisis; the image and symbol of Jesus in liberation and reconstruction, ecological and environmental degradation, and the philosophical and textual groundings of his work in dialogue with sacred texts of the Christian tradition in ecumenical dialogue.

Panelists

Teresia Mbari Hinga, Santa Clara University
 Mika Vähäkangas, Lund University
 Diane Stinton, Regent College
 Knut Holter, School of Mission and Theology Stavanger, Norway
 Ernst M. Conradie, University of the Western Cape
 Elias Kifon Bongmba, Rice University

AFE AND DAMARIS PRESENTED WITH PRESTIGIOUS AAR AWARD



Dr. Afe Adogame (University of Edinburgh, UK) and Dr. Damaris Parsitau (Egerton University, Kenya) were presented with an American Academy of Religion Collaborative Research Grant on 24 November 2014 at the annual meeting of the American Academy of Religion in San Diego, CA, for their project on 'The Feminization of New Immigrant African Pentecostal Diasporic Religious Cultures'. Dr. Adogame accepted the award on their behalf.

<http://www.a-asr.org/>

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

<http://www.a-asr.org/journal/>

The *AASR e-Journal* is a peer-reviewed, open-access journal for the academic study of the religions of Africa and the African Diaspora. It will serve primarily as an interdisciplinary journal in which AASR members, but also non-AASR-members, publish the outcomes of their original research on the religions of Africa and the African Diaspora.

It will cover the wide range of religious traditions that were founded, were or are found, and exist and operate in Africa and the African Diaspora; and topics useful to scholars involved in the academic study of religions in Africa and the Africa Diaspora, and to a wider readership of academics in the general study of religions.

AASR e-Journal shall be published as electronic issues only, with two (2) issues per year. The first issue will now be published in January 2015. Articles will be published in English only in the first instance, but in future, if the number of Francophone AASR members would expand significantly, articles will also be published in French. *AASR e-Journal* has been incorporated into the AASR website and be posted in its public part in order that it, as an open access journal, it will be accessible to the widest academic and general public. *AASR e-Journal* will be administered on behalf of the AASR by the following International Advisory Board and an Editorial Management Board:

International Advisory Board

Jacob Olupona (Harvard University, USA)
Philomena Mwaura (Kenyatta University, Nairobi, Kenya)
James Cox (University of Edinburgh, UK)
Oyeronke Olademo (University of Ilorin, Nigeria)
Ulrich Berner (University of Bayreuth, Germany)
Deidre Crumbley (North Carolina State University, USA)
Abdulkader Tayob (University of Cape Town, South Africa)
Gerrie ter Haar (Institute of Social Studies, The Hague, Netherlands)
Elias Bongmba (Rice University, USA)

Editorial Management Board

Editor in Chief: Afe Adogame (The University of Edinburgh, UK)
Deputy Editor: J. Kwabena Asamoah-Gyadu (Trinity Theological Seminary, Legon, Ghana)
Reviews Editors: Jan G. Platvoet [Bunnik, Leiden, The Netherlands]; Abel Ugba [University of East London, UK]; Janice McLean [City Seminary, New York, USA]; Lovemore Togarasei [University of Botswana, Gaborone]



IAHR AFRICAN TRUST FUND RESEARCH & PUBLICATION GRANT APPLICATIONS FOR 2015

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 2015 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).

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 March 2015**. Grant-winning applicants will be announced on **30th April 2015**. Note that all grants will be awarded to the successful applicants in **May 2015**.

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.

<http://www.a-asr.org/>

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, 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 2015"** – 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

2 PHD RESEARCH FELLOWSHIPS MHS SCHOOL OF MISSION AND THEOLOGY STAVANGER, NORWAY

The MHS invites applications to two PhD Research Fellowship positions, one in Theology of Mission and one in Religious Studies. Both positions are linked to a research project directed by Professor Tomas Sundnes Drønen and Associate Professor Kari Storstein Haug: *Cracks and in-betweens: Investigating religious and cultural gaps between the secular and the sacred*, and both start on August 1, 2015. A Norwegian PhD scholarship is a four year full salary project, and the candidates are supposed to have MHS as their workplace. The application should be sent as an e-mail with PDF attachments to mpost@mhs.no by 15. January 2015. For full details, visit <http://www.mhs.no/news?565>



Prof. Sakhela Buhlungu, Dean of the UCT Faculty of Humanities, welcoming the participants in the AASR conference

<http://www.a-asr.org/>

Jan G. Platvoet

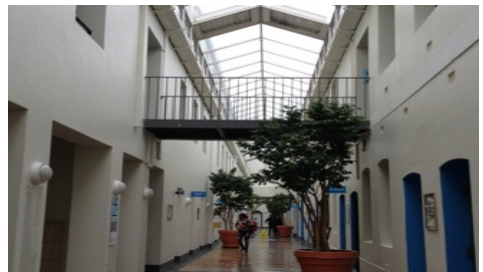
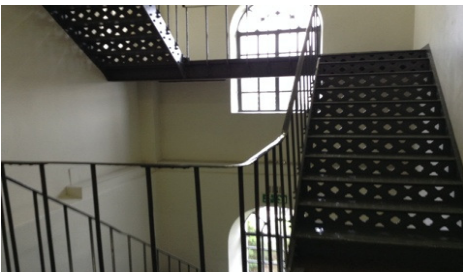
CAPE TOWN 2014

In full view of Table Mountain



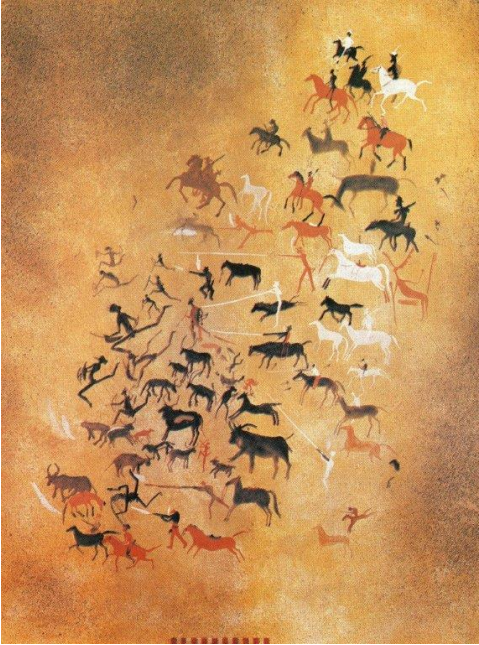
The 6th AASR Conference in Africa, on 'Religion, Ecology and the Environment in Africa and the African Diaspora', was held from Wednesday July 30 to Saturday August 2, 2014, in a magnificent setting: Breakwater Lodge Protea Hotel on the Cape Town harbour, quite close to the main tourist area of Cape Town, the Victoria & Alfred Waterfront, with its malls, shops, restaurants, hotels, all in full view of Cape Town's three major landmarks: Devil's Peak, Table Mountain, and Signal Hill.⁶

The conference was also held in a historical setting. Breakwater Lodge (BWL) is the former Breakwater Prison (BWP), built in 1859 on Cape Town harbour in the style of a colonial fortress: a square with a tower at each corner for defence from external attack, but especially for watching the convicts in the courtyard within. The prison part of modern BWL still has another stark reminder of its past as a penitentiary in the iron staircases inside the four towers and the iron ramps overlooking the corridors.



⁶ Cf. [http://en.wikipedia.org/wiki/Victoria %26 Alfred Waterfront](http://en.wikipedia.org/wiki/Victoria_%26_Alfred_Waterfront)

BWP was named *Breakwater Prison*, because its thousands of black inmates served their long term hard labour sentences in building the breakwaters of Cape Town harbour between



1859 and 1905.⁷ By a penal legislation that criminalized the traditional independent indigenous modes of San and Khoi subsistence: San hunting and gathering, and Khoi pastoralism, the Cape Colony could make use of a large cheap labour force of black convicts for its Public Works programme. Traditional modes of livelihood were made offences under laws prohibiting trespassing, vagrancy, poaching, looting and stock theft upon the land on which San had hunted and gathered since time immemorial, and on which Khoikhoi had grazed their cattle for several centuries but which the Colony had allocated to Boer farmers and British settlers. Even San and Khoi presence on them thereby became an offence unless they had been registered and possessed a pass, let alone their livelihood activities. When as a result of such legal (and even greater extra-legal) oppression and coercion, San resorted to cattle theft, they were hunted down by Boer commandos, as documented in San rock art.⁸ Those not killed but caught alive were sentenced

to long terms of hard labour. At that time, the dreaded BWP was the Cape Colony's largest long term convict station.⁹ BWP was also the place from where lepers,¹⁰ lunatics and political prisoners were shipped off to nearby Robben Island: Malay political prisoners from the Dutch East Indies in the Dutch era, 1652-1795/1806; African in the 19th century; and ANC in the 20th century.¹¹

Ironically, the former prison part of BWL serves now also as the campus of the UCT Graduate School of Business,¹² young upper middle class students with a bright future taking the place of the downtrodden of the past. That campus is also the splendid UCT conference centre. The

⁷ Cf. Deacon 1989

⁸ For this copy by Patricia Vinnicombe of the famous San battle painting from Underberg in KwaZulu-Natal, visit: <https://www.facebook.com/147651048620494/photos/pb.147651048620494.-2207520000.1409060165./154729564579309/?type=1&theater>; for the original rock art scene, visit: <https://www.facebook.com/147651048620494/photos/pb.147651048620494.-2207520000.1409060165./154735644578701/?type=1&theater>; cf. also Vinnicombe 1976: 24-28; Lewis-Williams & Dowson 1992: 56-57; Lewis-Williams 2003: 117-120, fig. 75. Vinnicombe dated this rock painting to 'the period 1836-1845'. On San, their history, rock art and religion, cf. Platvoet 1999

⁹ Cf. Deacon 1989

¹⁰ Cf. http://en.wikipedia.org/wiki/Robben_Island

¹¹ Cf. Deacon 1997

¹² Cf. <http://www.gsb.uct.ac.za/>

<http://www.a-asr.org/>

AASR conference was held in three of its session halls: the Exhibition Hall, the Faculty Hall, and the Executive Hall. Some of the participants had their rooms in the campus/‘prison’ part of BWL - I was one of them -; others in one of its two other (reception and restaurant) blocks; and others again in different (cheaper) places in Cape Town.

The conference opening

The conference drew 109 registrations, with a few registering for two days or for one day, and one unregistered participant: the keynote speaker, Bron Taylor. Six of these participants could not attend: four from Nigeria due to visa problems, and two for personal reasons. Forty-eight papers were actually presented, in addition to the three plenary lectures, the contributions to three other plenary workshop-type sessions, and the AASR Business Meeting.¹³

The conference set off in the afternoon of Wednesday 30 July with the registration formalities in the Foyer of the UCT Business School between 2 and 6 PM, and the Welcoming Dinner in Beijing Orchid Restaurant in the V&A Waterfront from 6 to 9 PM. It was attended not only by some 65 participants in the conference, but also by seven members, some with partners, of the IAHR Executive which had held its annual meeting earlier that week at BWL. They were Prof. Rosalind Hackett (University of Tennessee, USA), President (and conference participant); Prof. Tim Jensen (University of Southern Denmark), General Secretary (with partner); Prof. Abdulkader Tayob (UCT), Vice President and Conference Organizer (with partner); Prof. Brian Bocking (University College Cork, Ireland), Treasurer; Prof. Morny Joy (University of Calgary, Canada), Publications Officer (with partner); Prof. Abraham H. Khan (Trinity College, University of Toronto, Canada), Membership Secretary; Prof. Satoko Fujiwara (University of Tokyo, Japan), Member without Portfolio; and Prof. Amarjiva Lochan (Shivaji College, University of Delhi, India), Member without Portfolio.¹⁴

When all were seated, the eloquent Master of Ceremonies of this Welcoming Dinner, Prof. Madipoane Masenya (ngwan’a Mphahlele) (UNISA), co-organizer of the conference, invited Prof. Sakhela Buhlungu, Dean of the UCT Faculty of Humanities, to welcome the conference members to UCT, and Councillor Matthew Kemp-ton, Chair of the Portfolio Committee on Energy and Climate Change of Cape Town, to outline the ambitions of

the Cape Town City Council in respect of the environment.

Jamie B. Ashton, a member of the six member Student Committee ably assisting the organizers in the smooth running of the conference, took many photographs of this lively dinner. They may be viewed at:

<https://www.facebook.com/media/set/?set=a.669811209779074.1073741830.629509560475906&type=1>



¹³ I am grateful to Naboway Kafaar, Prof Taylor’s efficient research assistant, for providing me with some of these figures in her e-mail *dd.* 8/26/2014

¹⁴ For further details on the IAHR Executive, present and absent, visit <http://www.iahr.dk/committee.php>

The three plenary lectures

The first plenary lecture, and key note address, was delivered on Thursday 31 July, at 11 to 12 AM, by Prof. Bron Taylor (University of Florida),¹⁵ founder and past President of the International Society for the Study of Religion, Nature and Culture (ISSRNC),¹⁶ which sponsored his participation in this conference. Taylor is also the editor of the two volume *Encyclopedia of Religion and Nature* (New York/London: Continuum International, 2005), and of the *ISSRNC Journal for the Study of Religion, Nature and Culture*,¹⁷ which began publishing in 2007.¹⁸ In his lecture, 'Religion, Nature and Environmental Action from Africa to Avatar and Back', Taylor examined 'what sorts of affective, spiritual, and religious perceptions tend to foster dramatic environmental action'. He argued that there is reason to believe that



'in a globalizing world new forms of religious production [are] emerging that promote reverence for nature'. But he also called for scholarly caution and interdisciplinary research.

The two other plenary lectures were by Professor Victor Molobi (UNISA) on 'Tracing the Myths behind Trees and Shrubs in the Bushveld Area of South Africa: The Intersection of Religion and Environmental Care', on Thursday 30 July, 6 to 7 PM; and by Professor Ernst Conradie (University of the Western Cape, South Africa) on 'Penultimate Reflections on the Root Causes of Environmental Destruction in Africa', on Saturday, 2 August, 11 to 12 AM. Prof. Esther Acoltse (Duke University) responded to Molobi's lecture, as did Dr. Nina Hoël (University of KwaZulu/Natal) to that of Conradie.

The three workshop sessions

In addition to the three plenary lectures, there were three plenary sessions of a panel type, and of a more pragmatic character, with three contributors each. One was by three members of South African Faith Communities' Environment Institute (SAFCEI), Kate Davies, Geoff Davies and Juania Greyvestein, on Thursday 31 July, 16.30 to 17.30, on 'Stories of Eco-Justice Praxis from Southern Africa'. They presented stories of eco-justice action in order to develop best practice in a world facing ecological crisis.

A second plenary session, on Friday 1 August, 11 to 12.30, was a panel on 'Research Methods & Research Methodology for the Study of Religion', by Afe Adogame (University of Edinburgh), Rosalind Hackett (University of Tennessee), and Gabrielle Capai (University of Marburg, Germany). They highlighted the significance of research methods and research methodol-

¹⁵ Cf. <http://www.brontaylor.com/>

¹⁶ Cf. <http://www.religionandnature.com/society/>

¹⁷ Formerly *Ecotheology* which ran from 1996 to 2006; cf.

<http://www.equinoxpub.com/journals/index.php/JSRNC/issue/archive?issuesPage=2#issues>

¹⁸ Cf. <http://www.religionandnature.com/journal/>. The latest issue of JSRNC, 8, 2 (2014), is on Ecstatic Naturalism and Deep Pantheism (<http://www.equinoxpub.com/journals/index.php/JSRNC/issue/view/1867>). JSRNC 2, 3 (2008): 285-407 is a special issue devoted to African Sacred Ecologies. The journal has a five more articles of interest to scholars of the religions of Africa and its Diaspora: JSRNC 1, 3 (2007): 351-370; 6, 3 (2012): 319-343; 6, 4 (2012): 421-446; 501-522; 8, 1 (2014): 44-63; and three reviews: JSRNC 4, 1 (2010): 243-245; 5, 1 (2011): 101-103; 6, 4 (2012): 525-526.

ogies in the study of religion in order to assist for doctoral students to make their methodological preceptions open to reflective, reflexive and critical reflection, for such reflection is a prerequisite for good research on religions, particularly in view of the interdisciplinary character of modern social-scientific research on religions. Topics covered were: how to produce a research proposal; key elements and processes of research design; the politics and ethics of research; the use of qualitative and quantitative data sets; the theory and practice of an ethnographic approach; and how to develop research interviews.

The third plenary panel type session, on Saturday 2 August, 12 to 13.30, was an excellent sequel on the second one, for it was on 'Publish or Perish: The Politics of Academic Publishing, Grant Writing and Job Market Realities', which topics were reviewed from a North American perspective by Robert Baum (Dartmouth College, New Hampshire, USA), from the European perspective by Gerrie ter Haar (Erasmus University, Rotterdam, The Netherlands), and from the African perspective by Oyeronke Olademo (Ilorin University, Ilorin, Nigeria).¹⁹

The pictures of the lectures, panels and paper sessions, taken by Jamie Ashton and Pieter Christian Naude may be viewed at:

<https://www.facebook.com/media/set/?set=a.672195902873938.1073741831.629509560475906&type=1>

The paper sessions on religion and the environment

The paper sessions were in the early morning, from 8.30 to 10.30, and after (the excellent) lunch, from 14.00 to 16.00 hrs, and either in two or three parallel sessions, as a result of which one could listen in to less than half of the papers presented and had to make difficult choices, which to attend and which to forego.

Session 1, on 'Religious Rituals and the Environment' on Thursday July 31 had papers by Anne Kubai (Uppsala University), Serawit Bekele Debele (Bayreuth University), Colis Machoko (University of Sudburt, Ontario, Canada), and Olatomide Babalola (College of Education, Ikere-Ekiti, Nigeria). At the same time ran session 2, on 'Religious Texts and Emerging Ecotheologies', with papers by Gerald West (University of KwaZulu/Natal), Madipoane Masenya (ngwan'a Mphahlele) (UNISA), Herman Kroesbergen (University of Pretoria), and Elias Bongmba (Rice University, USA); and session 3, on 'Philosophical and Psychological Perspectives on Religion & the Environment', with papers by Jaco Beyers (University of Pretoria), Papa Sow (University of Bonn, Germany), and Gabrielle Cappai (Bayreuth University, Germany).

Three parallel sessions ran also in the afternoon, two of which were on 'religion and the environment'. One was on 'Ecological Readings of the Old Testament in African Contexts', with papers by Willie van Heerden (UNISA), Peet van Dyk (UNISA), Jonathan Kavusa (UNISA), Hennie Viviers (University of Johannesburg) and Izak Spangenberg (UNISA). The other was on 'Teaching Religion and Ecology: Engaging Teaching Methodologies and Practices for Embodied Learning', with a paper by three UCT students: Jamie Ashton, Yazmine Horowitz and Gilad Levanon, and another paper by Tammy Wilks (UCT).

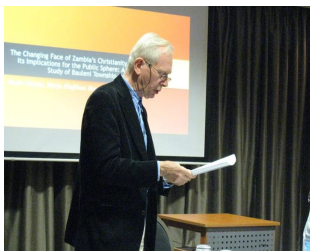
In the morning of Friday, August 1, there two parallel sessions. One was on 'Religious Institutions, Development and management of the Environment', with papers by Richard Shadreck Mposa (Zimbabwe Ezekiel Guti University, Bindura, Zimbabwe), Diana Quiroz & Tinde van Andel (Naturalis Biodiversity Centre, Leiden, The Netherlands), Allen Ottaro (Catholic Youth Network for Environmental Sustainability in Africa, Nairobi), and Mickie Mwanzia Koster (University of Texas). The other was a special panel, convened by Andrea Brigaglia (UCT),

¹⁹ The introduction to this panel by the convenor, Afe Adogame, and the contributions to it by ter Haar and Olademo may be read below.

“‘If all the trees on earth were pens’ (Qur. 31: 27): Intersection between Botanic Knowledge and Writing Practices in West African Islam’, with papers by Mukhtar Umas Bunza (Usmanu Danfodiyo University, Sokoto, Nigeria), Michelle Biddle (Wesleyan University, USA), Murray Last (University College, London), and Abdoelkadri Idrissa Maiga (Ahmad Baba Institute Library, Timbuctu, Mali).

In the afternoon, another two parallel sessions ran. One was on ‘Wilderness in/as Sacred Space’ with papers by Magnus Echtler (Bayreuth University), Ziva Koecka (University of Bayreuth), Michael Hauhs (University of Bayreuth), and Georg Klute (University of Bayreuth). The other discussed ‘Nature, Religion, Colonial and Postcolonial Modernity in Africa’, with papers by Dale Wallace (University of KwaZulu/Natal), Dianna Bell (Vanderbilt University, USA), Isabel Mukonyora (Western Kentucky University, USA), Retief Muller (University of Stellenbosch) and Adeline Masquelier (Tulane University, USA).

In the morning of Saturday 2 August, one session discussed ‘Food, Agriculture and Religion’ through papers by Robert Baum (Dartmouth College, USA), Elisha Mutigwe (Zimbabwe Ezekiel Guti University, Bindura, Zimbabwe), Dela Quampah, Pentecost University College Ghana, Kaneshie, Accra, Ghana). In the afternoon, two sessions were devoted to ‘religion and the environment’. One was on ‘Women Religious Scholars and Activists in Dialogue on Southern African Women’s Ecological Wisdom’ had papers by Annalet van Schalkwijk (UNISA), Nobuntu Mazeka (Sustainable Pondoland Forum Eastern Cape), Sophie Chirongoma (Midlands State University, Gweru, Zimbabwe), Lydia Mogano (Southern African Faith Communities’ Environment Institute), and Siwila Lilian Cheelo (University of KwaZulu/Natal). The other was on ‘God, Gods, the Ancestors and the Environment’) with papers by Platvoet, and Ugba.



Pannels on other topics

Cas Wepener (University of Pretoria) convened a panel on ‘Religious Ritual and Social Capital Formation in South Africa’. It met on Thursday 31 July in the afternoon to discuss papers by Cas Wepener, Henry Mbaya (University of Stellenbosch), Gerrie ter Haar (Erasmus University, Rotterdam), and Abamfo Ofori Atiemo (University of Ghana, Legon, Ghana). A panel on ‘Politics, Education and Religion in Africa’, convened by Marja Hinfelaar (SAIPAR, Lusaka, Zambia), met on Saturday morning 2 August to discuss papers by Hinfelaar, Ngozi-Ugo Emeka-Nwobi (Ebonyi State University, Nigeria), and Omoyele Francis Falako (University of Lagos, Nigeria). Lastly, Adriaan van Klinken (University of Leeds, UK) and Ezra Chitando (University of Zimbabwe, Harare, Zimbabwe) convened a panel on Saturday afternoon August 2 to discuss ‘Public Religion and Issues of Homosexuality in Contemporary Africa’ with papers by Nathanael Homewood (Rice University, USA), Sibanda Fortune (Great Zimbabwe University, Masvingo, Zimbabwe), and Danoye Oguntula-Laguda (Lagos State University, Nigeria).

In conclusion

This was a very rich conference, academically and socially, in a beautiful and historical setting, and very well organised by the three conference organizers, Abdulkader Tayob, Madipoane Masenya (ngwan’a Mphahlele) and Elias Bongmba, and Nabowayah Kafaar, Tayob’s Research Assistant, as well as the six UCT students. Opening the conference by the welcoming dinner on Wednesday night 30 July was great. One thing was missing only: a collective tour to Robben

Island, to commemorate Nelson Mandela and ponder South Africa's history of legalized racial violence, epitomized in the hotel and conference centre in which we met, former Breakwater Prison, now Breakwater Lodge.

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Abdulkader Tayob addressing his guests at the welcoming dinner



Gerrie ter Haar, Abel Ugba, Afe Adogame, Elias Bongmba, Rosalind Hackett

PUBLISH OR PERISH: THE POLITICS OF ACADEMIC PUBLISHING, GRANT WRITING & JOB MARKET REALITIES

Afe Adogame



This panel was put together specially for doctoral students, post-doctoral fellows, early career faculty members in Religious Studies or related disciplines of humanities, theology, and the social sciences. The panel will focus on academic/scholarly publishing, grant writing and job market realities for prospective and recent graduates and early career professionals. The urgency and import of academic/scholarly publishing and grant writing has become more and more expedient in an era of global commodification of the academia, dwindling budget cuts and funding for higher citadels of learning,

and against the backdrop of an increasingly competitive job market. More than before, publishing has assumed a crucial part of attaining full/part time employment in the academy. The decision and process of publishing a thesis/dissertation, a monograph, a book chapter, an article in a peer-review journal, a review essay, a book review, or even an abstract proposal requires a good knowledge of the academic publishing culture(s).

First, this session will focus on academic publishing culture(s) and provide tips on how to get published locally and internationally; introduce several different publication venues where graduate students and early career scholars might publish their work; discuss opportunities and challenges for publishing, along with some of the logistical details. Second, it will focus on grant-writing as an inextricable aspect of academic life, whether at the graduate, postgraduate or faculty level. This panel will discuss the various types of grants (pre-dissertation, dissertation research, dissertation writing) and granting agencies (private, institutional); and then examine in depth the key components of a successful proposal; and address grant-writing in different local/global contexts.

Third, in an increasingly competitive era, what is the status of the job market, within and outside of the academy, for those holding or pursuing graduate degrees in religious studies and theology, arts and humanities-related fields? In order to encourage graduate/postgraduate students and early career researchers to realistically diagnose and strategically respond to a difficult academic market, this panel will assess the current state of the job market; explore strategies for successfully navigating the stark realities and how to pursue opportunities both within and outside academia toward the end of vocationally fulfilling employment.

Gerrie ter Haar

PUBLISH OR PERISH: WESTERN EUROPE



Academic publishing in Western Europe

In the United States, academic publishing benefits greatly from its philanthropic tradition, and from a great variety of research funds and/or endowed chairs. In Western Europe, academic publishing has few such resources. It has moreover been greatly affected by the economic crisis. In Western Europe it has therefore become normal practice for individual scholars to raise part of their own salary through contributing to the income of their institution – up to some 40%. This is done through consultancies, commissioned research, and/or teaching commitments outside one's own institution.

ments outside one's own institution.

There are two aspects to this that could potentially endanger academic integrity: a) losing academic independence; b) a decrease in research themes and choice thereof. This is especially difficult in the field of the study of religion.

However, as always, there is an advantage to every disadvantageous situation: First, the economic circumstances compel scholars of religion to leave their comfort zones and convince policy-makers and other influential actors (business, NGOs etc.) of their added value. This is possible by linking up with current social and political concerns, in a way that appeals to particular interest groups. In grant-writing this means, first of all, avoiding academic jargon that nobody else understands or wishes to understand. Academia, too, is about communication – *effective* communication for that matter. Any proposal for research grants should reflect this point. Second, a grant proposal should be *relevant* to the grant-giving organization and reflect its aims and objectives.

Second, job possibilities will increasingly also be available *outside* the university: in think-tanks, policy institutions, NGOs and INGOS, etc. whose leaders and/or members are already much sought after, more than academics. This also implies a move towards becoming a *public* intellectual.

The 3 'Knows' in academic publishing

With regard to publishing, there are three important aspects to take into account, representing three elements of knowing: *Know your context*, *Know your (conversation) partner*, *Know yourself*. Although originally formulated for a different purpose, these three 'Knows' are also useful to academics. They may help to engage effectively with others in and outside academia, including with believers of different religious traditions as well as non- or unbelievers.

Below I list fifteen points worth consideration, five for each element (they are all based on personal experience coupled with personal insight).

I start with **Knowing yourself**: (i.e. focus on the **author**)

1. Consider *why* you want to publish something (why is it important: what is new about it; what does it add that we do not yet know; what do you want to achieve; etc.).
2. Consider *what* you want publish and for what reason (book, article, report, textbook).
3. Consider the *best form* for publication in each specific case (dependent on the type of audience).
4. Consider if you need to improve your *writing skills* (take a course).
5. Consider the *stage of your career* in making a decision (student, young researcher, employed or not, etc.) and the direction in which you want to go.

Next comes **Knowing your (conversation) partner**: (i.e. focus on the **publisher**)

1. Get to know your *publishers* (national, international).
2. Get to know their *aims and objectives* (academic or non-academic or both; library publishers, etc.).
3. Look at their *scope of distribution* (how widely do they publish).
4. Consider if they also publish your work *in Africa*.
5. Once you have made your choice, familiarize yourself with the publisher's *guidelines* for publication.

I finish, last but not least, with: **Knowing your context**: (i.e. focus on the **readers**)

1. Consider *your audience* (whom do you want this to read).
2. Consider *the particularities* of the targeted audience (academics, policymakers, a general-interest public, etc.).
3. *Avoid jargon* in all circumstances, academic or not. (It is a symptom of intellectual laziness).
4. Don't drown your readers in details. In other words, *practice the art of deleting*: more is less and less is often more.
5. *Summarize your argument* and show it to an interested outsider. If he or she can understand your point, your readers may also. (It also means you will already have your summary ready for submission to the publisher).

In conclusion a general admonition: *Be accurate and consistent!!*



The crowd in rapt attention!

<http://www.a-asr.org/>

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PUBLISH OR PERISH: ACADEMIC PUBLISHING, GRANT WRITING AND JOB MARKET IN NIGERIA



Introduction

Academic publishing is the act of documenting and making public the results of academic research.²¹ Various methods and techniques guide academic publication in different fields. Grant writing is the deliberate attempt to seek funding for projects to be executed; in this case, academic research projects. The recipients of grant writing are usually agencies that fund research institutes. These agencies/institutes look for certain traits in grant applications that will aid a positive dis-

bursement for projects, and if these are missing, they will jeopardise the success of the grant application in question. Job market refers to the state of employment in any polity wherein qualified candidates seek to offer their expertise for remuneration. The ultimate aim of people who study to become experts in different fields is to be able to earn a living from such expertise. These three could be intertwined in some cases in the Academia. Funds are needed to disseminate research findings through publishing which are executed in the job market.

Academic Publishing

Publish or perish is a common dictum with serious implications in the Academia worldwide. Why is this so? It is because your publication is the only credible and authentic prove that you are indeed doing academic work and contributing to development. Academic research has been described as 'a systematic investigation of phenomena through the use of a set of procedures embodied in the scientific method'.²² Thus, there are strict conventions and important technical details of research and the writing of research reports. Research findings could be published as a journal article, monograph, book or chapter in a book among other options. Since the aim of any scientific research should be to solve a problem, which is usually captioned 'Research Problem' or 'Statement of the Problem', the Research Problem should clearly state how the research results will be disseminated.

Academic scholars in universities are required to publish articles in reputable journals and other outlet to get promotion from one cadre to the other. Thus outlets and means for publishing

²⁰ In the picture, from left to right: Elias Bongmba, Oyeronke Olademo, Amarjiva Lochan, Cas Wepener

²¹ Cf. Oseni *e.a.* 2001: 1

²² Z. I. Oseni (eds.) et al, p. 2

has been a major concern across the board. Academic associations often float journals and book projects to serve as outlets for the publishing of academic research by members, usually on specific themes. This has assisted many young academics in getting their research results published and obtain promotions on the academic ladder. Publication of research finding could also be through publishing firms which the author contacts by mail or phone. Publishing houses in Nigeria and outside Nigeria abound with registered presence on the web²³. Some of these publishers focus on specific specialities, hence it behoves the author to identify which publisher has positive records in his/her area of specialization. Then the details of requirements to submit a manuscript are sought and the process begins. Again, the quality of a manuscript in terms of conformity to research techniques determines if it will eventually be publishable. In addition, publishers may consider the relevance of the research findings to needs in the society which translates into purchases by customers. If the research findings are pertinent to contemporary needs and presented in an interesting manner, it is very likely purchases would be high. In Nigeria, publishers are not willing to go ahead with the publication of a good manuscript when the author cannot provide a substantial portion of the cost, up to at least 70% at the onset. This experience has been a huge challenge for young academics that are brilliant, hardworking but with minimal financial enablement. I do not know of any loan facility in Nigeria for the purpose of academic publishing. It is thus a great encouragement when AASR began the African Trust Fund because it is helping many young academics and more should be done along that line. However, in Africa and other countries, there are some bodies offering grants that may facilitate research and publication, but to access these facilities, applications, and proposals need to be written which follows certain patterns.

Grant Application Writing (Proposal)

Writing a grant proposal is different from drafting a research work report. The aim of the proposal is primarily to get funding for a research and concerns therefore its execution, or the dissemination of its results, or both. The proposal outlines the plan for implementing the research problem, provides extensive information about its intention, the ways to manage it and the results to be delivered from it. The proposal is a very important document that requires planning and use of correct techniques. Worthy of note is that there are professional grant writers who make a living from it.²⁴

The format for the proposal for a grant differs from one academic field to the other. However it should provide the grant-maker information such as:

1. Cover Letter
2. Statement of the Problem
3. Executive Summary
4. Rationale/Justification for the work
5. Goals and Objectives of the work
6. Methodologies/Strategies/work Schedule
7. Findings/Results
8. Budget
9. Conclusions

²³ These include: IAHR African Trust Fund- www.a-asr.org, African Union Research Grants- www.advance-africa.com, African Humanities Program- www.acls.org, CODESRIA- www.codesria.org

²⁴ www.colorado.edu, www.arhu.umd.edu

The language of grant writing should be convincing, clear and lucid. The problem which the work aims to solve and how the proposed solution will contribute to development should be stated. Sometimes grant writing occurs in a competitive setting and certain criteria are stipulated by the grant-maker. In such cases, the guidelines should be strictly adhered to, including deadlines. It is essential that the proposal convinces that the author has vast knowledge in the area of study through the provision of a detailed bibliography. The success of the grant writing would be aided if figures and statistics, where applicable, are applied to the state of knowledge in the field, and to the subject area of the work. Relating the justification of the research work to current issues makes the relevance of the work strong. Methodologies chosen for the work should be expounded in details and reasons shown why such was considered appropriate. A work schedule serves to prove that a format for the organization of the research has been developed. It constitutes also a convenient means by the progress of the research work can be monitored. The results of the research should be tied with the stated problem to show clearly that there is undeniable impact by the research work. The results should also have tangible links with the justification for the work. The budget states the items needed and their financial implications and serve as such as an attempt to justify the funds requested for executing the project. It represents prudence if personal emoluments or funds targeting personal needs do not exceed a quarter of the budget. The conclusion summarizes contents of the proposal.

Job Market and Degrees in Humanities

There seems to be policy on graduate employment in Nigeria, though recent attempts to offer corrections to the situation could be reported. Across Africa, there is a high unemployment of graduates. While some countries offer students loans to study, no provision is in place to provide jobs for them so they could repay the loans. Many graduates of the humanities settle for jobs (when available) in other sectors or sometimes below their levels, e.g. as clerks, salesmen and -women, *okada* (tricycle or motor-cycle riders), daily labour and casual workers. Others teach in primary and secondary schools. Often times some graduates in humanities go back to the universities for higher degrees due to unemployment and few of them end up in the academia. In addition, university curriculum now encourages entrepreneurship training for undergraduates towards self-reliance after graduation. For example, in the University of Ilorin, the entrepreneurship course GSE 301 is compulsory for all 300-level students. An entrepreneurship mind-set is crucial to issues of employment today and it is essential that the youth develops it. The choice may be between paid- or self-employment. Certain features are apparent for an entrepreneurship mind-set: creativity, inquisitiveness, goal-oriented, independent, confident, committed, risk-taker, resilient and integrity.²⁵ This is expected to encourage graduates on venturing into business, while the search for jobs continues. According to the National Bureau of Statistics in Nigeria, there is a backlog of 5.3 million unemployed graduates and every year another 1.8 million enters the labour market. Presently, measures such as the YouWin program has been put in place for graduate employment, for which 27,000 jobs have been achieved since 2011. Another effort by the Nigerian government is the SURE-P which targets non-graduates employment and which has achieved 12,000 jobs so far within the same period.²⁶ The unemployment situation for graduates in Africa is challenging, but even more for graduates of humanities.

²⁵ Cf. Dowd & Tierney 2005

²⁶ *The Punch Newspaper*, Nigeria, April 2nd, 2014, the submission was made by the Minister of Finance and the Co-coordinating Minister for the Economy-Dr. (Mrs.) Ngozi Okonjo-Iweala

Conclusion

An attempt has been made to consider the process of academic publishing, grant writing and the job market for graduates of humanities in Africa. Details of publishing targets and the importance of getting research findings to aid development were highlighted. Grant writing was discussed as a salient step to disseminate research findings. The need to adhere to guidelines for grant writing was explicated. The paper also noted the existence of professional grant writers. It came to fore that unemployment was a dire reality for graduates in Africa, and remedies to address it were noted, including entrepreneurship ventures. There is also the need for governments to put in place policies that can create employment on a large scale.

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REVIEW

Jan G. Platvoet

INVENTING GOD

James L. Cox 2014, *The Invention of God in Indigenous Societies*. Durham: Acumen, x + 182 pp., ISBN 978-1-84465-754-4 (hbk), \$76.86; ISBN 978-1-84465-755-1 (pbk), \$24.05

The Invention of Tradition, 1983, by Hobsbawn & Ranger, has been the fountainhead of a rich river of research. This book is also inspired by it (pp. 6-9, 143-144). It investigates the invention of tradition, widespread in Africa and elsewhere in the 20th century, that a Creator God like the Christian God had always been the central belief notion, and to a degree an object of worship, in indigenous religions in pre-colonial times. By taking this 'invention of God' as his object of study, Cox joins another important, be it tiny research tradition in the study of the indigenous religions of Africa, that initiated by the Ugandan scholar of African indigenous religions, Okot p'Bitek (1-2, 9, 161). In his *African Religions in Western Scholarship*, 1972, he blasted his teachers in Anthropology at Oxford and African theologians alike for Hellenizing and Christianizing the 'God' of the indigenous religions of Africa. As foremost did John Mbiti in his *Concepts of God in Africa* (1970) by endowing 'God' in over 300 indigenous religions in Africa with all the metaphysical trappings Christians theologians had invented in the course of centuries for their biblical God. Though Cox examines but one African case, that of Mwari in Shona religion in Zimbabwe, this book is a must for African and Western scholars researching and/or teaching about the indigenous religions of Africa, and in particular about the histories of indigenous belief notions about 'God' from earliest contact with Christian beliefs till now. And it is so for two reasons.

One is that the book is an exercise in global comparison. Cox carefully examines four case histories, from earliest contact-time till now, of the Westernization, c.q. Christianization, of presumed indigenous 'God' notions as widespread as New Zealand, Australia, Zimbabwe and

Alaska. He demonstrates that all four have a very distinct history. Though they have in common that Western, c.q. Christian traits were imputed to a presumed indigenous 'high god' in all four, and though therefore such imputations have occurred, and continue to occur, worldwide, Cox insists that for reasons of methodology they must be studied as place-, time- and context-bound singularities in their own right rather than be subjected to the scissor-and-paste, de-contextualizing and Christianizing approach of e.g. Mbiti (2, 9). The four case histories outlined are that of Io in Maori religion in New Zealand (35-66, 138-139); of Mwari in Shona religion in Zimbabwe (67-88, 139-140); of the Rainbow Serpent in Australian Aboriginal Religion (89-111, 141-142); and of Elam Yua in Yupiit ('Eskimo/Inuit') religion in South-West Alaska (113-135, 142-143).

In the case of Io, Cox stresses the crucial role of Hoani Te Whatahoro Jury (1841-1923), a Maori Mormon convert, in the 'discovery' by Eldon Best and Percy Smith, amateur anthropologists and leaders of the Maori-ophile Polynesian Society, of Io as reputedly the ancient high god of Maori religion. Io had allegedly been hidden from ordinary Maori believers because his cult, and the belief that he had caused all the other gods to appear and had created everything, had been the esoteric preserve of a few learned Maori priests only (2, 36-44, 138). Despite stiff criticism of Io's presumed antiquity by Sir Peter Buck, Jonathan Z. Smith and Cox (53-66, 138-139), the strong pro-Io school (44-53) managed to gain its Io theology accepted by 'almost every student at secondary and tertiary level' by 2000 (52).

That is also true for Mwari in Zimbabwe where all Christian churches identify Mwari with the Christian God now, and the Christian God with Mwari (2, 66-69). Cox exposes this 'theological invention' (69) by first tracing the northern (Korekore/Zezuru) and southern (Rozvi) Shona traditions about Mwari (70-75). He agrees with Beach and Aschwanden that in pre-contact times Mwari was regarded as a combination of a sky- and fertility god and ancestral spirit and was closely associated with rain (73-74, 79-80, 82-83, 87, 139-140), rather than as a Creator God. Cox then discusses the Christianizing views of Canaan Banana, Methodist minister and the first President of Zimbabwe from 1980 to 1987 (75-81); those of modern Zimbabwean biblical scholars proposing Shona etymologies of Mwari (81-82); and the developments in RC views in Zimbabwe where the Jesuits opted for Mwari as identical with God only at the time of Vatican II (83-87).

Rainbow Spirit theology emerged even later, in the 1990s, when a group of Aboriginal Christian leaders, known as the Rainbow Spirit Elders, met in northern Queensland to indigenize Christian theology (2-3). The rainbow serpent, who features prominently in Aboriginal rock paintings and on whom much anthropological research existed, part of which identified it as a bi-sexual fertility deity (90-99, 141-142), prefigured the incarnation of Christ said the Rainbow Spirit Elders. And Christ, they said, is the rainbow serpent incarnated (104) and reveals the rainbow serpent's true nature as a life-giving Creator God of love who has withdrawn to the sky (105, 99-106, 141-142). Cox criticizes their invention as selective, romantic and de-contextualizing (106-110). He pleads that Aboriginal traditions be studied in their own right rather than as *preparatio evangelica* (110-111).

In Alaska, where indigenous religion had been thoroughly suppressed (113) by demonizing shamanism as communication with the devil (118, 133), missionaries, and in their train Alaskan Christian theologians, generally assumed that Eskimos never had had a notion of 'God' (3, 114-115, 127-133, 134, 142-143). That they did have one was asserted by two academics: Angayuyak Oscar Kawagley (1934-2011), associate professor of education at the University of Alaska at Fairbanks (116-120, 142); and the American anthropologist Ann Fienup-Riordan who has worked and lived in Yup'ik villages since the mid-1970s (120-123, 142). In their publications they established that Yupiit did believe in Elam Yua as the Spirit of the Universe (117) who

took the form of Raven to create the world (120) and was ever watchful over it by *Elam linga*, its 'eye of awareness' (122-123, 133). They have inspired contemporary Yup'ik village Christians to indigenize that notion as resembling the Christian all-seeing God (3, 123-124, 133-135, 142-143) and to reassert the dignity of their original religion to the outside world (142). Which they did by organizing an exhibition of masks used in shamanic rituals, entitled *Agayuliyararput* ('Our Way of Making Prayer') that was shown in Tolsook Bay, Bethel and Anchorage in Alaska, and then in New York, Washington and Seattle (124-127, 142).

The other reason why I commend this book is that Cox provides an additional toolkit for studying inventions of traditions (9, 144-161). He suggests that we may analyse them, in post-colonial fashion, as cultural hybridizations, either of the organic/unintentional/unconscious/mute/opaque, or of the intentional/conscious/contestatory kind, the latter an oblique strategy of the oppressed reversing oppression by adopting it: 'in our case: the appropriation of the Christian God as an indigenous deity' (146, 144-147). Applying these to Mwari as Creator God, Cox discerns intentional hybridization with Canaan Banana, political activists and indigenous theologians (149-150) and organic hybridization with the generality of Shona Christians (148-149).

In conclusion, three comments. One respects Cox's confidence that 'religion is always a communal and social affair: [...] it] can never be [...] an entirely isolated experience' (5). I fear that the universal validity of this Durkheimian assertion is being disproved by the most recent developments in mankind's religious history, believers now shopping freely in the supermarkets of religion, East and West, old and new, and massively defecting from traditional communal religious rites in favour of loose, private spiritualities. Secondly, contestatory hybridization is analytically helpful, but unintentional hybridization seems to shed little extra light.

Lastly, 'the invention of God' organizes the case histories inevitably into a rather rigid opposition between the seemingly unaffected notions of 'God' of indigenous religions in 'pre-contact time', before they were exposed to the full force of Christian missions through schools, etc., and those in 20th century indigenous Christian communities '(re-)inventing' those 'pure' pre-contact indigenous notion of God. I suggest we need additional long-term studies of what subtle shifts had already occurred in beliefs about 'God' in 'pre-contact' African indigenous religions due to the incidental encounters with notions of God of e.g. Muslim and/or Christian traders in pre-colonial times, often for centuries. Indigenous religions being adoptive and adaptive, some notions foreign to e.g. Mwari as sky/rain/fertility god may have already been haphazardly added through such limited encounters, laying the groundwork for the rapid transformation of Mwari from sky god to Creator God in heaven in the heads of Shona, 'pagan' and convert, in early contact time. Such research findings will further exculpate unintentional hybridizations. But their special merit will be that they provide us with dynamic, complex histories how the notion of God in (some) African indigenous religions was transformed gradually in the past few centuries from a sky god who is not considered creator, to the Creator God in heaven after the biblical model.



at luch, indoors and outdoors

PERSONS & POSTS

Ebrahim E.I. Moosa has been appointed Professor of Islamic Studies at the University of Notre Dame's Kroc Institute for International Peace Studies and in the Department of History. Moosa will co-direct, with Scott Appleby, *Contending Modernities*, the global research and education initiative examining the interaction among Catholic, Muslim, and other religious and secular forces in the world. Moosa joins Notre Dame from his position at Duke University, where he has taught in the Department of Religious Studies since 2001. He previously taught in the Department of Religious Studies at the University of Cape Town (1989-1998) and in the Department of Religious Studies at Stanford University (1998-2001).



Robert M. Baum was appointed Associate Professor in Religion and African and African American Studies (AAAS) Program at Dartmouth College, Hanover, New Hampshire, this academic year (2013-2014).



Robert Baum was born in Washington, DC and grew up in Silver Spring, MD. He attended Wesleyan University for his bachelor's degree, where he first took a course on Apartheid and decided to concentrate in African history. Upon graduation, he received a Watson Fellowship, which enabled him to spend an entire year in a Diola village in southern Senegal, where he learned the language and began field research, before beginning graduate school at Yale University. He returned to Senegal for nearly two more years, and did archival work in London and Paris in preparation of his Ph.D. His first book, *Shrines of the Slave Trade: Diola Religion and Society in Pre-Colonial Senegambia* won an American Academy of Religion award for the best first book in the

history of religions (2000). He has written numerous articles on the history of Diola religion, field research, religious constructions of gender, indigenous religions and is currently completing a book on the history of Diola women's prophetic movements.



Corey Williams has been appointed University Lecturer in Christianity in the Modern World at the Leiden University Centre for the Study of Religion, starting January 1, 2015.

Corey holds a BTh (2007; Theology and Greek) and a BA (2008; Biblical Literature) from Ozark Christian College, and an MA in Religious Studies, History, and Anthropology (2010) from Pepperdine University. He is currently completing a PhD University of Edinburgh, with a dissertation entitled *Interreligious Encounter in a West African City: A Study of Belonging, Identity, and the Mutability of Religious Traditions among the Yorùbá of Ogbomosho, Nigeria*. He has taught at Pepperdine and Edinburgh. His interests cut across multiple religious traditions, methods, and theories of religion, with a strong comparative component and focal points in World Christianity and the religions of contemporary Africa (primarily Christianity, Islam, and African Indigenous Religions).

NEW AASR MEMBERS

Gedzi, Victor Selorme (PhD)

2. Lecturer
3. Dept. of Religious Studies, Faculty of Social Sciences, University P.M.B., Kwame Nkrumah University of Science and Technology, Kumasi, Ghana
4. Phone: +233 (0)242 975 941 or +233 (0)231 100 374
5. Email: vsGEDZI.cass@knust.edu.gh or selorme2@yahoo.com
Webpage: <http://religions.knust.edu.gh/staff/academic-staff/dr-victor-selorme-gedzi>
6. Diploma in Theology (1990, University of Ghana, Legon); B.A. in Religion (2000, University of Cape Coast, Ghana); MA/ Licentiate in Intercultural Theology (2003, Radboud University, Nijmegen, The Netherlands); Certificate in Research, (2005, Utrecht University, The Netherlands); PhD in Development Studies (2009, The International Institute of Social Studies of Erasmus University Rotterdam, The Netherlands)
7. *Undergraduate*: African Traditional Religion and Development; Christianity and Development; Culture and Development; New Religious Movements; Comparative Religion; Research Methods. *Graduate*: Religion, Culture and Development; Indigenous Knowledge Systems and African Development; African Pentecostalism/Charismaticism; Studies in Modern African Instituted Churches
8. The intersection between religion, culture, law and development
9. West African Association of Theological Institutions (WAATI); International Association for Feminist Economics (IAFFE); Association For Women's Rights in Development (AWID)

10. = 2013, 'The Causal Correlation of Sin and Suffering', in *International Journal of Physical and Human Geography* 1, 1: 9-20
- = 2014, 'Cultural Norms and Disputes on Women Property Relation in Ghana', in *International Journal of African Society Cultures and Traditions* 1, 1: 1-31
- = 2014, 'The Limits of Legal Intervention in Customary Practices: Understanding the Unpopularity of Ghana's PNDC Law 111 on Intestate Succession among the Anlo and Asante', in *Journal of Poverty Alleviation and International Development (JPAID)* 5, 1: 99-125

Amaechi, Reginald, MA

2. Lecturer 1
3. Department of Arts, Rivers State College of Arts & Science, P.M.B, Rumuola, Port Harcourt, Nigeria
4. Phone: +234-8064-952-403
5. E-mail: amaechir@gmail.com
6. B.A., Religious Studies (2000, University of Port Harcourt); M. A., Religious Studies (2006, University of Port Harcourt)
7. Biblical Studies, Church History
8. Gender Studies, History of Christianity
9. –
10. = 2011a, 'Impact of Culture on Socio-Economic Status of African Women', in *Journal of Economic Research* 5: 78-86
- = 2011b, 'Traditional Religion and Social Stability in Etche', in *Journal of Educational Research* 2: 19-25
- = 2013, 'Male Preference in Etche in Culture: An Obstacle to the Implementation of the Rights of Women in Rivers State, Nigeria', in *Journal of Social and Policy Research* 8: 90-98

Kayitare, Clement, Mr

2. Independent researcher of Religions & Culture with NGO expertise in Project Monitoring and Evaluation; Civil Society Capacity Building & Assessment; and Organizational Communication. He is also a Distance learning candidate for an MA in International Cooperation and Humanitarian Aid at the *Humanitarian Aid Studies Centre (HASC) Proyecto Kalú*, Almeria, Spain (cf. <http://proyektokalu.com/about/>)
3. P.O Box 124 Kigali, Rwanda
4. Cell Phone: +250788615444
5. E-mail: ckayitare@gmail.com
6. BA Ed in History (2002, Marist International University College, Catholic University of Eastern Africa, Nairobi); BA Religious Studies in Missiology (2002, Marist International University College, Catholic University of Eastern Africa, Nairobi); Certificate in Gender Mainstreaming: Practical Skills and Critical Analysis, (2008, Development Training International [DTI], Mbabane, Swaziland); Certificate of International Business Strategies (IBS), (2013, GIZ-Global Campus21, Bonn, Germany, cf. <https://gc21.giz.de/ibt/var/app/wp342P/1613/0>)



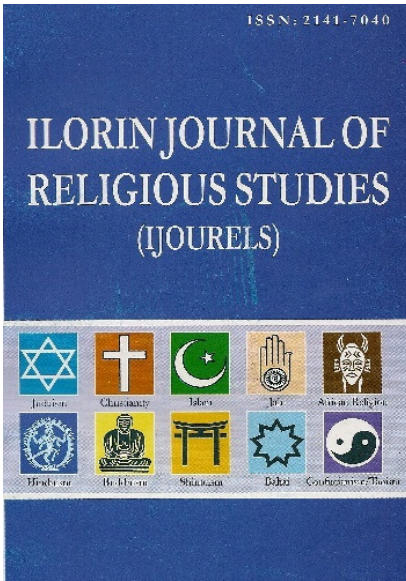
7. not applicable
8. Religions and Cultures; Anthropology & History; Education; Community Development
9. none
10. none yet

Motswapong, Elizabeth Pulane, Dr.

2. Lecturer
3. Department of Theology and Religious Studies, University of Botswana, P/Bag 00703, Gaborone, Botswana; or: P.O. Box 70361, UB Post, Gaborone, Botswana
4. Phone: +267 355 2621 (office); + 267 3934607 (private); +267 73030 667 (cellphone)
5. E-mail: motswapong@mopipi.ub.bw; Motswapong@yahoo.co.uk
6. BA HUM (TRS & English) (1996, University of Botswana); PGDE (1997, University of Botswana, Gaborone); MA in African and Indian Religions (2000, School of Oriental and African Studies, London); Ph.D Theology and Religious Studies (Hindu studies) (2007, University of Kent, UK)
7. Hindu studies, Buddhist Studies, Comparative Religions, Gender and Sexuality
8. Comparative Religions, Gender and Sexuality (Queer Studies)
9. SST, Society of the Study of Theology, UK
10. = 2007, 'Towards a Multi-Faith Botswana?: A Survey of the Interaction of the Church and Other World Religions', in F. Nkomazana & L. Lanner (eds.) 2007, *Aspects of History of the Church in Botswana*. Pietermaritzburg: Cluster Publications, 279-295
 = 2009, 'Lesbians and Gays in Botswana: Surviving behind the Mask', in B. Scherer (ed.) 2009, *Queer Paradigms*. Frankfurt a.M., etc.: Peter Lang Printing and Publishing Germany, 336-340
 = 2010, 'A Super Gift or a Conduit: The Place of the Daughter in the Indian Marriage Exchange', in *Nidan International Journal for the Study of Hinduism* (ISSN 1016-532022): 82-96.



Nabowayah Kafaar (centre), Jamie Ashton (right) and fellow student (left)

Ilorin Journal of Religious Studies

Ilorin Journal of Religious Studies (IJOURELS) is an electronic open access peer-reviewed academic journal that serves as a forum for disseminating research findings on issues relating to religion in general. The Journal, in its resolve to be among the best globally, invited reputable international scholars to serve on its Editorial and Advisory Teams. Their involvement has contributed immensely in making this journal what it is today. That notwithstanding, we welcome comments, suggestions and ideas that would enhance and sustain the quality of the journal. It is the policy of the Journal to publish in June and December every year. We therefore request for well-researched and scholarly written articles in the fields of African Religions, Christian Studies, Islamic Studies, other world religions, Comparative Religious Studies and articles relating to religion in general.

All articles published so far in *Ilorin Journal of Religious Studies*, vols. 1 (2011), 2 (2012) and 3 (2013), have been listed below in the rubric

Recent Publications. To inspect *Ilorin Journal of Religious Studies*, visit

<http://unilorin.edu.ng/ejournals/index.php/ijourel>

RECENT PUBLICATIONS



Abbink, Jon, 2014, 'Religious Freedom and the Political Order: The Ethiopian "Secular State" and the Containment of Muslim Identity Politics', in *Journal of Eastern African Studies* 8, 3: 346-365

[The 2011–2014 controversies between the Ethiopian Government and Muslim communities on the role of Islam in Ethiopia have highlighted the precarious nature of religious relations in Ethiopia. Statements by public figures and religious leaders recently have drawn attention to the nature and scope of the Ethiopian secular state order. This paper describes the recent Muslim protest movement and the response to it by the government in the light of the secular state model. While the challenges to it also extend to the large Christian community in Ethiopia, the problems became prominent mainly in the case of the Muslims, who contest perceived 'government interference' in their community life and self-organization. I

²⁷ This Recent Publications has been restricted to A-J in order to keep *AASR Bulletin* 41 at a moderate size. *AASR Bulletin* 42 (May 2015) will feature Recent Publication J-Z.

present an overview of key recent events and of factors inducing conflict between state and religion. As a result of the contestations, the secular order of the country will not be threatened, but modified.]

Abdul-Hamid, Mustapha, 2011, 'Christian-Muslim Relations in Ghana: A Model for World Dialogue and Peace', in *Ilorin Journal of Religious Studies* 1, 1: 21-32; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/fjoure/article/view/205/110>

[In Ghana Christians and Muslims have lived in absolute peace since the introduction of Christianity and Islam in the fifteenth century. This paper explores Christian-Muslim relations in Ghana and specifically examines why Muslims and Christians have lived in peace for centuries now.]

Abdulkadir, Mohammed Sanni, 2011, 'Islam in the Non-Muslim Areas of Northern Nigeria, c. 1600-1960', in *Ilorin Journal of Religious Studies* 1, 1: 1-20; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/fjoure/article/view/204/109>

[From 1600 to 1804, centralized polities, trade and commerce, missionary activities, migration and settlement, and the utilization of Muslim clerics as court officials by non-Muslim rulers, were the main avenues in the introduction of Islam. Up to 1900, the spread and acceptance of Islam were limited to the ordinary citizens, whilst most rulers remained 'animists'. Colonial conquest, the imposition of Muslims as District and Village headmen, the establishment of Quranic and Islamiya schools, inter-marriages, and the effects of the world-wide economic depression of the 1930s and the Second World War were among the factors that accelerated the spread of Islam from 1900 to 1960. However, some of the paramount rulers in the areas did not convert to Islam until far into the 20th century.]

Abioje, Pius Oyeniran, 2011, 'A Critique of Commercialization of Religions in Nigeria via the the Mass Media', in *Ilorin Journal of Religious Studies* 1, 2: 57-80; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/fjoure/article/view/201/107>

[The concern of this study is the utilization of the mass media in the commercialization of religions in Nigeria. It examines how African Religion, Christianity and Islam use the mass media for commercial purposes. The study is comparative in nature. The materials are derived mainly from primary sources through participant observation, interviews, and literary sources. It was discovered that both good and bad merchants of religions use the media. Among the identified good users were some ethical preachers, singers, poets, playwrights, and so on.]

Adeayo, Adeola Kehinde, 2011, 'Mystical Powers of Witchcraft among the Gbagyis', in *Ilorin Journal of Religious Studies* 1, 1: 77-92; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/fjoure/article/view/209/114>

[This essay examines specific elements that persistently undergird the survival of Gbagyi *Knumu* even after the Gbagyi people in Nigeria have been introduced to monotheistic religions such as Islam and Christianity for over two centuries. It interacts with some select writings of a few European and African ethnographers who have studied primal worldviews, using their insights to better understand Gbagyi *Knumu*. This essay thus seeks to find out how the Gbagyi people have been responding to Christianity and Islam and why they still resort to the practice of their *Knumu*, with particular reference to witchcraft.]

Adebayo, Ibrahim, 2014, 'A Study of *Nikāh al-Mut'ah* and its Implications for Female Dignity, in *Ilorin Journal of Religious Studies* 4, 1: 1-20; PDF at:

<http://www.unilorin.edu.ng/ejournals/index.php/fjoure/article/view/706/398>

[A contradiction between the Sunni and Shi'ah schools of thought is the concept of temporary marriage, *nikāh al-mut'ah*. While the Sunnis strongly opposed it, it is approved among the Shi'ah. Although the two schools of thought agree that it was a practice initially approved by Islam, the Sunnis believed that the Qur'anic verse which initially approved it was later abrogated and the practice was banned. A display of intellectual discourse was therefore embarked upon by both groups. This paper assesses the implications of the legality of the practice of *mut'ah* for feminine dignity in the contemporary period. It concludes that the dignity of women, which Islam is meant to protect, would be jeopardised if *Nikāh al-Mut'ah* were legalised, as this type of marriage was a clever way of legalising adultery, fornication and prostitution.]

Adedibu, Babatunde, 2014, 'Public Perception of Witchcraft Accusations, Stereotyping and Child Abuse: A Case Study of Britain's Black Majority Churches', in *Adogame* 2014: ??-??

Adegoke, Kazeem Adekunle, 2011, 'The Practice of *Ta'addud al-Zawjah* under *Shari'ah* and Neo-*Ijtihad* Challenges among the Contemporary Muslims', in *Ilorin Journal of Religious Studies* 1, 2: 41-56; PDF at: <http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/200/106>

[This study takes a critical look at the practice of *Ta'addud al-Zawjah* (polugyny) in different *Jahiliyyah* societies, religious circles and under *Shari'ah* during the time of the Prophet (S.A.W.) and the first generation of Muslims. Then the study examines neo-*Ijtihad* legal exercise of some scholars of Islam and its influence on the contemporary Muslims.]

Adesina, Olutayo Charles, 2014, 'Between Colonialism and Cultural Authenticity: Isaac Ladipo Oluwole, Oladele Adebayo Ajose, Public Health Services in Nigeria, and the Glasgow Connection', in Adogame & Lawrence 2014: ??-??

Adesina, Oluwakemi, & Elijah Obinna 2014, 'Invoking Gender: Mary Slessor's Thoughts, Mission and Legacies', in Adogame & Lawrence 2014: ??-??

Adinolfi, Maria Paula, & Mattijs van de Port 2013, 'Bed and Throne: The "Museumification" of the Living Quarters of a Candomblé Priestess', in *Material Religion: The Journal of Objects, Art and Belief* 9, 3 (September 2013): 282-303

[This article discusses the way in which the living quarters of a famous priestess from the Afro-Brazilian religion Candomblé were turned into a heritage site. The *Memorial de Mãe Menininha do Gantois* shows that the form of the museum might be understood as a particular 'language' of status and prestige. The site therefore allows us to discuss what happens when new actors in the public sphere pick up, appropriate, and transform this language of 'museumification'. Although the profane dimensions of 'museumification' are hard to miss, we argue that in the case of the memorial this language does not at all diminish the sacred nature of this site, but actually articulates it in a new way.]

Adogame, Afe, 2008, 'Globalization and African New Religious Movements in Europe', in Kalu & Low 2008: 296-317

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

[This article explores the aesthetics and art symbology of the Celestial Church of Christ (CCC) in the context of its geocultural environment. The *Sutana*, their sacred white dress and insignia, portrays a certain ambivalence in the ways that the *Sutana* mutes social-class distinctions while accentuating hierarchy within the CCC. Ranks within the hierarchy are clearly differentiated by their spiritual regalia against the backdrop of strict adherence to official provisions relating to seniority, robes, and ranks, thus portraying how identity is partly constructed and shaped. In addition, object symbols are prominently employed as means to an end and not ends in themselves; that is, ritual objects and symbolism can best be understood in relation to particular belief systems.]

Adogame, Afe, 2014, 'Introduction: The Public Face of African New Religious Movements in Diaspora', in Adogame 2014: ??-??

Adogame, Afe, & Andrew Lawrence 2014, 'Introduction', in Adogame & Lawrence 2014: ??-??

Adogame, Afe, (ed.) 2014, *The Public Face of African New Religious Movements in Diaspora*. Farnham [Surrey]: Ashgate, 300 pp., ISBN 978-1-4724-2010-7 (hbk), £63, ISBN 978-1-4724-2011-4 (e-book, PDF), £70 (= Ashgate Inform Series on Minority Religions and Spiritual Movements)

[This book provides new theoretical and methodological insights for understanding and interpreting ANRMs and African-derived religions in diaspora. Contributors focus on individual groups and movements drawn from Christian, Islamic, Jewish and African-derived religious movements and explore their provenance and patterns of emergence; their belief systems and ritual practices; their public/civic roles; group self-definition; public perceptions and responses; tendencies towards integration/segregation; organisational networks; gender orientations and the implications of interactions within and between the groups and with the host societies. The book includes contributions from scholars and religious practitioners, thus offering new insights into how ANRMs can be better defined, approached, and interpreted by scholars, policy makers, and media practitioners alike.]

Adogame, Afe, & Andrew Lawrence (eds.) 2014, *Africa in Scotland, Scotland in Africa: Historical Legacies and Contemporary Hybridities*. Leiden, etc.: Brill, 363, pp., ISBN 9789004276208 (pbk), Euro 62,00

[Africa in Scotland, Scotland in Africa provides scholarly, interdisciplinary analysis of the historical and contemporary relationships, links and networks between Scotland, Africa and the African diaspora. The book interrogates these links from a variety of perspectives – historical, political, economic, religious, diplomatic, and cultural – and assesses the mutual implications for past, present and future relationships. The socio-historical connection between Scotland and Africa is illuminated by the many who have shaped the history of African nationalism, education, health, and art in respective contexts of Africa, Britain, the Caribbean and the USA. The book contributes to the empirical, theoretical and methodological development of European African Studies, and thus fills a significant gap in information, interpretation and analysis of the specific historical and contemporary relationships between Scotland, Africa and the African diaspora]

Agai, Jock M., 2013, 'An Investigation into the Ancient Egyptian Cultural Influences on the Yorubas of Nigeria', in *HTS Theologiese Studies/Theological Studies* 69, 1:1-9; PDF at:

<http://www.hts.org.za/index.php/HTS/article/viewFile/1919/3630>

[There are many cultural practices that connect ancient Egyptians to the Yorubas and the new interpretation of the Oduduwa legend suggests that the Yorubas have originated or are influenced mainly by the Egyptians. The attestation of Egypt as the main influencer of the Yoruba culture made Egypt significant in the study of the history of the Yoruba people. Some writers are beginning to think that the ancient Egyptians were responsible for introducing and spreading many cultures amongst the Yorubas. As more Yorubas are tracing their origins and the origins of their culture to ancient Egypt, this research investigates whether the Egyptians were the originators and the main spreaders of the afterlife culture in Yorubaland.]

Agai, Jock M., 2013, 'An Archaeological Investigation into the Origins of the Afterlife Beliefs in Ancient Egypt', in *Ekklesiastikos Pharos* (http://reference.sabinet.co.za/sa_epublication/epharos) 95: 46-60

[The availability of variety of evidence concerning how the afterlife beliefs were practiced in ancient Egypt have succeeded in making many writers to think that the Egyptians originated and spread the afterlife beliefs around the world. However, evidence for the existence of the alleged founders or originators of the afterlife beliefs, the Neanderthals, have not been found in Egypt. This research investigates the origins of the afterlife beliefs in ancient Egypt and the researcher argues that the ancient Egyptians might not have been responsible for originating the afterlife beliefs. Rather, though fossils of early humans and their ancestors dating back to millions of years have not yet been found in West Africa, tools made of bones, stones, and wood suggesting use by early humans or their ancestors have been found in some parts of West Africa. This research investigates the possible origins and West African indigenous influences on the manufacture and use of these tools. The purpose of this research is to stimulate interest into the study of West African archaeology and palaeontology]

Agai, Jock M., 2014, 'Did the Ancient Egyptians Migrate to Ancient Nigeria?', in *Verbum et Ecclesia* 35, 1: Art. #832, 6 pages; PDF at: <http://www.ve.org.za/index.php/VE/article/viewFile/832/2135>

[Literatures concerning the history of West African peoples published from 1900 to 1970 debate the possible migrations of the Egyptians into West Africa. Writers like Samuel Johnson and Lucas Olumide believed that the ancient Egyptians penetrated through ancient Nigeria but Leo Frobenius and Geoffrey Parrinder frowned at this opinion. Using the works of these early 20th century writers of West African history together with a Yoruba legend which teaches about the origin of their earliest ancestor(s), this researcher investigates the theories that the ancient Egyptians had contact with the ancient Nigerians and particularly with the Yorubas. He contends that even if there was migration between Egypt and Nigeria, such migration did not take place during the predynastic and dynastic period of Ancient Egypt as speculated by some scholars. The subject is open for further research.]

Agai, Jock Matthew, 2014, 'The Rise of Islamic Jihad in Northern Nigeria and Its Implications on the Jos-Plateau Religious Conflicts', in *Social Sciences* 3, 3: 67-73; PDF at:

<http://article.sciencepublishinggroup.com/pdf/10.11648.j.ss.20140303.11.pdf>

[For over two decades, the regions of northern Nigeria have been experiencing various religious conflicts. The government approach at curbing the menaces has often had no positive effect. From the year 2001, the conflicts have taken on a new dimension because Hausa/Fulani jihadists sporadically attack rural communities within the Jos Plateau province repeatedly killing hundreds and thousands of people without showing any remorse. The conflicts have often been described by the media and politicians as

strictly an ethnic or land-ownership conflict. Using historical analogies, this researcher argues that the course for Islamic Jihad in northern Nigeria, which started in 1804, is the main reason behind the Muslim and Christian conflicts in Jos.]

Agyekum, Kofi, 2010, 'The Sociolinguistics of Thanking in Akan', in *Nordic Journal of African Studies* 19, 2: 77-97; PDF at: <http://www.njas.helsinki.fi/>

[The Akan cherish people who are grateful. The paper addresses the language of thanking in Akan under expressive speech acts and linguistic routines. The paper gives ethnographic situations and communicative events for thanking including, (1) thanking after child birth; (2) thanking in joyful occasions: marriage and wedding; survival from accidents, achievements, promotions, bequeathing of properties, (3) funeral activities, (4) thanking after arbitration, (5) ironical thanking (indirect thanking), and (6) thanking at the shrine. We consider the socio-cultural functions and the current state of thanking [*aseda*] in Akan society.]

Akanni, A.A., 2013, 'Location of Mosques and Town Planning Laws in Nigeria: Imperatives for Integration', in *Ilorin Journal of Religious Studies* 3, 1: 41-68; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/408/233>

[This paper focuses on the interface between planning and religiosity of the Nigerian people with particular reference to the location of the mosque. It examines the ways in which the mosque intersects with the town and country planning laws of Nigeria and identifies means of improvement for sustainable development. It highlights land use planning and management policies and regulations of the city, discusses their implications for the uncoordinated land use management in relation to the mosque and suggests how to improve on the present inefficient practice.]

Ako-Nai, Ronke Iyabowale, (ed.), 2013, *Gender and Power Relations in Nigeria*. Lanham: Lexington Books, 2013. 350 pp. 978-0-7391-7778-5. (hbk)

Alamu, Akiti Glory, 2013, 'The Concept of *Arialusi* in Edo Religion', in *Ilorin Journal of Religious Studies* 3, 2: 149-168; PDF at: <http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/539/320>

[The existential experience of *Arialusi* to the people of Edo is a priori real and a minute-to-minute phenomenon in their consciousness. This paper adopted religio-cosmological and mythico-exegetical methods of investigating *Arialusi* as having the propensity for religious, philosophical and sociological implications. It postulates that *Arialusi* is a never-ending process of life and lies in the acceptance of the need for a corrective process of experimentation with our own experience, and this presupposes our readiness to admit openly our errors and to also learn from them.]

Ali Abdat, Fathie, 2014, 'Before the Fez: The Life and Times of Drew Ali, 1886-1924', in *Journal of Race, Ethnicity* 5, 8 (August 2014), 39 pp., PDF at:

[http://raceandreligion.com/JRER/Volume_5_\(2014\)_files/Abdat%205%208.pdf](http://raceandreligion.com/JRER/Volume_5_(2014)_files/Abdat%205%208.pdf)

[A scrutiny of black American Islamic literature reveals that while there is a proliferation of texts on religious communities like the Nation of Islam, Five Percenters, Ahmadiyya and Sunnis, there is a paucity of accounts on the Moorish Science Temple of America (MSTA), an Asiatic Moslem religious movement founded in mid 1920s Chicago for African-Americans. This article probes against the grain of romanticized Moorish myths and empirically reconstruct Ali's beginnings prior to donning the Moorish American fez of Prophethood in 1925 through an examination of fortuitously surfaced documents such as Ali's World War I draft card, census records and street directories.]

Ali-Agan, Abu-Bakr Imam, 2012, 'The Preservation of *Hadith*', in *Ilorin Journal of Religious Studies* 2, 1: 39-52; PDF at: <http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/219/121>

[The oral transmission of *Hadith* for over a century is a subject of academic polemics. Both the opponents and the proponents capitalize on some of the Traditions in *As-Sihahu Sitta*. In spite of the authenticity of the two opposing set of Traditions on the recording of *hadith*, this paper argues in favour of the conservation of the *hadith* during the Prophetic era by lending weight to the enthusiasm that was displayed by the *Sahābah*, individually and collectively, in the recording and the preservation of *hadith*. This effort by some curious *Sahābah* forms the kernel of this paper.]

Ali-Agan, Abu-Bakr Imam, 2013, 'The Concept of *Al-Istita'ah* and *Hadj* Sponsorship in Nigeria', in *Ilorin Journal of Religious Studies* 3, 1: 1-17; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/405/231>

[In the recent past, *Hajj* has been turned into political jamboree, tourist attraction and international trade fair centre, whereby each State and local Governments in the Federation compete in a wanton display of reckless spending of public funds on the number of sponsored pilgrims, thereby neglecting the divine condition of *Al-Istita'ah*. This paper, therefore, examines the scholastic submissions on the concept of *Al-Istita'ah* and make inquiry in to government sponsorship of *hajj* in Nigeria at the expense of her social security, political stability and economy.]

Alryyes, Ala A., 2011, *A Muslim American Slave: The Life of Omar ibn Said*. Madison: University of Wisconsin Press, xii + 222 pp., ISBN 978-0-299-24953-3, (pbk), \$19.95

[Born to a wealthy family in West Africa around 1770, Omar Ibn Said was abducted and sold into slavery in the United States, where he came to the attention of a prominent North Carolina family after filling "the walls of his room with piteous petitions to be released, all written in the Arabic language," as one local newspaper reported. Ibn Said soon became a local celebrity, and in 1831 he was asked to write his life story, producing the only known surviving American slave narrative written in Arabic. This edition presents the English translation on pages facing facsimile pages of Ibn Said's Arabic narrative, augmented by Alryyes's comprehensive introduction and by photographs, maps, and other writings by Omar Ibn Said. The volume also includes contextual essays and historical commentary by literary critics and scholars of Islam and the African diaspora.]

Amoah, Elizabeth, 2009, 'African Traditional Religion and the Concept of Poverty', in Paris 2009: 111-127
Austin, Omomia, 2014, 'Freewill and Determinism Debate: The Philosophical Paradox', in *Ilorin Journal of Religious Studies* 4, 1: 39-78; PDF at:

<http://www.unilorin.edu.ng/ejournals/index.php/ijourel/article/view/708/400>

[There has always been the challenge to examine the argument that man is free, therefore, could be held responsible for whatever action he takes. On the other hand, it is argued that man is not free and his actions are often predetermined. This sets off a sharp contradiction or paradox. The challenge posed by this sharp dichotomy therefore, is that often times none of the philosophical schools of thought is prepared for a compromise. The main objective of this paper is to provide the need for a consonance by both positions. In most of the discourse on determinism and freewill, the emphasis has been on these divergent positions. Central to the discourse on freewill and determinism debate, this paper adopted the philosophical, sociological and historical methodological approach. The assumption therefore is that there is a significant dimension with respect to appreciating a compromise between the two concepts. It is recommended that both schools of thought should examine areas of convergence in order to reap the inherent dividends in their different positions.]

Awajiusuk, Finomo Julia, 2014, 'Reflections on African Ethics: A Case for Cultural Relativism', in *Revista Ciências da Religião - História e Sociedade/The Journal of Religious Studies, History and Society* 12, 1: 35-55; PDF at: <http://editorarevistas.mackenzie.br/index.php/cr/article/view/7132/4805>

Awuah-Nyamekye, Samuel, 2014, 'Indigenous Ways of Creating Environmental Awareness: Case Study from Berekum Traditional Area of Ghana', in *Journal for the Study of Religion, Nature and Culture* 8, 1: 46-63

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

Ayedze, Kossi A., 2009, 'Poverty among African People and the Ambiguous Role of Christian Thought', in Paris 2009: 193-212

Bailey, Barbara, 2009, 'Feminization of Poverty across Pan-African Societies: The Church's Response - Alleviative or Emancipatory?', in Paris 2009: 39-67

Ball, Jeremy, 2010, 'The "Three Crosses" of Mission Work: Fifty Years of the American Board of Commissioners for Foreign Missions (ABCFM) in Angola, 1880-1930', in *Journal of Religion in Africa* 40, 3: 331-357

[In 1930 the American Board of Commissioners for Foreign Missions (ABCFM) commemorated fifty years of mission work in central Angola with a celebration that sought to unite thousands of Umbundu Christians into a community. Rituals such as the singing of hymns, daily church services, and bold performances of religious music by the 540-voice Jubilee Choir aimed at reinforcing Christian identity. A historical pageant dubbed the 'Three Crosses' was created in order to present a missionary perspective of Angolan history, one that juxtaposed Christian societal improvement with indigenous scenes of death, violence, and ignorance. This paper provides an account of the pageant and argues that its program also transmitted prominent subtexts associated with colonial discourse. Theories of social evolution and racism were widespread among early twentieth-century Americans, and ABCFM missionaries used this rhetoric to preach self-improvement through Christianization by disparaging indigenous Umbundu beliefs. Although providing Western education proved an effective tool for attracting converts and a lasting measure of the ABCFM's influence in Angola, the legacy of the mission preserves these contradictions of colonial missionary work.]

Ballard, Martin, 2008, *White Men's God: The Extraordinary Story of Missionaries in Africa*. New York: Praeger, 224 pp., ISBN-13: 978-1846450327 (hbk), \$44.19

[The story of Christian missionaries in Africa is an extraordinary one, a central drama of cultural encounter unfolding over two hundred years and profoundly changing Africa in the process. Central to the story is the Christian faith, the ways in which missionaries took it to Africa, and the ways in which the Africans accepted (or rejected) it. But missionising had a much broader impact than the religious one, relating to travel and exploration, medical care, education and imperialism. Also bound up in the story are issues of race (and racism), commerce, politics and warfare. A preface outlines European contact with Africa prior to 1700 (including Jesuit travel in Ethiopia), but the narrative proper begins with the earliest attempts by German and English Protestant missionary societies to set up missions in West Africa, a strategy which related to the end of slavery and the notion of repatriation for ex-slaves. Subsequent chapters examine the activities of a whole range of other societies in different parts of Africa. Throughout, the narrative returns to the key themes of religion, race, culture and commerce played out in the arenas of conversion, education and medical care.]

Barnes, Andrew E., 2009, *Making Headway: The Introduction of Western Civilization in Colonial Northern Nigeria*. Rochester: University of Rochester Press, 346 pp., ISBN-13: 978-1580462990 (hbk), \$84.81

[The process of cultural transfer in Northern Nigeria was historically thought to have been dictated by European colonial domination. In fact, Western missionaries may not have been able to guide African Christians toward mastery of the secular world when they themselves lacked the worldliness to do so. Competition among colonizing forces impelled British colonial administrators and Christian missionaries alike to offer Africans those aspects of Western civilization Africans themselves specifically wanted: schools that provided greater access to Western intellectual skills. Europeans were successful in transferring to local peoples the cultural values they hoped to foster only because Africans and Europeans reached consensus about the nature and character of the Western civilization to be shared. Ultimately Africans had greater control over the introduction of Western civilization to the region than traditionally thought.]

Barnes, Sandra L., 2013, *How Black Megachurches Address HIV/Aids and Poverty in the Age of Prosperity Theology*. New York: Fordham Press, 242 pp., ISBN 978-0-8232-4957-2. (pbk)

Bastian, Misty L., 2009, 'Professor Ogbu Uke Kalu (June 2, 1942–January 7, 2009)', in *Journal of Religion in Africa* 39, 3: 360-361

Beek, Walter E. A. van, 2012, *The Dancing Dead: /Higi of North Cameroon and Northeastern Nigeria*. Oxford, etc.: Oxford University Press, 368 pp., 978-0-19-985814-9 (hbk), BP64

[Van Beek offers an in-depth study of the religion of the Kapsiki/Higi who live in the Mandara Mountains on the border between North Cameroon and Northeast Nigeria. Concentrating on ritual as the core of traditional religion, he shows how Kapsiki/Higi practices have endured through the long and turbulent history of the region. Kapsiki rituals reveal a focus on two fundamental concepts: dwelling and belonging. Van Beek examines their sacrificial practices, through which the Kapsiki show a complex and pervasive connection with the Mandara Mountains, as well as the character of their relationships among them-

- selves and with outsiders. Van Beek also explores their rituals of belonging, rites of passage which take place from birth through initiation and marriage - and even death, with the tradition of the 'dancing dead', when a fully decorated corpse on the shoulders of a smith 'dances' with his mourning kinsmen.]
- Beek, Walter E.A. van, & Philip M. Peek (eds.) 2013, *Reviewing Reality: Dynamics of African Divination*. Berlin, etc.:LIT Verlag, 404 pp., ISBN-13: 978-364 390 33 58 (hbk), \$90.86
- [From crab divination in the Cameroon to friction oracles in the Congo Basin, from reading cast objects in Mozambique to spirit possession in Cote d'Ivoire, from Sudanese ebony diviners to South African Xhosa healers, divination systems throughout Africa serve their communities by answering questions and resolving problems. Divination helps people chart a course in their lives through a deeper understanding of past and present. This book reveals the diversity and complexity of African divination systems, focusing on self-knowledge, social reality, and intercultural and historical relations.]
- Beek, Wouter E.A. van, & P.M. Peek 2013, 'African Dynamics of Divination', in van Beek & Peek 2013: 1-24
- Beek, Wouter E.A. van, 2013, 'Crab Divination among the Kapsiki of North Cameroon', van Beek & Peek 2013: 185-210
- Beek, W.E.A. van, 2013, 'The Temple and the Sacred: Dutch Temple Experiences', in *Dialogue* 45, 4: 27-54
- Beek, Wouter E.A. van, & Henry Tourneux 2014, *Contes Kapsiki du Cameroun*. Paris: Éditions Karthala, 180 pp., ISBN 978-2-8111-1259-2, € 16
- [Les contes présentés ici se répartissent en quatre groupes. D'abord, les contes dont le héros principal est l'Écureuil. Ce petit animal est le modèle parfait du décepteur qui trompe tout le monde. Il a pour adversaires la Panthère ou l'Hyène. Il peut aussi s'opposer au Pigeon ou à la Tortue, et dans ce cas, ce n'est pas toujours lui qui l'emporte. Le deuxième groupe de contes est construit autour d'animaux autres que l'Écureuil, mais les hommes y font quand même quelquefois leur apparition. On y trouve le Céphalophe, la Grenouille, le Crocodile, la Panthère, l'Hyène, l'Âne et le Scorpion. Dans le troisième groupe, la Mort, la Pluie et d'autres personnages surnaturels sont au centre d'un récit qui les oppose aux hommes. Le quatrième groupe se compose de contes qui se déroulent entièrement dans le monde des humains, sans animaux ni monstres. Il contient notamment des récits où la sexualité la plus crue tient une place centrale.]
- 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, 2011, *Resurrecting Cannibals: The Catholic Church, Witch-hunts, and the Production of Pagans in Western Uganda*. Woodbridge: James Currey, vii + 222 pp., + DVD: *Satan Crucified: A Crusade of the Catholic Church in Western Uganda*. Filmed in 2002, this half hour long DVD shows the Uganda Martyrs Guild detecting and cleansing purported witches and cannibals in the rural area of Kyamiaga in Western Uganda.
- [This book explores cannibalism, food, eating and being eaten in its many variations. It deals with people who feel threatened by cannibals, churches who combat cannibals, and anthropologists who find themselves suspected of being cannibals. It describes how the different African and European images of the cannibal intersected and influenced each other in Tooro, Western Uganda, where the figure of the resurrecting cannibal draws on both pre-Christian ideas and church dogma of the bodily resurrection and the ritual of Holy Communion. In Tooro cannibals are witches: they bewitch people so that they die only to be resurrected and eaten. This is how they were perceived in the 1990s when a lay movement of the Catholic Church, the Uganda Martyrs Guild (UMG) organized witch-hunts to cleanse the country. The UMG was responding to an extended crisis: growing poverty, the retreat and corruption of the local government, a guerrilla war, a high death rate through AIDS, accompanied by an upsurge of occult forces in the form of cannibal witches. By trying to deal, explain and 'heal' the situation of 'internal terror', the UMG reinforced the perception of the reality of witches and cannibals while at the same time containing violence and regaining power for the Catholic Church in competition for 'lost souls' with other Pentecostal churches and movements.]
- Berchie, Daniel, 2012, 'The Meaning of *Harpax* in 1 Cor. 5: 10: An Exegetical Study', in *Ilorin Journal of Religious Studies* 2, 2: 1-14; PDF at: <http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/368/230>

[Through lexico-semantic analysis, this paper contends that *harpax* should be understood as an act of taking forcibly what is not one's own. *Harpax* and *pleonektēs* are syntactically and semantically related. They essentially denote the attitude of greed. In their syntactical and semantic relationships, *pleonektēs* may describe a feeling of wanting what is not one's own while *harpax* expresses how this feeling forcibly is realized. Since *harpax* is listed among certain vices practiced by unbelievers and Corinthian believers are to dissociate themselves from such people, Ghanaian believers are urged to actively and passively dissociate themselves from those who forcibly take what is not theirs.]

Binsbergen, Wim M.J. van, 2011, 'In Memoriam Mathew Schoffeleers (1928-2011)', in *Journal of Religion in Africa* 41, 4: 455-463; full text at:

<http://www.shikanda.net/topicalities/IN%20MEMORIAM%20MATTHEW%20SCHOFFELEERS%20for%20ASC%20beter2.htm>

[Obituary of Matthew Schoffeleers, a leading Dutch anthropologist of Malawi and of African religion, presenting his life, his work (under the headings of: religious anthropology; historicising anthropology; African religion and the state; religion and development; African religion and Christian theology), and a provisional appraisal.]

Binsbergen, Wim M. J. van, 2011, 'Matthew Schoffeleers on Malawian Suitor Stories: A Perspective from Comparative Mythology', in Nthenda & Mphande 2011: 76-94

Binsbergen, W.M.J. van, 2013, 'African Divination across Time and Space: Typology and Intercultural Epistemology', in W.E.A. van Beek & P.M. Peek (eds.) 2013, *Realities Reviewed: Dynamics of African Divination*. Berlin: LITVerlag, 339-375

Biri, Kudzai, 2014, 'Sacred Sites in an African Indigenous Church in Zimbabwe', in Chitando, Gunda & Kügler 2014: 63-78

Bompani, Barbara, 2010, 'Religion and Development from Below: Independent Christianity in South Africa', in *Journal of Religion in Africa* 40, 3: 307-330

[This article shows how AICs are involved in economic activities such as voluntary mutual benefit societies, savings clubs, lending societies, stokvels (informal savings funds), and burial societies that control millions of South African rand. It investigates these activities and analyses independent churches' developmental role. It allows us to understand how these communities play a strong and supportive function among Africans in a deprived economic situation. In a period of socio-political transformation in South Africa, AICs are able to answer the needs of the people and their hunger to rebuild an identity. My major critique of classical research on AICs is the failure of the literature to address 'social change' in a theoretically adequate way, as something more than just descriptions of 'traditional' social structures away from interpretations of modernity.]

Bompani, Barbara, & Maria Frahm-Arp (eds.) 2010, *Development and Politics from Below: Exploring Religious Spaces in the African State*. Basingstoke: Palgrave Macmillan, 272 pp., ISBN-13: 978-0230237759 (hbk), £60

[In what ways and senses does religion endure? In what ways has development failed Africa? How can we build effective African politics from below? These are some of the questions explored in this volume, which seeks to analyze the shifting and complex sets of relationships that exist between religion, politics and development in Africa. Modernist and secularist thinking has long predicted that religion would be rendered irrelevant, to be sidestepped, ignored or eliminated. However, this is not the case in 21st century Africa. Religion plays an increasingly important role in politics and development. This volume captures the dynamism and power of religion in Africa. In doing so it aims to move beyond narrow conceptualisations of 'politics' and 'development' and public and private spaces in order to uncover the meaning of modern religion in Africa and the many ways it is embedded in millions of Africans' everyday struggles to survive, sustain themselves and make sense of the modern world.]

Bowan, Lorraine, 2013, 'Polygamy and Patriarchy: An Intimate Look Marriage in Ghana through a Human Rights Lens', in *Contemporary Journal of African Studies* (CJAS) 1, 2: 45-64; PDF at:

https://www.academia.edu/7370426/POLYGAMY_AND_PATRIARCHY_AN_INTIMATE_LOOK_AT_MARRIAGE_IN_GHANA_THROUGH_A_HUMAN_RIGHTS_LENS

[This paper examines polygamous customary marriage in Ghana, West Africa, in the context of colonial policy and legislation, which established the current plural legal environment in which Ghanaians negotiate their marriages and the dissolution of marriages. The human rights polemic between universalist ad-

vocates of individual rights and cultural relativist advocates of communitarian rights is activated in order to assess the efficacy of applying human rights principles to provide redress in family law cases. In doing so, the global north-south contention that the human rights movement is merely Western moral imperialism is tested. The paper demonstrates the way in which the more limited protection of rights afforded to women under customary law has been strengthened by the domestication of human rights treaties in the current constitution and legislation of Ghana, and the explicit application of human rights principles by judges in the judicial process.]

Breitenbach, Esther, 2014, 'Scottish Encounters with Africa in the Nineteenth Century: Accounts of Explorers, Travellers, and Missionaries', in Adogame & Lawrence 2014: ??-??

Brennan, Vicki L., 2012, "'Truly We Have a Good Heritage": Musical Mediations in a Yoruba Christian Diaspora', in *Journal of Religion in Africa* 42, 1: 3-25

[This essay discusses the Asaphs of Seraph, a Yoruba Christian organization based in the United States whose primary activity consists of holding an annual convention for current and former members of Cherubim and Seraphim churches in Nigeria. I examine how the Asaphs of Seraph use musical performances and media to circulate Yoruba Christian forms of practice and subjectivity. Through an analytic focus on processes of mediation and circulation, I explore how the Asaphs of Seraph produce and maintain diasporic consciousness and community through the use of religious music.]

Bressey, Caroline, 2014, 'Ida B. Wells in Scotland', in Adogame & Lawrence 2014: ??-??

Bruinhorst, G.C. van de, 2013, 'Changing Criticism of Swahili Qur'an Translations: The Three Rods of Moses', in *Journal of Qur'anic Studies* 16, 3: 206-231

Brummel, Elizabeth J., 2014, "'You Don't Have to Pray to Somebody in Special English": Style, Narration, and Salvation in Urban Kenya', in *Journal of Religion in Africa* 44: 251-281; full text at:

http://www.academia.edu/7444950/You_dont_have_to_pray_to_somebody_in_special_English_Style_Narration_and_Salvation_in_Urban_Kenya

[In this article I argue that salvation narratives are part of a transnational speech genre that is both produced by and produces the imaginary of a global Christian ecumene. Each token of the genre, however, takes on local accents—especially in terms of the nature of sin and salvation—that illuminate anxieties particular to the sociohistorical context in which they are told. I analyze one young Kenyan man's narrative to suggest that mobilizing the genre appropriately and effectively is a key part of the process of Christian salvation. I show how a close linguistic analysis of narrative with attention to its form as well as its content offers unique insight into the ways born-again Christians make themselves recognizable as such as well as the ways they manage the ever-present tensions between continuity and rupture in Christian spiritual rebirth.]

Burchardt, Marian, Anita Hardon & Josien de Klerk 2009, *Faith Matters: Religion and Biomedical Treatment for HIV/AIDS in Sub-Saharan Africa*. Diemen: AMB; PDF at:

<http://www.religion-aids-africa.org/documents/Burchardt-Hardon-Klerk%20-%20Faith%20Matters.pdf>

Burchardt, Marian, Amy S. Patterson & Louise Mubanda Rasmussen 2013, 'The Politics and Anti-politics of Social Movements: Religion and HIV/AIDS in Africa', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47, 2: 171-185

[In 2012, roughly 23 million people in sub-Saharan Africa were infected with HIV, the virus that causes AIDS. Religious responses to the disease have ranged from condemnation of people with HIV to the development of innovative AIDS-related services. This article utilises insights from the social movement literature about collective identity, framing, resources, and opportunity structures to interrogate religious mobilisation against HIV/AIDS. It demonstrates that mobilisation cannot be divorced from factors such as state-civil society relations, Africa's dependence on foreign aid, or the continent's poverty. Religious HIV/AIDS activities must be analysed in a conceptual space between a civil society/politics approach and a service-provider/anti-politics framework. That is, religious mobilisation may at times seek to engage the public realm to shape policies, while at other times it may shun politics in its provision of services. Case studies that illustrate these themes and demonstrate the multi-faceted interactions between religion and HIV/AIDS are included.]

Burchardt, Marian, Monika Wohlrab-Sahr, & Ute Wegert 2013, "'Multiple Secularities": Postcolonial Variations and Guiding Ideas in India and South Africa', in *International Sociology* 28, 6 (November 2013): 612-628

[This article draws on the concept of 'multiple secularities' as culturally embedded forms of distinction between religious and non-religious spheres and practices. The authors argue that those distinctions gain importance if they are supported by 'guiding ideas' that serve to orient institutionalizations of the religious-secular divide with reference to fundamental societal problems. Focusing on the cases of India and South Africa, the authors explore how different 'guiding ideas' emerge from particular histories of colonial and postcolonial entanglements and national emancipation. They demonstrate how and why tolerance and non-discrimination have become paramount values and key concerns in national debates in both countries. Whereas in India secularity (framed as secularism) has become central to struggles and discourses over collective identities, in South Africa its social, cultural and political importance have remained limited.]

Burchardt, Marian, 2014, 'AIDS Activism in the Age of ARV Treatment in South Africa: Christianity, Resource Mobilisation and the Meanings of Engagement', in *Journal of Southern African Studies* 40, 1: 59-74; PDF at: <http://www.tandfonline.com/doi/pdf/10.1080/03057070.2014.877652>

[This article explores the dynamics of Christian AIDS activism in South Africa. Using social movement theory's approaches to resource mobilisation, I ask how the availability of different kinds of resources affects organisation and outcomes. Focusing on several Christian activist groups in Cape Town, and on the cultural logics whereby activist networks are extended into rural areas, I argue that resource mobilisation takes on different configurations and rationalities when conjugated with the prevailing system of relationships of patronage and dependency between activist groups and donors. By illustrating the way in which AIDS activism has spilled over into the religious domain in South Africa, I also highlight how, in the process, this activism and the projects it initiated have reshaped Christianity as a public religion.]

Bwangatto, Ambrose J., 2014, *Mission from Conversion to Conversation*. Nijmegen: Nijmegen Institute for Mission Studies (= Occasional Papers, 23)

Cabrita, Joel, 2010, 'Texts, Authority, and Community in the South African *Ibandla lamaNazaretha* (Church of the Nazaretha), 1910-1976', in *Journal of Religion in Africa* 40, 1, 60-95; PDF at <http://booksandjournals.brillonline.com/content/journals/10.1163/157006610x494115>

[This six-decade history of textual production in the Nazaretha church seeks to illuminate the changing practices of governance and community in the church during this period. The church's documentary history provides insight into its leaders' efforts to use texts to govern, centralize and discipline their geographically far-flung, often unruly congregations. In addition to focusing on the documentary regime instituted by the church's leaders, this article also explores the reading and writing practices that animated ordinary believers. For laity, as well as for leaders, texts and a general range of literate practices were a means of knitting themselves together in opposition to the incursion of the state, and in distinction to contemporary rival Christians. Finally, this article also seeks to position the texts of Nazaretha leaders and laity as significant material objects in their own right.]

Cabrita, Joel, 2012, 'Patriot and Prophet: John Dube's 1936 Biography of the South African Churchman Isaiah Shembe', in *Journal of Southern African Studies* 38, 3: 433-450

[In 1936, Zulu patriot, John Dube, wrote a biography of local Natal prophet, Isaiah Shembe. Dube's biography - '*UShembe*' - contained multiple authorial voices. Partly written by Dube, material was also contributed by Shembe and his followers. This collaborative literary method illuminates how rival theories of civic virtue interacted in early twentieth-century South Africa.]

Cannon, Katie G., 2009, 'An Ethical Mapping of the Transatlantic Slavetrade', in Paris 2009: 19-38

Capone, Stefania, 2010, *Searching for Africa in Brazil: Power and Tradition in Candomblé*. Durham, etc.: Duke University Press, 336 pp., ISBN-13: 978-0822-346364 (pbk), \$18.86

[This book focuses on the convergence of anthropologists' and religious leaders' exegeses. Capone argues that twentieth-century anthropological research contributed to the construction of an ideal Afro-Brazilian religious orthodoxy identified with the Nagô (Yoruba) cult in the northeastern state of Bahia. In contrast to other researchers, Capone foregrounds the agency of Candomblé leaders. She demonstrates that they successfully imposed their vision of Candomblé on anthropologists, reshaping in their own interest narratives of Afro-Brazilian religious practice. The anthropological narratives were then taken as official accounts of religious orthodoxy by many practitioners of Afro-Brazilian religions in Brazil. Capone demonstrates that there is no pure or orthodox Afro-Brazilian religion. Challenging the usual interpretations of Afro-Brazilian religions as fixed entities, independent of one another, Capone reveals these

practices as parts of a religious continuum through an analysis of ritual variations as well as discursive practices. She focuses on the figure of Exu, the trickster who allows communication between gods and men. Following Exu and his avatars, she discloses the centrality of notions of prestige and power—mystical and religious—in Afro-Brazilian religions.]

Cartledge, Mark, & Andrew Davies 2014, 'A Megachurch in a Megacity: A Study of Cyberspace Representation', in *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 13, 1: 58-79

[This study brings together three fields of enquiry for the first time, namely megachurch studies, cyber-religion and Pentecostal and Charismatic studies. It is a study of the online self-representation of the largest Pentecostal church in Europe, Kingsway International Christian Centre, which attracts approximately 15,000 different regular attendees for worship over the course of each month. The focus of the study is how the church represents itself through the medium of the internet, its theology and culture as expressed in cyberspace. Analysis of the website material indicates that the church advocates a narrative of self betterment, based on the Christian message, which differs somewhat from so-called "prosperity" preaching in that it prioritizes personal divine empowerment as the key to unlocking spiritual and material blessings. This narrative clearly appeals to young professional West Africans living in London and southeast England, who are most prominently modelled via the website as those experiencing the blessings. The website presents the church's senior pastor, Matthew Ashimolowo, through both graphical and textual representation as an anointed leader who encourages the faithful members of the church to "live bigger" and receive the blessings that come from such divine empowerment.]

Chari, Tendai, 2014, "'Suspect Spirituality'?: Media Representation of African Independent Churches in Zimbabwe', in Chitando, Gunda & Kügler 2014: 109-128

Cheyeka, Austin, Marja Hinfelaar & Bernhard Udelhoven 2014, 'The Changing Face of Zambia's Christianity and its Implications for the Public Sphere: A Case Study of Bauleni Township, Lusaka', in *Journal of Southern African Studies* 40, 5: 1031-1045

[Researchers have described President Chiluba's political victory in 1991 and his subsequent Christian Nation declaration as the outcome of the rise of Charismatic Christianity in Zambia. While appreciating the resurgent attention to the role of religion in Zambian politics, we are concerned about recent generalising interpretations of the significance of Pentecostalism in Zambia's public domain. Should it be the dominant analytical lens through which to view Zambia's recent past, as suggested by many scholars? By presenting the findings of an in-depth, longitudinal study of Pentecostalism in Bauleni, a high-density township in Lusaka, we question accounts that aspire to all-encompassing explanations but lack empirical backing. Pentecostalism – with due respect to its exponential growth in the last two decades – has elbowed out neither the historical mission churches nor other forms of Christian expression, and the Pentecostal landscape itself is plural, sending out different signals to the social and political world. This article considers the implications of the changing face of Christianity and politics in Zambia within their unique historical trajectory and their current complex forms.]

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

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

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

Chidester, David, 2012, *Wild Religion: Tracking the Sacred in South Africa*. Oakland [CA]: University of California Press, 280 pp., ISBN: 9780520273085 (pbk, e-book), \$29.95

[In the context of South Africa's political journey and religious diversity, Chidester explores African indigenous religious heritage as a national resource. He analyzes indigenous rituals of purification on Robben Island, rituals of healing and reconciliation at the new national shrine, Freedom Park, and rituals of animal sacrifice at the World Cup. Not always in the national interest, indigenous religion also appears in the wild religious creativity of prison gangs, the global spirituality of neo-shamans, the ceremonial display of Zulu virgins, the ancient Egyptian theosophy in South Africa's Parliament, and the new traditionalism of South Africa's President Jacob Zuma. Arguing that the sacred is produced through the religious work of intensive interpretation, formal ritualization, and intense contestation, Chidester develops innovative insights for understanding the meaning and power of religion in a changing society.]

Chimininge, Vengesayi, 2014, 'Zion Christian Church', in Chitando, Gunda & Kügler 2014: 33-48

Chimombo, Steve B., 2011, 'Schoffeleers and *The Rainmaker*', in Nthenda & Mphande 2011: 30-35

Chitando, Ezra, Masiwa Ragies Gunda & Joachim Kügler 2014, 'Multiplying in the Spirit: Introduction', in Chitando, Gunda & Kügler 2014: 7-14

Chitando, Ezra, & Paul Mateveke 2014, 'Shifting Perceptions', in Chitando, Gunda & Kügler 2014: 129-144

Chitando, Ezra, Masiwa Ragies Gunda & Joachim Kügler (eds.) 2014, *Multiplying in the Spirit: African Initiated Churches in Zimbabwe*. Bamberg: University of Bamberg Press, 244 pp., ISBN 978-3-923507-XX-X (e.book); full text at:

https://www.academia.edu/7825138/BiAS_15_ERA_1_Multiplying_in_the_Spirit_African_Initiated_Churches_in_Zimbabwe_Edited_by_Ezra_Chitando_Masiwa_Ragies_Gunda_and_Joachim_Kugler

Clark, Emily Suzanne, 2013, "'Clean and Pure Nation": The Moorish Science Temple, Identity, and Healing', in *Nova Religio: The Journal of Alternative and Emergent Religions* 16, 3: 31-51

[In the 1920s, the theology, racial history, and healing ways of the Moorish Science Temple of America mediated racial uplift and contemporary health concerns. In 1927, Moorish Science Temple founder Noble Drew Ali created the Moorish Manufacturing Corporation to market his line of healing teas, tonics, and oils. The historiography of the Moorish Science Temple often overlooks these products, but when put in relation with Ali's concept of Moorish identity and the group's approach to physical and spiritual health, these products emerge as material expressions of foundational Moorish Science Temple beliefs. Ali's dedication to keeping the Moors racially distinct and religiously clean and pure were mutually reinforcing and interpenetrating concerns. Furthermore, his vision of the Moorish nation and its material culture reflected larger trends in health, consumerism, and theological expression within American religious history.]

Clarke, Clifton R., 2010, 'Ogbu Kalu and Africa's Christianity: A Tribute', in *Pneuma* 32, 1: 107-120

[Some of the key ideas presented in the scholarship of Ogbu Kalu on African Christianity generally, and African Pentecostalism specifically, are discussed in this review article. It commends Professor Kalu for broadening the historiography of Pentecostalism beyond North America and Europe to global phenomena with multiple access points. It further praises Kalu for pioneering the role of cultural moorings upon the shape of African Christianity. The review however highlights the limitations of a purely contextual and historiographical approach, and invites the discourse to participate in the broader global historical and theological Pentecostal conversation.]

Clarke, Marieke, 2008, *Mambo Hills: Historical and Religious Significance, with an introduction by Pathisa Nyathi*. Bulawayo, Zimbabwe: amaBooks, viii + 28 pp., map, bibliography, 978-0-7974-3589-6.

[The author considers the sacred site to the north-east of Bulawayo that is also known as *Intaba zi ka Mambo* or Manyanga. Officials of the Mwali Religion that is practised there took leading roles in the War of the Red Axe of 1896, which nearly ended British South Africa Company rule in Southern Rhodesia. Marieke Clarke draws on oral tradition as well as archival material to write the history, up to recent times of this area that has importance across Zimbabwe.]

Cochrane, Laura L., 2009, 'Religious Expression in Senegalese Weavers' Work', in *Material Religion: The Journal of Objects, Art and Belief* 5, 2 (July 2009): 205-222

[Using ethnographic interviews with weavers in Thiès, Senegal, this article argues that artists make processes of weaving practices of their faith. Weavers discursively associate their work with their personal faith and with socially circulated tenets of Sufism and indigenous systems of belief. I focus on a tacitly expressed analogy that weavers make between their work and faith: the divinely inspired knowledge needed for personal spiritual transformation, and the technical knowledge needed for artistic innovation. Because weavers adapt their work to new techniques and styles, the ways they express their beliefs through their work also varies and develops.]

Cocks, Michelle Linda, & Anthony Patrick Dold 2008, 'The Cultural Use of the Wild Olive Tree by the amaXhosa People in the Eastern Cape Province of South Africa', in *Journal for the Study of Religion, Nature and Culture* 2, 3: 292-308

[The cultural meanings of harvested plants have for the most part been ignored in academic research on non-timber forest products (NTFPs) in southern Africa. Historically scientists have tended to ignore the complex relationships between nature and culture. Given the country's unique political and economic past and the current search for sustainable use of natural resources, a focus on the convergence of natural science and cultural diversity is important at this time. Empirical data on cultural practices is being collected in order to develop fresh and relevant insights into the complex relationships between culture and biodiversity. The purpose of this paper is to demonstrate that the concept of culture needs to be brought into our understanding of the role of NTFPs. We document the use and value of a specific tree, *Olea europaea L. subsp. africana* (Mill.) P.S. Green, called *Umnquma* in the Xhosa language, for cultural purposes, by both rural and urban households.]

Cohen, Leonard, 2009, 'Visions and Dreams: An Avenue for Ethiopians' Conversion to Catholicism at the Beginning of the Seventeenth Century', in *Journal of Religion in Africa* 39, 1: 4-29

[The present study focuses on the role of dreams and visions in the process of Christian Ethiopians' conversion to Catholicism during the early 1600s. In the first three decades of that century, the Jesuit mission sought—albeit with mixed results—to implant Catholicism into the Ethiopian Empire. Dreams and visions helped neophytes cope with the crises that were triggered by the new religion, as individuals turned to them in order to bridge the demands laid down by the missionaries and the norms of their own community and thereby intensify their devotion to their newfound faith. Alternatively, others used dreams and visions to resist the encroachment of the European missionaries]

Cole, Jennifer, 2010, *Sex and Salvation: Imagining the Future in Madagascar*. Chicago: The University of Chicago Press, 248 pp., ISBN: 9780226113319 (pbk), \$30

[The author chronicles the coming of age of a generation of women in Tamatave in the years that followed Madagascar's economic liberalization. Eager to forge a viable future amid poverty and rising consumerism, many young women have entered the sexual economy in hope of finding a European husband. Malagasy citizens fear that these women have severed the connection to their history and culture. This notion of generational change obscures the ways young people draw on long-standing ideas of gender and sexuality. It ignores how urbanites relate to their rural counterparts, and it neglects the relationship between these husband-seeking women and their elders who join Pentecostal churches. As talk about the women circulates through the city's neighborhoods, bars, Internet cafes, and churches, it teaches others new ways of being.]

Coleman, Simon, 2011, 'Introduction: Negotiating Personhood in African Christianities', in *Journal of Religion in Africa* 41, 3: 243-255

Crentsil, Perpetual, 2007, 'Lectio Praecursoria: Death, Ancestors, and HIV/AIDS among the Akan of Ghana', in *Suomen Antropologi: Journal of the Finnish Anthropological Society* 32, 2: 54-62

Crentsil, Perpetual, 2008, 'An Inherent Burden: Kinship, Migration and HIV/AIDS among the Akan of Ghana', in *Suomen Antropologi: Journal of the Finnish Anthropological Society* 33, 2: 70–85.

Crozier, Karen D., 2013, 'Appropriating the Prophetic Visions of Du Bois and Thurman: Considerations for the Academy', in *Journal of Race, Ethnicity, and Religion* 4, 4 (April 2013), 24 pp., PDF at:

[http://raceandreligion.com/JRER/Volume_4_\(2013\)_files/Crozier%204%204.pdf](http://raceandreligion.com/JRER/Volume_4_(2013)_files/Crozier%204%204.pdf)

[W.E.B. Du Bois (1868-1963) is considered a scholar-activist who was able to describe Black life in a way that spoke critically and cosmologically in his double-consciousness theory and ethic. In his ability to critique racial and social injustice, and to see, to name a world within and beyond the divisive, alienating reality of race places him in the African American prophetic tradition. Moreover, Du Bois' multidis-

ciplinary theory and praxis helped to open the eyes of a generation of scholars across various disciplines including theologian Howard Thurman (1899-1981) and sociologist of religion C. Eric Lincoln (1924-2000) In this article, I explore the transracial dynamics of Du Bois' vision found within his double-consciousness theory and take seriously the psycho-social complexity and impact of racism and symbolic whiteness without reifying the scientific fallacy of race.]

Curtis IV, Edward E., 2014, *The Call of Bilal: Islam in the African Diaspora*. Chapel Hill, NC: The University of North Carolina Press, 224 pp., ISBN 978-1-4696-1811-1 (pbk), \$27.95

[How do people in the African diaspora practice Islam? While the term "Black Muslim" may conjure images of Malcolm X and Muhammad Ali, millions of African-descended Muslims around the globe have no connection to the American-based Nation of Islam. *The Call of Bilal* describes the rich diversity of Islamic religious practice among African Muslims worldwide. Covering North Africa and the Middle East, India and Pakistan, Europe, and the Americas, Curtis reveals the range of their religious activities--from the observance of the five pillars of Islam and the creation of transnational Sufi networks to the veneration of African saints and political struggles for racial justice.]

Czeglédy, André P., 2008, 'A New Christianity for a New South Africa: Charismatic Christians and the Post-Apartheid Order', in *Journal of Religion in Africa* 38, 3: 284-311

[The international growth of Pentecostalism has seen a rush of congregations in Africa, many of which have tapped into a range of both local and global trends ranging from neo-liberal capitalism to tele-evangelism to youth music. Based on ethnographic fieldwork, this discussion focuses on the main Johannesburg congregation of a grouping of churches that have successfully engaged with aspects of socio-economic transformation in post-apartheid South Africa. Such engagement has involved conspicuous alignment with aspects of contemporary South African society, including an acceptance of broader policy projects of the nation state. I argue that the use of a variety of symbolic and thematic elements of a secular nature in the Sunday services of this church reminds and inspires congregants to consider wider social perspectives without challenging the sacred realm of faith.]

Dahl, Bianca, 2009, 'The "Failures of Culture": Christianity, Kinship, and Moral Discourses about Orphans during Botswana's AIDS Crisis', in *Africa Today* 56, 1: 22-43

[In the midst of Botswana's HIV epidemic, moral discourses about the provision of care for the nation's 100,000-plus orphaned children encapsulate Tswana people's most fundamental anxieties about the effects of AIDS. This article examines a shifting relationship between popular narratives about the supposed shortcomings of Tswana 'culture' and widely proliferating assertions that Christian love can provide a more successful moral paradigm for the care of orphans. As Tswana people increasingly draw on a Christian framework to imagine alternative approaches to caring for needy children, they are responding to profound dislocations in the material and demographic foundations of their society. By tracing these moral claims and their transformation over time, this paper illuminates the changing context of social reproduction during Botswana's AIDS crisis.]

Dahl, Bianca, 2012, 'Beyond the Blame Paradigm: Rethinking Witchcraft Gossip and Stigma around HIV-Positive Children in Southeastern Botswana', in *African Historical Review* 44, 1: 54-79; till March 2015 PDF at: <http://www.tandfonline.com/doi/pdf/10.1080/17532523.2012.714160>

[In 2007, the families of several HIV-positive children in a southeastern Botswana village complained that they were suffering increased stigma in the wake of national successes at preventing mother-to-child transmission of HIV. Alluding to the government's apparent eradication of 'natural' pathways of infection to infants, many villagers began alleging that the existing population of sick children must therefore have contracted the virus through unnatural means, such as witchcraft. This article probes the relationship between the notion of stigma and neighbours' gossip about witchcraft. According to ethnographic evidence across Africa, invoking witchcraft has been a common means for HIV-positive people to lessen the stigma of infection, deflecting blame for sickness away from their (potentially immoral) behaviour and on to malevolent agents. In contrast, the case studies in this article instead entail gossip about witchcraft that was consistently refuted by families of sick children, who felt this aetiology contributed to their child's marginalisation. The article contends that neighbours' gossip was not simply concerned with jealousy or deflection of blame – the predominant foci of ethnography on the occult. Instead, these cases direct analytical attention toward people's ambivalent sentiments and anxieties about care that are also ex-

pressed through speculation about witches, in which villagers strive to morally orient themselves toward children whose sickness is more profoundly disturbing than that of adults.]

Daimon, Anusa, 2013, 'Yao Migrant Communities, Identity Construction and Social Mobilisation against HIV and AIDS through Circumcision Schools in Zimbabwe', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47, 2: 293-307

[This article examines the practice of male circumcision among the migrant Yao people in Zimbabwe with the goal of showing circumcision's importance as a platform for social mobilisation against HIV and AIDS. I look at how the practice has health benefits and creates a new form of identity to fight AIDS. I therefore examine the role of the rite in the creation of a collective Yao identity that facilitates mobilisation against the pandemic within the community. This mobilisation is a complex and contentious process, which involves various levels of negotiation, reconstruction and reconfiguration of Yao identity and the circumcision practice (the surgical act and teachings about it), both within and outside the group. The article argues that the practice can be viewed as a form of an African social movement that is largely driven by a complex but self-conscious collective identity and is also induced by the global donor interest in the circumcision–AIDS debate.]

Daly Thompson, Katrina, 2011, 'How to Be a Good Muslim Wife: Women's Performance of Islamic Authority during Swahili Weddings', in *Journal of Religion in Africa* 41, 4: 427-448

[In this study I address women's role as sex instructors with a specific focus on instructing a bride in contemporary Swahili weddings. Contextualizing participant observation within the existing literature on Swahili puberty rituals, sex instruction, weddings, and language ideologies, I find that the ritual involves a discursive performance of Islamic knowledge and thereby offers women who act as instructors a form of religious authority. This provides an important counterpoint to decontextualized representations of Swahili Islam as excluding women from positions of authority.]

Damen, Jos, 2011, 'Bibliography of Jan-Matthijs Schoffeleers', in Nthenda & Mphande 2011: 95-101

Dantas, Beatriz Góis, 2009, *Nagô Grandma and White Papa: Candomblé and the Creation of Afro-Brazilian Identity*. Chapel Hill [NC]: The University of North Carolina Press, 208 pp., ISBN 978-0-8078-5975-9 (pbk), \$32.50

[Dantas compares the formation of Yoruba (Nago) religious traditions and ethnic identities in the Brazilian states of Sergipe and Bahia, revealing how they diverged from each other due to their different social and political contexts and needs. By tracking how markers of supposedly 'pure' ethnic identity and religious practice differed radically from one place to another, Dantas shows the social construction of identity within a network of class-related demands and alliances. She demonstrates how the shape and meaning of 'purity' have been affected by prolonged and complex social and cultural mixing, compromise, and struggle over time. Ethnic identity, as well as social identity in general, is formed in the crucible of political relations between social groups that purposefully mobilize and manipulate cultural markers to define their respective boundaries--a process, Dantas argues, that must be applied to understanding the experience of African-descended people in Brazil.]

Daswani, Girish, 2010, 'Transformation and Migration among Members of a Pentecostal Church in Ghana and London', in *Journal of Religion in Africa* 40, 4: 442-474

[While an ideology of rupture is central to understanding Pentecostal Christianity in Ghana, not enough attention has been given to the moral relationships and ritual practices that help sustain a Pentecostal transformation and its situational application in different contexts. By comparing the experiences of members of the Church of Pentecost (CoP) in Ghana and London, I show how Pentecostal transformation provides church members with an ethical framework, that helps them cope with unhealthy relationships, witchcraft attacks, and migration, albeit differently.]

Daswani, Girish, 2011, '(In-)Dividual Pentecostals in Ghana', in *Journal of Religion in Africa* 41, 3, 256-279

[How are Ghanaian Pentecostals related to others, not just as individuals but relationally and as partible and divisible selves that have an influential force over each other? In answering this question I use the example of two Ghanaian Pentecostal women who face personal problems in their lives and who seek different alternatives in alleviating their suffering. While claims to individuality may be important in born-again conversion, I argue that we also need to consider how Pentecostal Christians are dividual and

related to others. In doing so, I examine these Ghanaian Pentecostal women as ethical subjects who are involved in balancing individual achievements against moral obligations to others.]

Davidson, Joanna, 2012, 'Of Rice and Men: Climate Change, Religion, and Personhood among the Diola of Guinea-Bissau', in *Journal for the Study of Religion, Nature and Culture* 6, 3: 363-381

[When Diola Christians participated in their male initiation rites despite missionary objections, the argument was framed in theological terms. But Diola actions regarding this and other religious practices can only be understood within the wider frame of ecological changes that have challenged not only their agrarian livelihoods but their very conceptions of personhood and processes of socialization. Given the decline in rain, Diola males can no longer 'become men' in the rice paddies. By drawing out connections among Diola agrarian culture, ideals of masculinity, current environmental conditions, and missionary pressures, I argue that this incident—and, by implication, religious change more broadly—must be appreciated not only for its theological significance within Diola agrarian culture, but as enmeshed in contemporary dynamics of climate change.]

Debele, Serawit Bekele, 2014, "'Ethiopia will no longer stretch her hands to the 'deities'": Disenchanting Revolutionary Ethiopia', in *Revista Ciências da Religião - História e Sociedade/The Journal of Religious Studies, History and Society* 12, 1: 1-34; PDF at:

<http://editorarevistas.mackenzie.br/index.php/cr/article/view/7131/4804>

Declich, Francesca, 2013, 'Transmission of Muslim Practices and Women's Agency in Ibo Island and Pemba (Mozambique)', in *Journal of Eastern African Studies* 7, 4: 588-606

[Ibo and the entire group of the Querimbas Islands have been among the crucial natural harboring areas of the Mozambican northern coast. The main islands have been meeting points for people and traders from many countries within the Indian Ocean and a place where Islam has flourished since at least the 16th century. Nowadays in Ibo, quranic school education is also offered by women teachers who, as well as men, perform Muslim celebrations typical of the locally present brotherhoods. This paper analyzes the present trend in Muslim practices on Ibo Island and Pemba town and the role women played and are playing.]

Dederen, Jean-Marie, 2010, 'Women's Power, 1000 A.D.: Figurine Art and Gender Politics in Prehistoric Southern Africa', in *Nordic Journal of African Studies* 19, 1: 23-42; PDF at: <http://www.njas.helsinki.fi/>

[Archaeological excavations in southern Africa have yielded a wide variety of small clay figurines, the origins of which have been traced back to early farming communities. Whereas many of these artefacts are fairly naturalistic in appearance, others clearly are not. The purpose of this essay is to explore the social significance of one of the stylized figurine types, an intriguing phallic-shaped female representation. Ever since Summers completed the first systematic figurine study in 1957, interpretive efforts of art historians, archaeologists and anthropologists have focused on the concept of fertility. This paper argues that the fertility paradigm, far from being irrelevant, has remained poorly defined. Moreover, it has produced an understanding that is tainted by a masculine bias, and does not do justice to the conceptual originality of the icon. An alternative reading of fertility is proposed, in which a symbolic war between the sexes features centrally.]

Delius, Peter, & Kirsten Rüter 2013, 'The King, the Missionary and the Missionary's Daughter', in *Journal of Southern African Studies* 39, 3: 597-614

[In 1881 the Pedi king Sekhukhune and the German missionary Johannes August Winter were drawn into a close relationship which included a wide-ranging discussion of their beliefs and values. It also involved their families. Indeed, the most startling outcome of their interactions was the planned betrothal of Sekhukhune to the missionary's infant daughter, Anna. Their developing alliance was cut short by tragedy but their brief encounter provides telling glimpses into the worlds that they inhabited. It also sheds light on the wider intersection and cross-fertilisation of European and African forms of family, gender, religion and the nature of power in a colonial context. Their relationship reverberated through the decades that followed, both within their families and in the conflicts that simmered and sometimes erupted in the region.]

Dewel, Serge, 2014, *Mouvement charismatique & Pentecôtisme en Ethiopie: Identité & religion*. Paris: L'Harmatan, 256 pp., € 28

[Depuis la chute du régime marxiste éthiopien, en 1991, les « Nouvelles Eglises » ne cessent de prendre de l'ampleur dans ce pays chrétien depuis le 4ème siècle. Le phénomène est à ce point remarquable que

nombre d'observateurs n'hésitent pas à affirmer la mutation religieuse d'une des plus anciennes chrétiens du monde. Si telle est l'apparence, les faits démontrent, cependant, qu'aucune métamorphose religieuse ne se produit, mais que l'affirmation identitaire régionale, sans doute encouragée par la proclamation de la république fédérale «ethnico-linguistique», est de plus en plus aigüe. L'auteur prend le temps de définir les concepts religieux liés à la liturgie pentecôtiste et charismatique et à leur contexte. Après avoir replacé l'arrivée du pentecôtisme en Ethiopie dans la dimension historique et sociale, il propose une nouvelle lecture des statistiques en démontrant la dimension régionale, plus que nationale, du phénomène charismatique et pentecôtiste en Ethiopie. L'analyse du phénomène, contemporain, est conduite au regard de l'histoire sociale et politique du pays.]

Dick, Devon, 2009, *The Cross and the Machete: Native Baptists of Jamaica – Identity, Ministry and Legacy*. Kingston: Ian Randle, xix + 308 pp., ISBN 978-9-7663-7387-0 (pbk), \$26,95

[The Morant Bay Rebellion represents an important watershed in Jamaican history. Traditional historiography has often represented the actions of Paul Bogle, the hero/villain Baptist Deacon, and his followers when they marched on the Morant Bay court house in 1865 as being motivated by mere murderous intent. But Dick argues that Bogle and Assemblyman George Williams Gordon were propelled to protest in equalities and injustices because of their distinctive Native Baptist version of the English Baptist tradition developed in response to the racial prejudice experienced at the hands of English Baptist missionaries, and their acquiescence of the status quo with its emphasis on oppression of the native population. By contrast, the Native Baptists emphasised their African heritage, defended the use of creole in the liturgy of the church and based the practice of the Faith on the Community's reflection on its struggles in light of the Scriptures. It was this distinctive interpretive approach to the scriptures and other related sacred literature, argues Dick, that informed Bogle's prophetic response in the 1865 Native Baptist War.]

Dijk, R. van, 2013, 'Counselling and Relational Uncertainty: Christian Modalities of the Social Engineering of Relationships in Botswana', in *Culture, Health and Sexuality* 15, 4: 509-522

Dilger, Hansjörg, 2009, 'Doing Better?: Religion, the Virtue-Ethics of Development, and the Fragmentation of Health Politics in Tanzania', in *Africa Today* 56, 1: 89-110

[In recent years, relationships among religion, development, and globalization have been discussed critically with regard to the potentially beneficial as well as detrimental opportunities that the work of faith-based organizations (FBOs) presents in relation to HIV/AIDS. Drawing on the case studies of two neo-Pentecostal congregations in Dar es Salaam, this article describes how religious actors in urban Tanzania—including those who have not benefited from international funding—have repositioned themselves in relation to the discourses, practices, and market opportunities triggered by globalization and transnational development. This article also discusses the fragmentation and transnationalization of the healthcare sector in Tanzania, where the focus on FBOs represents only a minor aspect, which may pave the ground for promoting individual congregations' strongly conservative and morally driven agendas.]

Dilger, Hansjörg, & Ute Luig (eds.) 2010, *Morality, Hope and Grief: Anthropologies of AIDS in Africa*. Oxford, etc.: Berghahn, 356 pp.

Dilger, Hansjörg, 2014, 'Claiming Territory: Medical Mission, Interreligious Revivalism, and the Spatialization of Health Interventions in Urban Tanzania', in *Medical Anthropology: Cross-Cultural Studies in Health and Illness* 33, 1: 52-67

[Over the past decades, new religious actors have become involved in the provision of medical care in urban Tanzania. Muslim revivalist organizations and neo-Pentecostal churches in particular have established a range of health interventions that are tied to revisionist claims about religion, spirituality, and politics in society. In this article I discuss medical mission in Dar es Salaam in the light of (post)colonial histories of health service provision as well as with regard to inter- and intradenominational contestations over health and well-being, a morally acceptable life, and political participation. I argue that the nature of the inscription of revivalist organizations in urban space through health interventions depends on their structural location and their respective members' social and economic capital. I also show that the ongoing transformations of urban space through medical mission have become reflective of, as well as are triggering, moral interpretations of history and social inequality in contemporary Tanzania.]

Dokman, Frans, (ed.) 2014, *Celebrating Diversity: Lectures on the occasion of the 20th anniversary of the Nijmegen Institute for Mission Studies*. Nijmegen: Nijmegen Institute for Mission Studies (= Occasional Papers, 24)

Dorman, Jacob S., 2013, *Chosen People: The Rise of American Black Israelite Religions*. New York: Oxford University Press, 320 pp., ISBN: 9780195301403 (hbk), \$35.00

[The author traces the influence of Israelite practices and philosophies in the Holiness Christianity movement of the 1890s and the emergence of the Pentecostal movement in 1906. An examination of Black interactions with white Jews under slavery shows that the original impetus for Christian Israelite movements was not a desire to practice Judaism but rather a studied attempt to recreate the early Christian church, following the strictures of the Hebrew Scriptures. A second wave of Black Israelite synagogues arose during the Great Migration of African Americans and West Indians to cities in the North. One of the most fascinating of the Black Israelite pioneers was Arnold Josiah Ford, a Barbadian musician who moved to Harlem, joined Marcus Garvey's Black Nationalist movement, started his own synagogue, and led African Americans to resettle in Ethiopia in 1930. The effort failed, but the Black Israelite theology had captured the imagination of settlers who returned to Jamaica and transmitted it to Leonard Howell, one of the founders of Rastafarianism and himself a member of Harlem's religious subculture. After Ford's resettlement effort, the Black Israelite movement was carried forward in the U.S. by several Harlem rabbis, including Wentworth Arthur Matthew, another West Indian, who creatively combined elements of Judaism, Pentecostalism, Freemasonry, the British Anglo-Israelite movement, Afro-Caribbean faiths, and occult kabbalah.]

Douny, Laurence, 2014, *Living in a Landscape of Scarcity: Materiality and Cosmology in West Africa*. Walnut Creek [CA]: Left Coast Press, 304 pp., ISBN 978-1-61132-8-91-2 (hbk), \$79; ISBN (978-1-61132-894-3 (e-Book)

[In her close ethnography of a Dogon village of Mali, Laurence Douny shows how a microcosmology develops from people's embodied daily and ritual practice in a landscape of scarcity. Viewed through the lens of containment practice, she describes how they cope with the shortage of material items central to their lives: water, earth, and millet. Douny's study is an important addition to ecological anthropology, to the study of West African cultures, to the understanding of material culture, and to anthropological theory.]

Drønen, Tomas Sundnes, (ed.) 2014, *Religion and Development: Nordic Perspectives on Involvement in Africa*. New York, NY: Peter Lang, 212 pp., ISBN-13: 978-1433125553 (hbk), \$73.19

[The role of religion in development work has long been a neglected issue in the Western academic tradition. This volume is part of a recent wave of publications trying to bring more colors into the traditional black-and-white picture of religion and development as two separate analytical entities. Through the voices of experts in a variety of fields, from theology and development studies to social anthropology and global studies, this book sheds particular light on Nordic involvement in Africa. The relationship between North and South is explored through historical approaches and recent analysis, bringing relevant fieldwork and new case studies into the discussion. Numerous and varied sub-Saharan regions are presented in the book, and all the chapters take different approaches to how the North-South relationship has affected the development of the African continent for better or for worse. The contributors all argue that in order to understand development work in an era of global change, religion has to be an important part of the discussion.]

Drotbohm, Heike, 2008, 'Of Spirits and Virgins: Situating Belonging in Haitian Religious Spaces in Montreal, Canada', in *Suomen Antropologi: Journal of the Finnish Anthropological Society* 33, 1: 33–50

[So far religious encounters in migratory settings have been largely examined in relation to the pluralizing of religious cultures, the emerging of syncretisms as well as religious conversions. However, many migrants choose to live more than one religion at the same time and integrate themselves into several religious communities with different and sometimes opposing religious agendas. This article concentrates on the Haitian migrant community in Montreal, Canada. On the basis of the parallels between Vodou and Catholicism it first examines the parallels between different religious concepts and performances and second, the significance of particular Vodou spirits which act as mediators between different cultures. The article questions the idea of exclusive belongings and highlights the meaning of space as a differentiating factor in the diversification of religious meanings and messages in multicultural settings.]

Duffour, A., 2012, 'Moving up and Moving out?: The Expansion of a London-based African Pentecostal Church', in D. Goodhew (ed.) 2012, *Church Growth in Britain: 1980 to the present*. Aldershot: Ashgate, 145-160

- Dumbe, Yunus, & Abdulkader Tayob 2011, 'Salafis in Cape Town in Search of Purity, Certainty and Social Impact', in *Die Welt des Islams* 51: 188-209; full text at: <http://www.cci.uct.ac.za/cci/faf/tayob#sthash.Ap4CUGfa.dpuf>
- Dunbar, Danielle, & Sandra Swart 2012, "'No less a foe than Satan himself": The Devil, Transition and Moral Panic in White South Africa, 1989–1993', in *Journal of Southern African Studies* 38, 3: 601-621 [There are moments in history where the imagined threat of satanism and the devil have been engendered by widespread social anxiety. This article looks at particular moments in which the 'satanic peril' emerged in the white South African imagination as moments of moral panic during which social boundaries were sharpened, patrolled, disputed, and renegotiated through public debate. Between 1989 and 1993, white politicians warned against the unholy trinity of 'drugs, satanism and communism', while white newspapers reported rumours of midnight orgies and the ritual consumption of baby flesh by secret satanic covens. From the bizarre to the macabre, the message became one of societal decay and a vulnerable youth. This article argues that the moral panic between 1989 and 1993 betrays contextually specific anxieties surrounding the loss of power and shifts in class and cultural solidarity as white South Africa's social and geographic borders were transformed.]
- Echtler, Magnus, 2014, 'Scottish Warriors in Kwazulu-Natal: Cultural Hermeneutics of the Scottish Dancers (Isikoshi) in the Nazareth Baptist Church, South Africa', in Adogame & Lawrence 2014: ??-??
- Ellis, Stephen, & Gerrie ter Haar 2013, 'Religion and Politics', in N. Cheeseman *e.a.* (eds) 2013, *Routledge Handbook of African Politics*. London/NewYork: Routledge, 121-132
- Ellis, Stephen, & Gerrie ter Haar 2013, 'Spirits in Politics: Some Theoretical Reflections', in Arne S. Steinforth & Barbara. Meier (eds.) 2013, *Spirits in Politics: Uncertainties of Power and Healing in African Societies*. Frankfurt/NewYork: CampusVerlag, 37-47
- Elphick, Richard, 2012, *The Equality of Believers: Protestant Missionaries and the Racial Politics of South Africa*. Charlottesville/London: University of Virginia Press, viii + 437 pp., ISBN 978-0-8139-3273-6 (hbk), £35 [From the beginning of the nineteenth century through to 1960, Protestant missionaries were the most important intermediaries between South Africa's ruling white minority and its black majority. The missionaries articulated an egalitarian ideology derived from New Testament teachings that rebuked the racial hierarchies endemic to South African society. Yet white settlers, the churches closely tied to them, and even many missionaries evaded or subverted these ideas. In the early years of settlement, the white minority justified its supremacy by equating Christianity with white racial identity. Later, they adopted segregated churches for blacks and whites, followed by segregationist laws blocking blacks' access to prosperity and citizenship—and, eventually, by apartheid. Providing historical context reaching back to 1652, this book reveals the religious roots of the racial ideas that shaped the history of South Africa.]
- Engelke, Matthew, 2009, 'Dangerous Things: One African Genealogy', in Houtman & Meyer 2009: 40-61
- Erskine, Noel Leo, 'Caribbean Issues: The Caribbean and African American Churches Response', in Paris 2009: 272-292
- Faizer, Rizwi, Amal Ismail, & Abdulkader Tayob 2011, *The Life of Muhammad: Al-Wāqidi's Kitāb Al-Maghāzī*; Edited by Rizwi Faizer. London/New York: Routledge (= Routledge Studies in Classical Islam). Cf. <http://www.cci.uct.ac.za/cci/faf/tayob#sthash.Ap4CUGfa.dpuf>
- Falkof, Nicky, 2012, "'Satan has come to Rietfontein": Race in South Africa's Satanic Panic', in *Journal of Southern African Studies* 38, 4: 753-767 [In the late 1980s and early 1990s, as the apartheid system was falling apart, white South Africa was gripped by a powerful moral panic that played out, often hysterically, in the newspapers and magazines of the time. This Satanism scare revolved around fears of a large-scale conspiracy of evil that mostly involved white youth, and that threatened the spiritual health and even the continued existence of white South Africa. Rape, murder, cannibalism and all manner of atrocities involving virgins, animals and babies were commonly said to be part of Satanist rituals occurring across the country. Satanists, South Africans were told, were everywhere, and were as great a threat to their nation as communists. This article uses contemporary press material to examine three isolated yet related incidents within the scare: the Orso murder trial in 1992, when a teenager and her boyfriend claimed satanic possession as the motivation for the murder of her mother; the case of the 'Rietfontein slasher', also in 1992, when a group of white schoolgirls was apparently tormented by a supernatural force; and a single article about the alleged pos-

- session of a large number of black students in a school in the Atteridgeville township in 1989. It uses these three episodes to reveal how the Satanism scare was violently racialised, how the possibility of magic was both legally and culturally reserved for whites and how many white South Africans' literal fear of the devil fed into recurrent discursive narratives about black pathology and white responsibility.]
- Fernández Moreno, Nuria, 2013, 'Bubi Government at the End of the 19th Century: Resistance to the Colonial Policy of Evangelization on the Island of Bioko, Equatorial Guinea', in *Nordic Journal of African Studies* 22, 1&2: 23–48; PDF at: <http://www.njas.helsinki.fi/>
- [This text recounts the transition that Bioko political structure underwent upon entering into contact, first, with different African populations and, later, with the Spanish colonial government, at the end of the 19th century. The political process I analyze unfolded in a very short but very intense time: in just a few years, after numerous failed attempts, the transition from a decentralized government to a consolidated centralized chiefdom was made, culminating in the formation of a kingdom. This period ran parallel to the incipient advance of the colonization process and ended during this same reign with the death of the monarch.]
- Folarin, George O., Olusegun A. Oladosu & Stephen Oluwarotimi Y. Baba 2012, 'Re-Interpreting the $\Upsilon\Omega$ $\Sigma\Omega$ ("Living Water") Metaphor in John 4 & 7 in the Context of South Western Yoruba in Nigeria, in *Ilorin Journal of Religious Studies* 2, 2: 15-36; PDF at: <http://unilorin.edu.ng/ejournals/index.php/fjoureil/article/view/369/229>
- [Most interpretations of the "living water" passages in John 4 & 7 exclusively apply historical-critical, textual or rhetorical criticism to the texts. Those approaches leave out the contexts of the contemporary interpreters. Building on the commonality of the figure of "living water" to both the Gospel of John and the Yoruba in Nigeria, the present work interprets the texts (Jn 4 & 7) in their biblical and contemporary readers' contexts to fully elucidate the importance of the concept to the community of faith.]
- Fomin, Denis E.S., 2008, 'Royal Residences and Sacred Forests in Western Cameroon: The Intersection of Secular and Spiritual Authority', in *Journal for the Study of Religion, Nature and Culture* 2, 3: 391-407
- [In this paper I discuss the environmental, cultural, and political significance of the palace forests of the indigenous rulers in the Grassfields region of north western Cameroon. All true chiefs in the Grassfields have palaces, and the possession of an impressive palace with a sacred forest adds much to the status and legitimacy of a ruler. The forests, which may be as large as 200 acres, lie close to the palace buildings and are homes for a variety of social institutions. In this paper I explain why the ecological condition of many of these forests is still good, despite lack of specific support for their conservation from the central government of Cameroon. There is a wide range of local stakeholders with interests in the continued well being of the forests, and the general cultural revival in the region today serves to further strengthen the institutions responsible for the forests' survival.]
- Forret, Jeff, 2012, 'Slaves, Sex and Sin: Adultery, Forced Separation and Baptist Church Discipline in Middle Georgia', in *Slavery & Abolition: A Journal of Slave and Post-Slave Studies* 33, 3: 337-358
- [Middle Georgia Baptist church minutes from the last seven decades of slavery are filled with accusations of enslaved members' adulterous behaviour. These allegations were closely related to the domestic slave trade and the migration of planters to the Old Southwest. Forced relocations severed slaves' marital ties and required Baptist churches to confront the contradiction between biblical prescriptions regarding the permanence of marriage and the reality that the economics of southern slavery treated enslaved unions with callous disregard. Recognising the incongruity between scripture and fact, Middle Georgia Baptist churches made theological compromises that made them safe for southern slaveholders.]
- Frankfurter, David, 2008, *Evil Incarnate: Rumors of Demonic Conspiracy and Satanic Abuse in History*. Princeton [NJ]: Princeton University Press, 304 pp., ISBN: 9780691136295 (pbk), \$29.95 / £19.95
- [This book uses anthropology, the history of religion, sociology, and psychoanalytic theory, to answer the questions 'What causes people collectively to envision evil and seek to exterminate it?', and 'Why does the representation of evil recur in such typical patterns?' in the early Christian world, early modern Europe, and postcolonial Africa. The author discusses witch-hunting, the origins of demonology, cannibalism, and the rumors of Jewish ritual murder, demonstrating how societies have long expanded upon their fears of such atrocities to address a collective anxiety. He maintains, panics over modern-day infant sacrifice are really not so different from rumors about early Christians engaging in infant feasts during the second and third centuries in Rome. Stories of Satanic atrocities are both inventions of the mind and

perennial phenomena, not authentic criminal events. They are social constructions that inspire people to brutal acts in the name of moral order.]

Freeman, Dena, (ed.) 2012, *Pentecostalism and Development: Churches, NGOs and Social Change in Africa*. Basingstoke: Palgrave Macmillan, 235 pp., ISBN 978 113 7017246 (hbk), US\$85 (= Non-Governmental Public Action series)

Friedson, Steven M., 2008, *Remains of Ritual: Northern Gods in a Southern Land*. Chicago: The University of Chicago Press, 272 pp., ISBN: 9780226265056 (pbk), \$25

[This book on musical experience in African ritual focuses on the Brekete/Gorovodu religion of the Ewe people in Ghana. Friedson presents a multifaceted understanding of religious practice through a historical and ethnographic study of one of the dominant ritual sites on the southern coast of Ghana: a medicine shrine whose origins lie in the northern region of the country. Each chapter considers a different aspect of ritual life, demonstrating throughout that none of them can be conceived of separately from their musicality—in the Brekete world, music functions as ritual and ritual as music. Dance and possession, chanted calls to prayer, animal sacrifice, the sounds and movements of wake keeping, the play of the drums all come under Friedson's careful scrutiny, as does his own position and experience within this ritual-dominated society.]

Gaitskell, Deborah, 2012, 'South Africa and Beyond: Seth Mokitimi and the "Kingdom without Barriers", 1939–1964', in *Journal of Southern African Studies* 38, 3: 469-490

[Born in Basutoland in 1904, Seth Mokitimi crossed linguistic and regional barriers in his education, teaching career and ordained ministry in South Africa. As the long-serving housemaster and then chaplain at Healdtown, premier Methodist mission institution in the Eastern Cape, he was also drawn in the 1940s into advocating the crossing of the racial divide. He spoke out against segregation and then apartheid, asserting the undivided, multiracial nature of both church and society in South Africa. He also traversed the limits of both national and denominational Christianity in four ecumenical overseas trips between 1939 and 1961. In 1964 he was the first black minister to preside over the South African Methodist Conference, a pioneering development which too often remains the only basis on which Mokitimi is now remembered. Mokitimi has not really been perceived as crossing the boundary into what might be termed 'political priesthood' or 'militant ministry', yet he was an important black spokesman for liberal, multiracial, ecumenical Christianity from the 1930s to the 1960s.]

Gaiya, Musa, & Jordan Rengshwat 2014, 'Scottish Missionaries in Central Nigeria', in Adogame & Lawrence 2014: ??-??

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

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

Giampiot Aurelen, Mokoko, 2010, *Les Kimbanguistes en France: Expression messianique d'une Église afro chrétienne en contexte migratoire*. Paris: L'Harmattan, 361 pp., ISBN 978-2-296-110405-0

Gilbert, Michelle, & Paul Jenkins 2008, 'The King, His Soul and the Pastor: Three Views of a Conflict in Akropong 1906-7', in *Journal of Religion in Africa* 38, 4: 359-415

[In 1906-7, in Akwapim, a small kingdom in southern Ghana (then the Gold Coast), a bitter conflict occurred between the king, Nana Kwasi Akuffo, and Kwasi Fianko, a wealthy trader who had been appointed as the king's 'soul' (*okra*) but who later decided to resign his position and rejoin the Christian community. Two detailed accounts addressed to the Basel Mission were written by an indigenous pastor and his superior, a long-serving missionary. They recount the conflict, the negotiations that ensued, and the complex relations between the king and the Basel Mission community. These reports depict the ambitions and the everyday conduct of a poor king and a wealthy commoner, the one a non-Christian and the other

- a Christian, in the early years of the twentieth century. They also describe the position of the 'soul' in an Akan court, and the central importance of money in a kingdom lacking important natural resources.]
- Gilroy, Paul, 2011, *Darker than Blue: On the Moral Economies of Black Atlantic Culture*. Cambridge [MA]: Harvard University Press, 224 pp., ISBN 9780674060234 (pbk), \$20
[Gilroy seeks to awaken a new understanding of W.E.B. Du Bois's intellectual and political legacy. He considers the ways that consumerism has diverted African Americans' political and social aspirations. He explores the way in which objects and technologies can become dynamic social forces, ensuring black culture's global reach while undermining the drive for equality and justice. Drawing on Foucault, Hannah Arendt, Primo Levi, and Frantz Fanon, he examines the ethical dimensions of living in a society that celebrates the object. He traces the shifting character of black intellectual and social movements, and shows how we can construct an account of moral progress that reflects today's complex realities.]
- Gomez-Perez, Muriel, Marie-Nathalie LeBlanc & Mathias Savadogo 2009, 'Young Men and Islam in the 1990s: Rethinking an Intergenerational Perspective', in *Journal of Religion in Africa* 39, 2: 186-218
[In this paper, we examine the sociopolitical role of young men in Islamic revivalist movements that occurred in urban centers in Côte d'Ivoire, Burkina Faso and Senegal in the 1980-1990s. Such movements were particularly popular among secularly educated young men who attended French-speaking schools. While the role of young men in revivalist movements suggests new configurations of authority and charisma, their religious agency remains closely embedded within relationships that extend across generations. Here, we examine instances of conflicts between generations and pay attention to sites of negotiation, such as mosques and voluntary associations.]
- Gonzales, Rhonda M., 2009, *Societies, Religion and History: Central East Tanzanians and the World They Created, c. 200 BCE to 1800 CE*. New York, Columbia University Press, 268 pp., ISBN 978-0231142-427 (hbk), US \$60
[Making use of historical linguistics, the findings of cutting-edge archaeologists, ethnographic sources, and her own field research, Gonzales unfolds a historical panorama of thriving societies engaged in vibrant cross-cultural exchange and prosperous regional and transoceanic networks. Recovering this history requires close attention to the happenings in the interior, often misleadingly referred to—and treated—as hinterland. Gonzales combines historical resources to build a long-term history of the social, cultural, and religious beliefs and practices of the region as they have developed over the past 2,000 years.]
- Graeber, David, 2005, 'Fetishism as Social Creativity: Or, Fetishes are Gods in the Process of Construction', in *Anthropological Theory* 5: 407-438
[Originally, the term 'fetishes' was used by European merchants to refer to objects employed in West Africa to make and enforce agreements, often between people with almost nothing in common. They thus provide an interesting window on the problem of social creativity - especially since in classic Marxist terms they were surprisingly little fetishized. Starting with an appreciation and critique of William Pietz's classic work on the subject, and reconsidering classic cases of Tiv spheres of exchange and BaKongo sculpture, this article aims to reimagine African fetishes, and fetishes in general, as ways of creating new social relations.]
- Graubart, Karen B., 2012, 'So color de una cofradía: Catholic Confraternities and the Development of Afro-Peruvian Ethnicities in Early Colonial Peru', in *Slavery & Abolition: A Journal of Slave and Post-Slave Studies* 33, 1: 43-64
[Enslaved and free Africans in Lima, Peru, joined Catholic *cofradías* (religious sodalities) in order to form community. As they did this, they also discovered and created fissures within their number. Early *cofradía* records demonstrate how Afro-descent communities drew upon their contemporary experiences, including adapting the European rhetoric of 'difference' deployed against them to identify and police their own divisions during the first century of the institutionalisation of African slavery in Spanish America. These documents also provide us with a history of how African 'ethnicities' came to be central to diasporic identities.]
- Gijswijth-Hofstra, Marijke, 2014, *Among the Mende in Sierra Leone: The Letters from Sjoerd Hofstra (1934-1936)*. Leiden: African Studies Centre, xii + 330 pp., ISBN 978-90-5448-138-6 (pbk), (= ASC Occasional Publications, 19)
[This book is about the anthropological fieldwork amongst the Mende in Sierra Leone in the mid-1930s by the Dutch anthropologist and sociologist Sjoerd Hofstra (1898-1983), Rockefeller research fellow of

the International Institute of African Languages and Cultures. In long, bi-weekly letters he reported to his adoptive mother about his experiences with the Mende. During his first stay in Sierra Leone (January 1934-March 1935), Hofstra got blackwater fever. His second stay (May-September 1936) came to an untimely end because he again developed symptoms of blackwater fever and was advised to return to Europe. Because of this his fieldwork remained unfinished, and Hofstra never got round to publishing the planned book on the Mende. However, he published four articles on the Mende in English, photocopies of which are included in this book. Hofstra's letters to his adoptive mother contain valuable first-hand information about his fieldwork.²⁸

Guillot, Maïa, 2012, 'Logiques transnationales et stratégies locales: les étapes de l'implantation des religions afro-brésiliennes au Portugal', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 46, 3: 381-395

[The transnationalisation of Afro-Brazilian religions to Portugal is marked by the opening in 1974 of the first *terreiro* (house of worship) in the city of Lisbon and today there are around 40 *terreiros* throughout the country. This article will attempt to elucidate the stages in the implantation of Afro-Brazilian religions in Portugal at the level of individual religious observance as well as at the more global level of Portuguese society. In order to understand these stages, it is necessary on the one hand to consider the purely local strategies enabling a progressive adaptation of Afro-Brazilian religions in Portugal. On the other hand, this study must be situated within comparative research on the transnationalisation of Afro-American religions, which facilitates an understanding of their common processes of legitimisation in new contexts.]

Gunda, Masiwa Ragies, 2014, 'African "Biblical" Christianity', in Chitando, Gunda & Kügler 2014: 145-160

Gusman, Alessandro, 2009, 'HIV/AIDS, Pentecostal Churches, and the "Joseph Generation" in Uganda', in *Africa Today* 56, 1: 67-86

[In Kampala, Pentecostal churches have been filling the public space since 1986. The paper focuses on the transformation that Pentecostal churches have been experiencing in Uganda, with an increasing involvement in society. I discuss interactions between this process and changes in national strategies regarding HIV and AIDS prevention, and show how the concept of 'salvation' assumes renewed meanings in this context. I analyze young people's involvement in religious campaigns against AIDS, and the fact that this is linked to the Pentecostal discourse of the 'break with the past', which in Uganda has found a new dimension in the rhetoric of a 'Joseph Generation', charged with building a Christian country and opposed to the fathers' generation.]

Gusman, Alessandro, 2013, 'The Abstinence Campaign and the Construction of the Balokole Identity in the Ugandan Pentecostal Movement', in *Canadian Journal of African Studies/La Revue canadienne des études africaines* 47, 2: 273-292

[Based on fieldwork data collected since 2005 in Uganda, the paper explores the connections between young Pentecostals' involvement in HIV prevention programs, with a particular attention to the "abstinence campaign", and the process of identity construction within the movement itself. I show how the rise of the AIDS epidemic contributed in a decisive way to shaping the construction of meaning, and thus the action, of the Balokole ("the Savedees") movement in Uganda. Theoretically, the article aims at contributing to fill the gap in the analysis of social movements in Africa, especially addressing the specificity of believers' participation in church activities and in evangelical faith-based organizations (FBOs) by exemplifying how the collective identity of the born-again and their mobilization to fight AIDS are reciprocally related. The identity/participation connection clarifies how the feeling of belonging to a strongly connected and partially closed group, that of the "saved" Christians, is pivotal in pushing the Balokole to become active.]

Haar, Gerrie ter, 2011, 'Religion and Development: Introducing a New Debate', in ter Haar 2011: ??-??

²⁸ On Hofstra as the first Dutch anthropologist to research an African society and its religion, cf. Jan G. Platvoet 2004, 'Dutch Merchants, Missionaries & Academics on African Religions, 1594-2000: Their Earliest Contributions', in Frieder Ludwig & Afe Adogame (eds.) 2004, *European Traditions in the Study of Religion in Afrika*. Wiesbaden: Harrasowitz Verlag, 89-91

- Haar, Gerrie ter, 2011, 'Religion and Human Rights: Searching for Common Ground', in ter Haar 2011: ??-??
- Haar, Gerrie ter, (ed.) 2011, *Religion and Development: Ways of Transforming the World*. London: Hurst & Co. / New York: Columbia University Press, 320 pp., ISBN-13: 978-0231702522 (hbk), \$92.84; 428 pp., ISBN-13: 978-1849041409 (pbk), \$23.80
- [The World Bank helped initiate The World Faiths Development Dialogue in 1998. This edited volume is the fruit of that initiative. It explores the enduring relationship between religion and economic development. In asking how religious communities and development groups can come together for a common goal, the contributors rely upon a wide set of disciplinary perspectives: anthropology, sociology, political science, religious studies, economics, history, and physics. Just as diverse are the development concerns they address: poverty, human rights, banking, microfinance, health assets, and HIV/AIDS. Yet all of these selections address religion in its complexity, and take its role for development seriously. Contributors argue that religious ideas are what motivate citizens to act and that adhering to a religious worldview results in specific outcomes. They particularly address the failure of technocratic visions of development to respond to the issues of everyday life. Exploring ways to harness religious resources for development, they also debate the belief that material advancement of individuals and communities is inseparable from spiritual improvement.]
- Haar, Gerrie ter, 2014, 'Poverty and Prosperity in Africa', in Drønen 2014: 11-25
- Hackett, Rosalind, (ed.) 2008¹, 2014², *Proselytization Revisited: Rights Talk, Free Markets and Culture Wars*. London: Equinox, 2008; London: Routledge, 2014, 320 pp., ISBN-13: 978-1845532284, \$35.56
- [The act of converting people to certain beliefs or values is highly controversial in today's postcolonial, multicultural world. Proselytization has been viewed by some as an aggressive act of political domination. *Proselytization Revisited* offers a comprehensive overview of the many arguments for and against proselytization in different regions and contexts. Proselytization is examined in the context of rights talk, globalisation and culture wars. The volume brings together essays demonstrating the global significance of proselytization, ranging from Christians in India to Turkish Islamic Movements and the Wiccan use of modern media technologies. The cross-cultural and multidisciplinary nature of this collection of essays provides a fresh perspective and the book will be of value to readers interested in the dynamic interaction of beliefs.]
- Hackett, Rosalind, 2011, 'Auditory Materials', in Michael Stausberg & Steven Engler (eds.) 2011, *The Routledge Handbook of Research Methods in the Study of Religion*. London/ New York: Routledge, ?-?
- ['Hackett's piece is extremely interesting, as she argues that attention to sound and hearing can "counteract Western aesthetic, textual and visualist biases" (p. 447). Attention to auditory materials is termed the "acoustic turn". [...] She considers music accompanying ritual, soundscapes created by Qur'anic recitation, the ephemeral nature of unrecorded sound, and the impact on it by the activity of recording, in a delightful and intelligent study'. [Carole M. Cusack, in a review of Stausberg & Engler 2014, in *Journal of Religious History* 38, 1: 149-150; full text at: <http://onlinelibrary.wiley.com/doi/10.1111/1467-9809.12142/pdf>]
- Hall, Bruce, 2011, *A History of Race in Muslim West Africa, 1600-1960*. New York: Cambridge University Press, xvii + 335 pp.,
- Halvorson, Britt, 2010, 'Translating the *Fifohazana* (Awakening): The Politics of Healing and the Colonial Mission Legacy in African Christian Missionization', in *Journal of Religion in Africa* 40, 4: 413-441
- [This essay focuses on the evangelism of charismatic American Lutheran churches in Minneapolis/St. Paul by Merina Malagasy Lutheran pastors affiliated with the Fifohazana movement of Madagascar. By analyzing healing services led by one Malagasy revivalist, I argue that we may better understand how American Lutherans and Malagasy Lutherans are renegotiating the meaning of global Lutheranism while 're enchanting' the body as a central interface of religious engagement. My main concern is to investigate how parallel framings of the healing services constitute a subtle traffic in representational forms that re-work images of the global church]
- Hampshire, Kate R., & Samuel Asiedu Owusu 2013, 'Grandfathers, Google, and Dreams: Medical Pluralism, Globalization, and New Healing Encounters in Ghana', in *Medical Anthropology: Cross-Cultural Studies in Health and Illness* 32, 3: 247-265

[We present portraits of four 'traditional' healers in southern Ghana who selectively adapt, adopt, and modify elements of biomedical, 'local,' and 'exotic' healing practices in eclectic and creative ways, positioning themselves strategically in a highly pluralistic, contested, and globalized medical arena. Their practices are informed by 'traditional' knowledge, passed down through families and acquired through spiritually directed dreams, but also from medical textbooks, Google searches, 'scientific' experimentation, and interactions with the biomedical sector. The healers make use of modern information and communication technologies to increase their geographical reach, and respond to the opportunities and risks of an increasingly global but strongly differentiated therapeutic market.]

Hanciles, Jehu J., 2008, 'African Christianity, Globalization and Mission: Marginalizing the Center', in Kalu & Low 2008: 71-91

Hardesty, Jared, 2014, 'An Angry God in the Hands of Sinners: Enslaved Africans and the Uses of Protestant Christianity in Pre-Revolutionary Boston', in *Slavery & Abolition: A Journal of Slave and Post-Slave Studies* 35, 1: 66-83

[This article contends that slaves were able to successfully appropriate Christian institutions to decode the Euro-American world they arrived in and resist the dehumanization associated with African slavery in the Americas. Looking beyond religiosity, eschewing the teleological obsession with freedom that obfuscates our understanding of slavery, and using Boston—an Atlantic port city full of churches and slaves—as a case study, we are able to see how enslaved Africans were able to use what they learned in Boston's churches, including the ability to read and write and a powerful Christian vocabulary, in order to meet the master class and other whites on their own terms and challenge the boundaries of slavery.]

Harries, Patrick, & David Maxwell (eds) 2012, *The Spiritual in the Secular: Missionaries and Knowledge about Africa*. Grand Rapids [MI]: Eerdmans, xvi + 431 pp., ISBN 978-0-8028-6634-9 (pbk), £29.99

[This collection of essays explores the ways in which late-nineteenth- and twentieth-century missionaries to Africa contributed to various academic disciplines, such as linguistics, ethnography, social anthropology, zoology, medicine, and many more. This volume includes an introductory chapter by the editors and eleven chapters that analyze missionary research and its impact on knowledge about African contexts. Several themes emerge, including many missionaries' positive views of indigenous discourses and the complicated relationship between missionaries and professional anthropologists.]

Hasu, Päivi, 2009, 'The Witch, the Zombie and the Power of Jesus: A Trinity of Spiritual Warfare', in *Suomen Antropologi: Journal of the Finnish Anthropological Society* 34, 1: 70-83

[The report discusses neo-Pentecostal gospel, demonology and deliverance in the context of social transformations and economic reforms in Tanzania, via a detailed case-study of a single church in Dar es Salaam—the Glory of Christ Tanzania Church—which displays the conjuncture of a global religion with elements of local ontology such as witchcraft and zombies. It is proposed that the Pentecostal-Charismatic gospel provides the interpretative frame to explain experience of social and economic affliction that is deeply gendered. Further, the deliverance practices are suggested to free the individual believer from the occult forces associated with kinship relations.]

Haustein, Jörg, 2006, 'Pfingstbewegung und Identität im Kontext äthiopischer Migranten in Deutschland', in Bergunder & Haustein 2006: 107-126; full text at:

https://www.academia.edu/7034666/Migration_und_Identit_Pfingstlich-charismatische_Migrationsgemeinden_in_Deutschland_ed_with_Michael_Bergunder

Hay, Paula L., 2014, *Negotiating Conviviality: The Use of Information and Communication Technologies by Migrant Members of the Bay Community Church*. Bamenda [Cameroon]: Langaa RPCIG, 138 pp., ISBN-13: 978-9956792726 (pbk), \$24.95

[This book is an ethnographic study of a group of migrants in Cape Town from Malawi, Zimbabwe and South Africa. It seeks to understand how migrants overcome structural exclusion by forming and maintaining convivial relationships through the Bay Community Church and how this is facilitated by Information and Communication Technologies (ICTs). The book argues that ICTs are implicated in the negotiation of conviviality. ICTs allow for a negotiation of intimacy and distance; although their functions may facilitate more contact than is desired or further distance those already separated physically. This book interrogates the strict division between 'insiders' and 'outsiders' and highlights that migrants are able to sustain multiple networks and relationships, linking their home and host countries. Membership with a mixed denominational church such as the Bay further challenges the notion that migrants stick to

themselves. Inclusive communities such as the Bay and everyday desires for conviviality evoke the need to reconsider policies too narrowly articulated around the dichotomisation of 'foreigners' and 'nationals', 'home' and 'away', 'us' and 'them'.]

Henningsen, Erik, & Peris Jones 2013, "What kind of hell is this!": Understanding the *Mungiki* Movement's Power of Mobilisation', in *Journal of Eastern African Studies* 7, 3: 371-388

[There is a flourishing of collective actors such as vigilante groups, militias and gangs that could be termed 'uncivil society'. These actors often have a 'Janus faced' nature and slide between roles as legitimate providers of social services and oppressors of communities. A case in point is the *Mungiki* movement in Kenya. How exactly *Mungiki* attains its capacity to mobilise thousands, if not millions, of members requires more nuanced explanations for why young men in particular are attracted to the movement and what effect this has on their lives. A 'framing-based' analysis from social movement studies is used to interpret empirical findings that draw on in-depth interviews with grassroots members. The article finds mobilisation a response to both social and personal crisis but with attendant programmatic responses that empower members]

Hill, Joseph, 2010, "'All Women are Guides": Sufi Leadership and Womanhood among Taalibe Baay in Senegal', in *Journal of Religion in Africa* 40, 4: 375-412

[In Sufi Islamic groups in West Africa, the position of *muqaddam*, one appointed as a spiritual guide, is usually held by men. Although Senegalese Shaykh Ibrahim Niasse (1900-1975) appointed many Senegalese women as *muqaddams* throughout his life, few of his disciples were aware of these appointments. Since the 1990s a growing number of 'Taalibe Baay' (disciples of Niasse) women have more openly led active communities of disciples. Several factors have made it possible for these women to act as recognized leaders, including (1) Baye Niasse's popularization of mystical knowledge and authority, making them available to the general body of disciples, (2) the urbanization of the Taalibe Baay movement and (3) global and local processes raising Muslim women's visibility as objects of discourse and as active religious and economic actors.]

Hinfelaar, Marja, 2014 (with Miles Larmer, Bizeck J. Phiri, Lyn Schumaker & Morris Szeftel), 'Introduction: Narratives of Nationhood', in *Journal of Southern African Studies* 40, 5: 895-905

Hokkanen, Markku, 2014, 'Missionaries, Experts and Agents of Empire: Scottish Doctors in Late Nineteenth-Century Southern and East-Central Africa', in Adogame & Lawrence 2014: ??-??

Holter, Knut. (ed.) 2007, *Interpreting Classical Religious Texts in Contemporary Africa*. Nairobi, Action Publishers, 219 pp., ISBN 9966-888-54-3 (pbk)

[The essays in this volume are grouped in three parts – hermeneutical texts, classical texts and classical texts in dialogue – and cover a variety of religious traditions and geographical areas. They reflect the interpretation of classical religious texts in classrooms in Cameroun, Ethiopia, Madagascar, Norway, South Africa, Tanzania and Uganda. Their interpretation reflects the efforts of a much larger scholarly community struggling with what it means to interpret classical religious texts in contemporary Africa.]

Horn, Karen, 2010, 'The Scottish Catholic Mission Stations in Bauchi Province, Nigeria: 1957-1970', in *Journal of Religion in Africa* 40, 2: 149-162

[In 1963 the Archbishop of St Andrews and Edinburgh, Gordon Joseph Gray, asked for volunteers to staff a mission station in the Bauchi province in the north of Nigeria. By the end of 1969 the Bauchi experiment was deemed a success; however, the process of establishing the mission was littered with complications. Not only had this station been abandoned by the Society of African Missions since 1957, it was also firmly located in an Islam-dominated area where Catholic priests had to compete not only with Muslims but also with American Protestant missionaries and indigenous religions. To make matters worse, the years between 1963 and 1970 included two coups and a civil war during which religion became the focus of much of the violence. This article looks at the correspondence between Archbishop Gray and the volunteers in Bauchi in order to provide insight into how the missionaries experienced their task of establishing a Scottish Catholic presence an area others considered too hostile.]

Horner, Timothy, 2014, 'Genocide in the Church: A Reconsideration of Rwanda', in *Journal of Race, Ethnicity, and Religion* 5, 6 (January 2014), 23 pp.; PDF at:

[http://raceandreligion.com/JRER/Volume_5_\(2014\)_files/Horner%205%206.pdf](http://raceandreligion.com/JRER/Volume_5_(2014)_files/Horner%205%206.pdf)

[In 1994, Rwanda was 75% Roman Catholic and the church had a powerful and pervasive presence. The genocide in Rwanda has raised dangerous questions about the role of the church in the Rwandan geno-

cide. This article is an attempt to understand the role of Catholic Social Teaching on the emerging Hutu ideology of the 1950's. The goal of this analysis is not to blame or exonerate. It is an attempt to identify the key factor that made the genocide both thinkable and possible.]

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

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

Houle, Robert J., 2011, *Making African Christianity: Africans Reimagining their Faith in Colonial South Africa*. Bethlehem: Lehigh University Press, xiii + 311 pp., ISBN 9781611460810 (hbk), \$80

[This book examines the long history of the faith among colonial Zulu Christians (known as *amakholwa*) in what would become South Africa. This book argues that we need to understand what was embedded within the faith that Africans found so appealing. Houle argues that translation did not end with the Bible, but extended to Christian theology which needed to be fully appropriated before the faith was secure on the continent. For Zulu, the religion was not a good fit until converts filled critical gaps in the faith, such as how Christianity could account for the active and everyday presence of the ancestral spirits—a problem that was true for African converts across the continent in slightly different ways.]

Houtman, Dick, & Birgit Meyer (eds.) 2009, *Things: Religion and the Question of Materiality*. London: Routledge, 320 pp., ISBN: 978-0415481168 (pbk), £21.95

[Religious belief is rooted in and sustained by material practice. This book provides insight into how it works on the ground. By avoiding mind/body dualism, the study of religion can break new ground by examining embodiment, sensation, space, and performance. Materializing belief means taking a close look at what people do, how they feel, the objects they exchange and display, and the spaces in which they perform whether spontaneously or with scripted ceremony.]

Igboin, Benson Ohion, 2012, 'African Religion and Environmental Challenges in Postcolonial Africa', in *Ilorin Journal of Religious Studies* 2, 1: 17-38; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/221/124>

[It is argued in this article that in spite of the Western influences that have vitrified [?, vilified?] the traditional belief in the place and potency of the ancestors, a transformative-ecozoic model, with its all-compassing moral, social, cultural and educational contents, provides African Religion with challenges it must rise up to in the context of the comity of global religions. Through an analytical and contextual framework, the paper argues further that African Religion still has crucial roles to play in the maintenance of the environment in the 21st century, but that these roles are anchored on its ability to match academics with praxis.]

Igreja, Victor, & Béatrice Dias Lambranca 2009, 'The Thursdays as They Live: Christian Religious Transformation and Gender Relations in Postwar Gorongosa, Central Mozambique', in *Journal of Religion in Africa* 39, 3: 262-294

[This paper focuses on gendered processes of socialization experienced by Christian religious groups in different Christian churches in post-civil war Gorongosa, a district in the centre of Mozambique. Discourses of radical social transformation through Christian interventions and experiences are prominent among Christians, both men and women. Yet a comprehensive and longitudinal analysis of the social world in which the Christian groups are embedded and the performances of Christian men and women demonstrates the emergence of complex processes of transformation and continuities with local cultural beliefs and practices that many non-Christians have partially or thoroughly reformed or abandoned. These changes and continuities also encompass the manifestation of fluid forms of submission and creativity, and masculinities and femininities against the ideological notion of thoroughly new and closed Christian identities.]

- Igwe, Leo, 2012, 'Humanism in Sub-Saharan Africa: Reflections from a Humanist Organizer and Activist', in *Essays in the Philosophy of Humanism* 20, 1: 31-38
[Africa is a deeply religious society. Belief in God, the devil, spirits, and ancestors is strong. Faith in spiritual and supernatural beings dominates the lives of the people. Hence traditional practices informed by religious dogmas and superstitions feature prominently in communities. Historically there has been limited space for an alternative outlook and limited attention to reason, critical thinking, and common sense in public discourse. However, humanism in the African context is growing and gaining visibility.]
- Iheanacho, Ngozi, & Chidiebere Ughaerumba 2014, 'Identity and Religious Change: The Nigeria Experience', in *Revista Ciências da Religião - História e Sociedade/The Journal of Religious Studies, History and Society* 12, 1: 82-112; PDF at:
<http://editorarevistas.mackenzie.br/index.php/cr/article/view/7134/4807>
- Ikhidero, Solomon Ijeweimen, 2013, 'Pornography in Postcolonial Nigeria: An Owan (Edo) Traditional Response', in *Ilorin Journal of Religious Studies* 3, 2: 103-116; PDF at:
<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/515/319>
[This paper reviews the phenomenon of pornography in postcolonial Nigeria. It seeks to evaluate the 'porn tradition' of the modern world order vis-à-vis the traditional perception of sex and sexual morals in Owan (Edo) society. It suggests that (a) positive African traditional values on sex and sexual morals should be inculcated on young people right from the home; (b) there should be strict enforcement of laws that censor or prohibit the indiscriminate production and/or sales of pornographic materials in postcolonial Nigeria to stem the tide of the wave of pornography in postcolonial Nigerian societies.]
- Ilesanmi, Simeon O., 2009, 'Africa's Poverty, Human Rights, and a Just Society', in Paris 2009:293-316
- 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 material. 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 Upper East Region in Northern Ghana.]
- Izidine, Samira A., Stefan J. Siebert, Abraham E. van Wyk, & Alphaeus M. Zobolo 2008, 'Taboo and Political Authority in Conservation Policy: A Case Study of the Licuati Forest in Maputaland, Mozambique', in *Journal for the Study of Religion, Nature and Culture* 2, 3: 373-390
[In Mozambique, food shortages caused by years of civil war, an insatiable need for cheap sources of energy and a burgeoning human population have placed considerable pressure on the environment through unsustainable harvesting of natural resources. Many threatened forests lie within the development zone of Maputo. The Licuati Forest Reserve [LFR] is one such area, originally established to ensure sustainable harvesting of valuable timber trees. The LFR is also of great cultural significance to the Ronga people, as it contains a sacred forest. Urbanisation has resulted in the breakdown of cultural taboos and threatens not only the loss of plant resources in the LFR, but also the indigenous knowledge systems of the Ronga. This study revealed that traditional values and cultural rites of sacred groves could be incorporated into national sustainable development plans. This study also recognizes how local elites have particular interests in the conservation of sites that legitimize their status.]
- Jeannerat, Caroline, Eric Morier-Genoud & Didier Péclard 2011, *Embroided: Swiss Churches, South Africa and Apartheid*. Münster: LIT Verlag, xvii + 373 pp., ISBN 9783825897963 [pbk.], €29.90 (= Schweizerische Afrikastudien, 9)
[This volume analyses the manner in which international religious organisations dealt with the formulation and implementation of apartheid. It studies this question through an examination of the Swiss Mission in South Africa (SMSA), an institution that acted in South Africa, Switzerland and the international ecumenical community. As a socially embedded institution, the SMSA mirrored divisions present within Swiss and South African societies on the issue of apartheid.]

Jensen, Steffen, 2012, 'Shosholozu: Political Culture in South Africa between the Secular and the Occult', in *Journal of Southern African Studies* 38, 1: 91-106

[This article explores the relationship between two central strands in contemporary political culture in South Africa, the secular and the occult. Historically both strands have co-existed in South Africa and animate one another. I explore and illustrate the co-dependency and intertwining of these political strands through ethnographic data collected in Mpumalanga between 2002 and 2006 relating to witchcraft accusations. I relate this material to scholarly literature on South African capitalism and generational hierarchies. Through this analysis I contribute to current discussions about political culture in order to transcend narrow understandings of what constitute politics in South Africa and beyond.]

Jethro, Duane, 2013, 'An African Story of Creation: Heritage Formation at Freedom Park, South Africa', in *Material Religion: The Journal of Objects, Art and Belief* 9, 3 (September 2013): 350-369

[This article discusses the evocation of the sacred in the realm of material heritage practice, drawing on the creation of Freedom Park, a monumental, state-driven post-apartheid heritage project, as a case of heritage formation. Specifically, it shows how southern African indigenous knowledge systems (IKS) and religious concepts were appropriated, translated, and employed in the formation of three material elements at Freedom Park: the //hapa, or museum, as recounting a cosmogony of nation, the Wall of Names as generating a transcendent ancestry, and the Isivivane as focalizing a national sacred center. Overall, it serves to expand our understanding of the dynamics of heritage production in a transforming South Africa, the dynamic power and appeal of heritage as sacralized material culture, and the significance of a critical religious studies approach for interpreting the dynamism of contemporary heritage practice.]

Jimoh, Shaykh Luqman, 2012, 'Reincarnation: Re-appraising the Belief of Yoruba Muslims within the Context of Islamic Orthodoxy', in *Ilorin Journal of Religious Studies* 2, 1: 81-96; PDF at:

<http://unilorin.edu.ng/ejournals/index.php/ijourel/article/view/224/157>

[Yoruba Muslims are divided with regards to belief in reincarnation; a section among them believes in the phenomenon, another section, however, opposes it and denies its occurrence. This study, contextualising the phenomenon within the framework of Islamic orthodoxy, attempts reconciliation between the two opposing views of Yoruba Muslims on reincarnation.]

Jones, Adam, (ed.) 2013, *Through a Glass, Darkly: Photographs of the Leipzig Mission from East Africa, 1896–1939*. Leipzig: Leipziger universitätsverlag, 150 pp., ISBN 978-3-86583-777-6 (PBK), €24

[This book presents photographs taken in what is now northern Tanzania by Lutheran missionaries from Leipzig in the first four decades of the twentieth century. It touches briefly upon certain fields of everyday life that is gender, medicine, schools, architecture, 'other' customs, and upon ways in which photographs were used for publicity. Longer chapters deal with the portrayal of missionary children, of music and dance, as well as of landscape. The book is of interest to historians of colonial Africa, historians of photography, historians of Christian mission, and people in northern Tanzania.]



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THE AIMS OF THE AASR

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

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

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

