



*The
African
Association for the
Study of
Religion*



MESSAGE FROM THE CHAIRPERSON

Jacob Olupona



The International Association for the History of Religions (IAHR) sponsored its first regional conference in Africa at the University of Zimbabwe, Harare, in September 1992. During this conference the stage was set to provide a high profile for the study of religions in Africa and to give serious consideration to the plight of African scholars of religion in the continent. The climax of the meeting was the formation of the African Association for the Study of Religions (AASR) for which I serve as a coordinator. A standing committee was appointed with representatives from all the regions of sub-Saharan Africa, Europe and the Americas. The Association's registration and membership form has been distributed by the regional coordinators and efforts will now be made to compile a comprehensive membership directory for distribution.

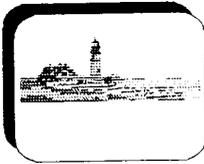
In Harare, the standing committee immediately mapped out a comprehensive programme of activities including a strategy for accomplishing these goals. I am glad to inform you that we have accomplished one of the aims of the Association of establishing a newsletter as the ongoing medium of disseminating information among scholars of African religions worldwide. We also established a sub-committee to address the problem of book famine in Africa. This sub-committee, headed by Dr. David Westerlund at the University of Uppsala, is currently making inquiries about publishing opportunities particularly for African scholars based in Africa.

The Association needs your suggestions and assistance on several matters. First, we would like to raise funds for some of our programmes, especially the publication series we are proposing on Religious Studies in Africa and to assist African scholars to attend international conferences and meetings on religion. Secondly, the problem of sharing information about the study of religion with our colleagues in Africa is quite central to our existence. While we make this newsletter the forum for sharing information among members, we need your help to send us news items about forthcoming conferences, opportunities for research and sabbatical leaves, new publications and other relevant information. Thirdly, we would like to hear from our senior colleagues around the world,

especially those who have retired, so that we can keep them informed about how the discipline is taking shape from where they left it. We need their suggestions and advice for we are convinced that the contacts they made in the past can be of help to us as we address these issues and concerns today.

We will be applying for affiliations to the IAHR. In this respect, we are quite encouraged by the assistance rendered by Prof. Michael Pye in establishing the AASR. In December 1992, I met with Prof. Ugo Bianchi, the President of the IAHR, in Rome to discuss the activities and programme of our Association. One central concern Ugo Bianchi expressed was that African scholars should not limit themselves to the study of religions in Africa alone, but to expand their scope of scholarship to include religions other than Christianity, Islam and African traditional religions.

Finally, I thank members of the standing committee and those who have returned the membership forms. Please share this newsletter with your friends and colleagues. We look forward to hearing from you.



SUB-COMMITTEE ON PUBLICATION POLICIES

David Westerlund

The following members have been elected to this important sub-committee: Prof. Ulrich Berner (Bayreuth University), Dr. Deidre Crumley (Univ. of Florida, Gainesville), Dr. Gerrie ter Haar (Catholic University Utrecht), Dr. Teresia Hinga (Kenyatta University, Nairobi), Dr. Jacob Olupona (Univ. of California, Davis), Prof. Frans Verstraelen (Univ. of Zimbabwe, Harare), and the coordinator of the sub-committee, Dr. David Westerlund (Uppsala University).

Most of these scholars met immediately in Harare for a preliminary discussion on publication issues. Various ideas of how to tackle the serious problems of book famine and publication restraints in Africa were discussed. In the short-term, efforts such as book drives, extension of programmes for the exchange of scholarly publications in the field of religious studies, as well as revision of existing exchange lists were suggested. In particular, however, the discussion focussed on the question of how to improve the possibilities of publication and distribution in a more long-term perspective. The most important proposal here was the idea to start a new series: 'Studies of Religions in Africa'. This series would be intended

primarily, or perhaps exclusively, for publication by African scholars. It should be published in Europe or the United States.

In the proposed series, works on indigenous or traditional African religions, Christianity and Islam, as well as studies of minority religions, such as Hinduism and Judaism, would be accepted. The series would also aim at maintaining a wide range of scholarly approaches. For example, philosophical and sociological studies of religion in Africa may be included, in addition to historical and phenomenological works. One type of manuscripts that might be published are revised versions of doctoral theses of particularly high quality, that are produced by Africans at either African, American or European universities.

Suggestions concerning main editors and members of the editorial board are now being discussed by members on the sub-committee. Although the preparations for the new series are still at an initial phase, the first contacts with possible publishers have shown that there is an encouraging interest in this idea. We hope that, in various ways, it will be supported by AASR members and others who are interested in the study of religions in Africa. The enthusiastic support of a great number of such people is of vital significance for the success of this venture.

Any suggestions concerning the proposed series or other relevant issues will be much appreciated.



CONFERENCE NEWS SPREADS

* Following the regional conference in Harare last year, several participants reported on the conference. In the Netherlands, Dr. Jan Platvoet presented a paper for the Dutch Association for the Study of Religion (NGG) on the state of affairs with regard to the study of religions in Southern Africa, while Dr. Gerrie ter Haar wrote an article for the NGG newsletter about the founding of the AASR. The Secretary-General of the IAHR, Prof. Michael Pye, gave a short account of the meeting in the September 1992 issue of the IAHR Bulletin, while Prof. Armin Geertz produced a lengthy report for the November issue of that year. Dr. Rosalind Hackett reported events in Numen.

* The AASR has received a very encouraging letter from Wotsuna John Khamalwa of the Dept of Religious Studies, Egerton University (Njoro, Kenya) who has long awaited such "a forum for the study of African religions".



RESEARCH PROJECTS

* It has been reported from SOAS in London that the Leverhulme Trust has provided substantial support for a research project on 'The churches and the emergence of civil society in Africa: a comparative study'. The project is directed by Prof. J.D.Y. Peel at SOAS and Prof. Adrian

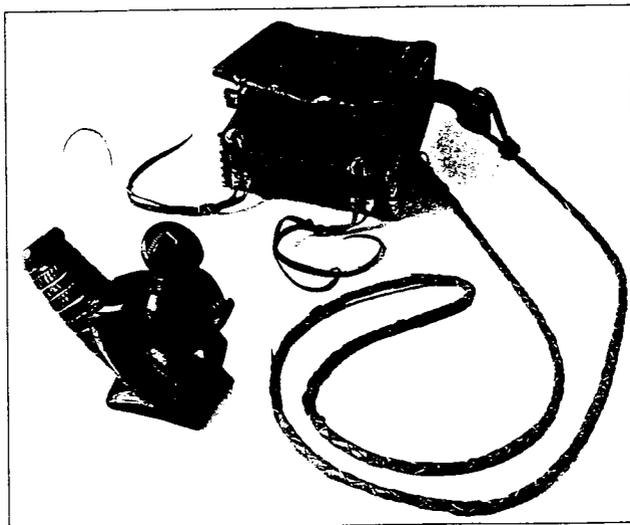
Hastings from Leeds University. The objective of the project is to document the role played by the churches in the democratic movements of the past decade, to evaluate critically the likely reasons for this involvement and to explore their significance through a series of case studies. The research will be carried out by Mr. Paul Gifford, a research fellow, under the supervision of Professors Peel and Hastings. For the first six months of the project Paul Gifford has been organizing a conference on the theme of the project, building up a bibliographical data-base, refining the research problems and specifying the countries to be used as in-depth case studies.

One of these proposed conferences on 'The Christian churches and Africa's democratisation' will take place at the University of Leeds from 20-23 September 1993. The conference will have two aims: 1) to provide an opportunity for those church leaders involved in the democratisation process to reflect on recent events, to share experiences and to compare results, with a view to formulate strategies; 2) to document and interpret exactly what has happened, to which end scholars will be asked to analyse the general social and political scene in Africa since independence, as well as presenting case studies of the Christian involvement in the transition in particular countries. A volume of conference papers will be published afterwards.

* Utrecht University in the Netherlands is embarking on a collaboration project with the University of Namibia. One of the sub-projects concerns the Department of Religious Studies of the University of Namibia and is an immediate result of last year's conference in Harare, attended by a representative from Namibia, Prof. Jan Hunter. Prof. Jan Hunter and Prof. Christo Lombard submitted a proposal to Utrecht University for collaboration in the fields of African religion and religious and moral education, roughly along the lines of the previous collaboration project between Utrecht University and the University of Zimbabwe. Details of the project will be worked out jointly by both universities. On the Dutch side, the

project will be supervised by Dr. Wouter van Beek, who is an anthropologist in Utrecht University, and Dr. Gerrie ter Haar, who works in the Catholic University at Utrecht but is also a research affiliate with the Centre for Resource Studies for Human Development (CERES), a Dutch inter-university research institute which is connected to Utrecht University.

* The collaboration project between the Theological Faculty of Utrecht University and the Departments of Religious Studies and of Curriculum Studies of the University of Zimbabwe was completed last year with the publication of a resource book on African traditional religions in religious education, the third and last publication in a series of three. Although the bulk of the books were sent to Zimbabwe, copies of the book have also been sent to Departments of Religious Studies in other countries to allow for wider distribution. Thirty (30) copies were sent to Malawi, 30 to Namibia, 30 to Nigeria, 20 to Kenya, and 5 to South Africa. In addition, single copies were sent to various libraries and journals in African countries. Any one interested in obtaining copies of the book should write to Mr. Tabona Shoko at the Department of Religious Studies, Classics & Philosophy of the University of Zimbabwe (P.O. Box MP 167, Mount Pleasant, Harare). Similarly, copies of a previous publication are also available: *Faith of our fathers: studies on religious education in sub-Saharan Africa*, by Gerrie ter Haar (1990).



* Utrecht University has taken a remarkable initiative by establishing a UNESCO-Chair in 'African Studies' within the framework of the so-called UNITWIN - a network for Southern Africa to foster scientific advancement through research in relevant disciplines.

UNITWIN - an acronym for University Twinning - is a network which links various universities in southern Africa with universities in western Europe. The following universities are involved at the moment: in Africa, the Eduardo Modlane University of Mozambique, the University of Namibia, the University of Zimbabwe, and the University of the Western Cape (South Africa); and in Europe, Utrecht University in the Netherlands, and the Universities of Lund (Sweden) and Bochum (Germany). The network will probably be expanded to include the Universities of Botswana and of Portugal respectively.

The new chair, which will be 'rotating' between 1 and 6 months, will serve to increase the opportunities for outstanding specialists at professorial level from southern African universities within the UNITWIN network to carry out research, to participate in existing research programmes at Utrecht University, and to participate in the teaching programme at Utrecht University both at graduate and post-graduate level. In general, the Chair will also foster the development of twinning arrangements within the UNITWIN network. The Chair will be open for academics from the UNITWIN partners from southern Africa who meet the required qualifications. It should be noted that this also includes scholars of religion. Any proposal to hold the Chair can be submitted to the university board. If no candidates are available from the African counterpart institutes, it is possible to recruit from other African universities.

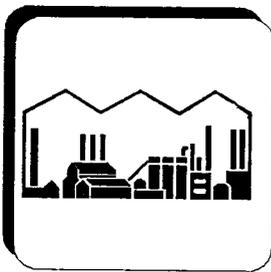
* Another encouraging development in Utrecht University was the recent acceptance of a proposal worked out by Prof. Rosi Braidotti (Women's Studies Arts Faculty) and Dr. Gerrie ter Haar for a project in the field of 'women, environment and sustainable development', particularly in Africa, which wants to pay specific attention to religious factors in development and the role of women therein. The AASR was written into the proposal as a potential local counterpart, while part of the budget has been earmarked for research by local, i.e. African, (women) researchers. Particularly the acceptance of the latter suggestion, which was meant to allow for real research cooperation, constitutes a break-through in existing university policy. For effective implementation, active support from different faculties will be required.

In February 1993, Dr. Peter Katjavivi, Vice-Chancellor of the University of Namibia, visited Utrecht University in the Netherlands, where he held discussions on the proposed

collaboration project in the field of religious studies between the two universities. This was followed up in mid-April by a visit by Dr. Wouter van Beek of Utrecht University, and in early July by a visit from Dr. Gerrie ter Haar from the Catholic Theological University at Utrecht, acting on behalf of Utrecht University, to the Department of Religious Studies of the University of Namibia. Concrete proposals for collaboration can be expected before the end of 1993.

* The Overseas Ministries Study Center, New Haven, Connecticut, U.S.A., announces the Research Enablement Program (REP) for the Advancement of scholarship in studies of Christian Mission and Christianity in the non-Western world. This program is supported by a grant from The Pew Charitable Trusts. Projects that are cross-cultural, collaborative, and inter-disciplinary are especially welcome. In 1993, the first year of the Program, the REP awarded a total of \$247,000 in grants to twenty scholars from eleven countries. The deadline for receiving 1994 grant applications is December, 1, 1993. For further information and official application forms, please contact: Geoffrey A. Little, Coordinator, Research Enablement Program, Overseas Ministries Study Center, 490 Prospect Street, New Haven, CT 06511, U.S.A., Tel: (203) 865-1827; Fax: (203) 865-2857

* Dr. Rosalind I.J. Hackett, University of Tennessee, has received a grant from the Research Enablement Program at the Overseas Ministries Study Center. She will be conducting research in 1994 on the activities of West African evangelists in south-east Asia.



RESEARCH CENTRES

* We wish to draw your attention to the Centre for the Study of Christianity in the Non-Western World at the University of Edinburgh. The Centre was established at the University of Edinburgh in 1986, having moved there from the University of Aberdeen. It is a centre of postgraduate teaching and research on Christian history, thought and life in Africa, Asia Latin and Caribbean America, and the Pacific, and on the relations of Christianity with non-Western faiths and cultures. Africa is a particular focus of interest. The Director, Prof. Andrew Walls, served in the Universities of Sierra Leone and Nigeria; the Assistant Director, Dr. John K. Parratt, in the Universities of Ife, Malawi, and Botswana.

Dr. Kwame Bediako, Director of the Akrofi Christaller Centre for Applied Theology in Akropong, Ghana, spends one term in each year at the Centre as Lecture in African Theology, and Dr. James Cox, recently of the University of Zimbabwe, who is Lecturer in African Christianity, co-ordinates a major research project in African Christianity funded by the Pew Charitable Trusts through the Overseas Council for Theological Education. Their work is progressing in collaboration with several institutes in West, Central and Southern Africa.

A series of established African scholars have been Visiting Fellows at the centre, or have spent sabbaticals there, and there is invariably a substantial body of African members at the Centre engaged in doctoral study, pursuing the Centre's one year master course, or pursuing other forms of academic work.

The Centre is a major collector of African Christian literature and has substantial holdings of periodicals, monographs and manuscripts relating to Christianity in the African context and on other aspects of African religion. The Centre's archives include the archives of the Regions Beyond Missionary Union and many deposits of private missionary papers.

The Centre recently co-sponsored with the Edinburgh University Centre of African Studies a conference on Christianity in Africa in the 1990s, and with Yale University Divinity School, two conferences under the title 'From Christendom to World Christianity', in which special prominence was given to the African theme.

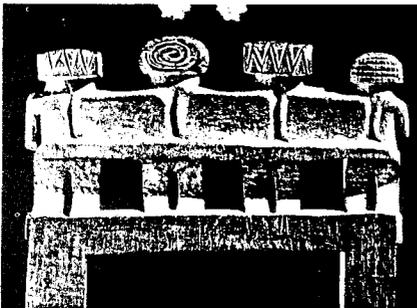
The Centre's African Christianity Project has five components:

1. sabbatical fellows are invited for a period of 3-6 months for study and research at Edinburgh;
2. regional conferences in Africa in link universities and institutions are planned over the next three years (the first in Malawi in December 1993);
3. the facilitating of the Lecturer in African Theology (Dr. K. Bediako) to spend 3 months each year in Edinburgh;
4. Seminars are conducted monthly at Edinburgh on themes related to African Christianity with contributions largely from research fellows;
5. an exchange of bibliographic materials is envisaged between Edinburgh and the link institutions.

Further details may be obtained from the Director, Centre for the Study of Christianity in the Non-Western World, University of Edinburgh, New College, Mound Place, Edinburgh EH1 2LX, United Kingdom (tel. 031-225 8400; fax 031-220 0952).

* The Institute for Comparative Religion in Southern Africa (ICRSA) is an organized research unit at the University of Cape Town devoted to the post-apartheid study of cultural forms of meaning and power, including religion, worldviews, ideologies, and human values, within the context of Southern Africa. ICRSA sponsors cooperative research projects, consultations, seminars, conferences, and occasional publications in the field of comparative religion. Housed in the Department of Religious Studies, University of Cape Town, ICRSA hopes to extend the scope of the university as a significant center for cross-cultural, interdisciplinary, and international research in comparative religion within the Southern African region and the African continent.

During 1992, ICRSA was involved in two major projects. First, the Project on Comparative Religion in Southern Africa has produced a computerized data base of resources for the study of religions in South Africa. This data base should be a valuable asset for researchers in the field. Two publications are anticipated, an annotated bibliography on religions of South Africa and a history of comparative religion, localized in southern Africa, that promises to redefine comparative religion, not as something that compares religions, but as the work of comparing comparisons. This work attempts to recover the rich history of religious diversity, and reflection on that diversity, in the context of southern Africa. Second, the Project on Religion and Public Education has produced a 150-page report - *Religion in Public Education: Policy Options for a New South Africa* - in conjunction with the National Education Policy Investigation of the Education Development Trust. A copy of this report can be obtained from the ICRSA office. In addition, the Institute has engaged in wide-ranging consultations with educators, parents, and students about the future of religion education in the schools. The good will and enthusiasm with which people have entered into these discussions has been impressive.



* Another University of Cape Town centre is the Institute on Christianity in South Africa (RICSAs) which has received a small planning grant to launch a project called Theology and Economic Justice. The purpose of the project is to identify the role of theology in articulating economic issues central to development in South Africa today. Using an interdisciplinary method of economic and theological reflection, materials will be developed to constitute a program of economic literacy for ordinary persons, aiming to demystify the science of economics and thereby empower a more politically effective public policy debate within the religious and wider civic community.

Consultations and forums are being planned with trade unionists, political leaders and legislators, community development workers, business executives, and interfaith religious leaders. Community-based dialogue is central to the planning process at this point, and a major grant proposal will be developed for a two-year research and action program beginning in January 1994. Department staff for the project are Charles Villa-Vicencio and N. Barney Pitso. Dr. Thomas Ambrogio, Senior Research Fellow in the Department, is Project Coordinator, and would welcome contact with any persons or groups interested in the issues being addressed (021-650-3452(RICSA); 47-0756 (Home)).



CONFERENCES AND SEMINAR NEWS:

* The African Religions Group at the American Academy of Religion in San Francisco in November 1992 held two panels: the first was on 'African Religions in Literature'. Presenters were: Sue E. Houchins ('Quest for the explanation of being: commemorating the Gods in Soyinka's *The interpreters*'); Kathleen O'Brien Wicker (The blessing of ham: resacralizing and re-contextualizing the narrative of nation); Robert M. Baum (Emitai, Allah and God's bits of wood: Sembene Ousmane and the question of religion and resistance). The second panel was on 'Ritual practice in contemporary African religions'. Presenters were: Cynthia H. Hoehler-Fatton (From leader to laktar: the institutionalization of Roho religion and women's changing roles); W. Leslie Avery (*The Church of Salvation in Sierra Leone: an attempt to indigenize Christianity*). Jacob Olupona also spoke in the Indigenous Religions Consultation on 'African Religion and the Study of Religion'.

* The Scripps College and Humanities Institute and the Claremont Graduate Humanities Center in Claremont, Calif., presented in October 1992 'The Africanization of Christianity: a conference on the mutual influence of African and Christian traditions.' The first panel was on the (African) continent. Presenters were, amongst others, Profs. John and Jean Comaroff of the University of Chicago. The former spoke on 'African ReGenesis: the question of conversion' while the latter's title was 'A new light upon Zion'. Prof. Inus Daneel of the University of South Africa spoke on 'Witchcraft confrontation and reconciliation by the African Independent Churches'. The second panel was on 'Africanizing Christianity in the United States', with contributions focussing on the slave history, while the third panel was on 'Christian and African traditions in literature'. The conference was concluded with a round table discussion.

* As part of the 25th anniversary celebrations of the Catholic Theological University at Utrecht, the Department of Social Sciences & Science of Religion, in collaboration with the university's women studies group, organized a seminar on 15 April 1993 on 'Religious experiences of African and European women in changing contexts'. Dr. Teresia Hinga from the Department of Religious Studies at Kenyatta University in Nairobi was the main speaker at the workshop, which was also attended by women from the various African communities and churches in the Netherlands. The proceedings will be published in the anniversary book later this year.

* The Association for the Study of Religion in Southern Africa held its 15th Annual Congress at the University of Swaziland, from 28-30 June 1993. This year's congress was historic in that it was the first time that the ASRSA congress was held outside South Africa. The congress was hosted by the Department of Religious Studies and was attended by scholars from universities in Africa as well as Europe. Papers were presented on a wide range of topics in the field of the study of religion in southern Africa, covering different angles and followed by discussion.



* The importance and relevance of a multifaith Religion Education programme were vividly demonstrated on 14 August 1993 at a lively conference held by ICRSA (UCT) and entitled *African religion: Tradition, Innovation and Education*. The audience showed by their active participation in the debate that they regarded it as imperative that a new sort of Religion Education be introduced into South African schools - particularly one that afforded African Traditional religion a place on the curriculum equal in status to other religions.

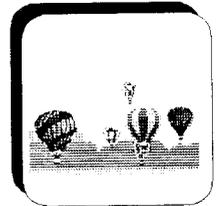
Reports from teachers following ICRSA's multifaith pilot programme raised the following issues: The problems posed by language and concept frame differences in studying religions; The need for an educational rather than an evangelising thrust in school Religion Education; African Christianity and African Traditional Religion; The fears of Bible Education teachers; Gender issues. The fact that many of the audience were in traditional dress, that each session began with singing and clapping, and that a praise singer greeted the keynote speaker, Prof Charles Long (of the University of California) added to the colour of the proceedings.

FUTURE MEETINGS AND CONFERENCES:

* The African Studies Centre in Leiden, The Netherlands (P.O. Box 9555, 2300 RB Leiden) runs a regular two-weekly seminar programme which includes topics of interest to scholars of African religions. Although religion is not a prominent feature of the Centre's research programme (the main focus is on politics, history and economics), we wish to keep you informed of papers delivered

on topics of African religion. In 1992/3, the following papers were delivered in the Centre: Dr. K. Bediako, 'The desecralization of power in Africa'. The same day Dr. Bediako also delivered a paper for the University of Leiden on: 'African apologetics from the early church to the present': Prof. Dr. W. van Binsbergen, 'Divination with four tablets: an important form of non-cosmopolitan medical technology in southern Africa' (delivered in Dutch); Drs. J. van Santen, 'Nowadays, my jar is to pray five times a day: the conversion of Mafa-women (north-Cameroon) to Islam': Drs. H. Seur, 'Agricultural change, gender and Jehovah's Witnesses in Zambia: the engagement of research and local actors in the construction of case studies and research themes in exploring methods of re-study'.

Those interested in the papers should contact the co-ordinator of the seminar programme: Dr. Rijk van Dijk at the African Studies Centre in Leiden.



* The International Committee of the IAHR will meet in Paris from 17-21 September 1993. Each national association may send two representatives to participate in the meeting. The meeting will also be attended by some members of the AASR with a view to establishing local structures for the study of religions in francophone Africa.

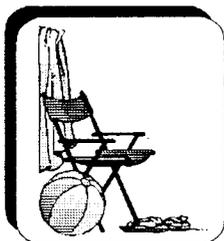
* The University Centre for Theology and Pastorate in Heerlen, the Netherlands, which is part of the University of Nijmegen, is organising an international missiological congress on Africa on the subject of inculturation, under the title: 'Inculturation: abide by the otherness of Africa and the Africans'. The congress is to mark the 100 years SMA-presence in the Netherlands and will be held at the University Centre in Heerlen on 21 and 22 October 1993. Speakers from Africa include Dr. Sidbe Sempore (Burkina Faso), Rt. Rev. Peter Turkson (Ghana), Dr. Laurenti Magesa (Tanzania), and Dr. Smangaliso Mkhathshwa (South Africa). Dr. Anne Nasimiyu-Wasike of Kenya has been invited, but her presence has not yet been confirmed. The aim of the congress is 'to explore essential aspects of the gospel or new faces of Christ and the role of missionary institutions with regard to evangelisation in Africa'. The Centre in Heerlen is also the European coordination point for the 'Forum for African and Asian Spirituality' which will prepare for the so-called Vasco da Gama year in 1998, commemorating 500 years of oppression of Africa and Asia.

* Several conferences have been planned by the Centre for the Study of Christianity in the Non-Western World at the University of Edinburgh. For 1993, the Centre organised a number of regional conferences. They began with a small 'feeder' conference in July 1993 at Forah Bay College in Sierra Leone on topics related to church history in Sierra Leone. This was to be followed by a similar small conference in Ghana at the Akrofi-Christaller Memorial Centre in December 1993 or January 1994 on church history in Ghana. The Sierra Leone and Ghana 'feeder' conferences will culminate in a major conference in West Africa to be held in Ghana in September, 1994 on the topic 'Writing church history in Africa'.

* Another regional conference is planned at the University of Malawi, Chancellor College, Zomba, from 17-22 December 1993 on the theme 'The role of Christianity in development, peace and reconstruction'. The proposed speakers for this conference are Prof. Richard Gray from SOAS (Church involvement in political reconstruction in southern Africa), Prof. M. L. Daneel (Theology, ecology and development), the Rev. C. Mokitimi of the Christian Council of Lesotho (The role of the church in development in southern Africa), and Dr. R.

Tiongeo of the University of Edinburgh (What has theology to do with development, peace and reconstruction?). In addition, short papers will be invited from members of the faculties at the Universities of Malawi, Zimbabwe, and Botswana. ATISCA (Association of Theological Institutions in Southern and Central Africa) will hold its meeting in conjunction with the conference to enlarge participation from other countries in the southern African region.

* The launch Congress of the South African Academy of Religion will take place from 17 - 19 January 1994. Both societies and individuals are invited to present papers on the theme of "Religion and Civil Society". The second dead-line for abstracts has been set for 15 October 1993, which may be sent to SAAR Congress, Private Bag x41, Pretoria, 0001; Fax 27-12-202 2610; e-mail jm@gallup.hsra.ac.za.



VACANCIES AND JOBS:

* The Institut Catholique de l'Afrique de l'Ouest in Abidjan, Ivory Coast, is recruiting teachers to meet staff problems arising from the growing numbers of students in the institute. Recruitment takes place in the following fields: philosophy, social sciences, dogmatics, Bible studies, moral studies, pastoral studies, liturgy, catechetics, and spirituality. Those interested

should write to the Rector of the Institute, Mr. Efoe-Julien Penoukou, 08 BP 22 Abidjan 08; fax (225) 44 15 83.

KEEPING TRACK OF MEMBERS:

* Dr. Jim Cox, who left the University of Zimbabwe at the end of February 1993 where he was Senior Lecturer in the Phenomenology of Religion, has been appointed Lecturer in African Christianity and Co-ordinator of the African Christian Project at the Centre for the Study of Christianity in the Non-Western world in the University of Edinburgh, Scotland. Before he left Zimbabwe, Jim published two books and co-edited a third. The latter resulted from a joint project which was initiated by Professor C.S. Banana's controversial thesis that the Bible should be re-written. All three books are included in the list of new publications (see below).





PUBLICATION NEWS

* With issue 5.1 (Spring 1993), Mouton de Gruyter of Berlin is the new publisher of *Method and Theory in the Study of Religion*. Also, MTSR is now the journal of the North American Association for the Study of Religion. MTSR, an international English journal, publishes articles, review essays, responses, and symposia which address issues of methodological and theoretical significance in the academic study of religion. In order to provide a forum for scholars to present their ideas to the larger academic community, the editors are interested in papers and notes which respond directly to articles previously published in MTSR. The editors encourage submissions from younger scholars. Submissions are evaluated by at least two referees using a double-blind method. All submissions to MTSR should be sent in triplicate to: MTSR, The Editors, Centre for the Study of Religion, 123 St. George Street, University of Toronto, Toronto, Ontario, Canada M5S 2E8 (fax: 416-978-1610; E-mail: baranows@epas.utoronto.ca). For details concerning individual subscriptions, please contact Luther H. Martin, NAASR Executive Secretary, Department of Religion, University of Vermont, Burlington, VT 05405 USA (E-mail: lmartin@uvmvm.bitnet). Members of the NAASR and other associations affiliated with the IAHR will receive a reduced subscription rate.

NEW PUBLICATIONS (1992-93): BOOKS

Kwame, Anthony Appiah. *In my father's house: Africa in the philosophy of culture*. London: African Book Centre Ltd., 1992.

Chidester, David. *Religions of South Africa*. London: Routledge, 1992. ISBN 0-415-04780-3.

Cox, James L. *Expressing the sacred: An introduction to the phenomenology of religion*. Harare: University of Zimbabwe Publications, 1992.

_____. *Changing beliefs and enduring faith*. Gweru, Zimbabwe: Mambo Press, 1993. (Religious and Theological Studies Series II).

Van Dijk, Rijk A. *Young Malawian puritans: Young puritan preachers in a present-day African urban environment*. Utrecht: ISOR, 1992. ISBN 90-5187-093-0.

- Diesel, Alleyn & Maxwell, Patrick. *Hinduism in Natal*. David Philip, 1993.
- Ter Haar, Gerrie. *Spirit of Africa: The healing ministry of Archbishop Milingo of Zambia*. London: Hurst & Co./ Trenton, N.J.: Africa World Press/ Nairobi: Good Tidings Bookshop, 1992. ISBN 1- 85065-117-5.
- _____. A. Moyo & S.J. Nondo (eds.). *African Traditional Religions in Religious Education: A Resource Book with special reference to Zimbabwe*. Utrecht: Utrecht University, 1992. ISBN 90-393-0065-8.
- Ipenburg, At. *'All Good Men': The development of Lubwa Mission, Chinsali, Zambia, 1905-1967*. Frankfurt/M. etc.: Peter Lang, 1992. (Band 83) ISBN 3-631-45338-8.
- Mbon, Friday M. *Brotherhood of the Cross and Starr: a new religious movement in Nigeria*. Frankfurt/M. etc.: Peter Lang, 1992. (Band 77) ISBN 3-631-44181-9.
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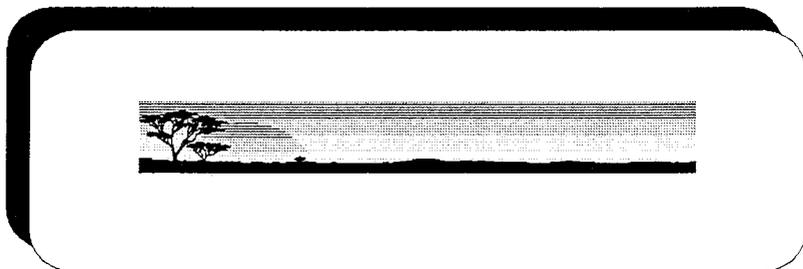
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A NOTE FROM THE TREASURER: *Rosalind Hackett*

We are grateful to the more than twenty individuals from different parts of the world who have manifested their support for our new organization by sending in their subscriptions. We now have little over \$800 in our account. It will help us produce and distribute the newsletter and facilitate our membership drive. We intend to create an institutional rate, as well as a student association even if their financial situation does not allow it. We had hoped that people would respond positively to our idea of a sustaining subscription at \$50, given all that we have to do and Africa's stringent economic conditions, but objections have been raised. The situation will be reviewed at our next executive meeting as it is imperative for us to raise the necessary funds to be a viable international organization, with Africa's interests at heart.

Please send your subscriptions (\$50 or \$25 for students, etc.) to either:
Dr. Rosalind Hackett or Dr. Gerrie Ter Haar (see addresses below).

**FINAL NOTE FROM EDITORS: *Gerrie ter Haar and Abdulkader Tayob***

Well, we hope you have enjoyed your first newsletter. As you can see, we would like you to keep us informed about what is happening around you. We will in turn spread the message around. By the next newsletter, we will find a caption for your comments as well. So keep your views flowing in our direction. Remember, the sub-headings in the newsletter are not cast in stone. News which does not fit in this format will also be included. If at all possible, send your items for inclusion by e-mail: tayob@socsci.uct.ac.za in a form does not require too much editing. We have a special appeal for suggestions for a name and logo for the newsletter. Any ideas?

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