

# THE AFRICAN ASSOCIATION FOR THE STUDY OF RELIGIONS



# STEERING COMMITTEE

**Chairperson:** Jacob Olupona, University of California, Davis, African-American and African Studies Program, Davis, California, 95616, U. S. A.

## Regional Representatives

**West Africa:** Dr. Friday M. Mbon, Dept. of Religious Studies and Philosophy, University of Calabar, P.M.B. 1115, Calabar, Nigeria; Dr. Christopher Ejisu, University of Port Harcourt, Port Harcourt, Nigeria.

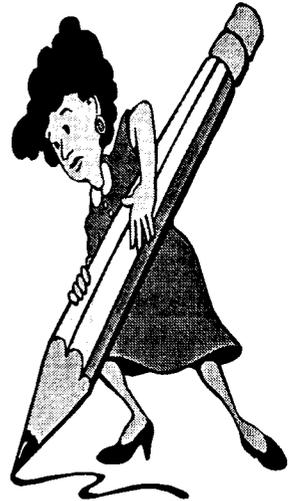
**East and Central Africa:** Dr. Mary Getui, P. O. Box 52979, Nairobi, Kenya. Fax. 254- 2-726976

**Southern Africa:** Dr. Abdulkader I. Tayob, Dept. of Religious Studies, University of Cape Town, Private Bag, Rondebosch 7700, South Africa.

**North and South America:** Dr. Rosalind I. J. Hackett, Dept of Religious Studies, 501 McClung Tower, University of Tennessee, Knoxville, TN 37996-0450, USA.

**Europe:** Dr. Gerrie ter Haar, Dept of Social Sciences & Science of Religion, Katholieke Theologische Universiteit, Heidelberglaan 2, 3584 CS Utrecht, The Netherlands.

The editors of the newsletters welcome any contributions and comments. Please submit entries to Gerrie ter Haar or Abdulkader Tayob, or any of the regional representatives who will pass them on. We would prefer, wherever possible, your contributions on computer disk format. E-mail messages may be sent to TAYOB@socsci.uct.ac.za. The information supplied in the Newsletter is accurate to the best of our knowledge. We, however, do not take responsibility for errors and omissions.



# MESSAGE FROM THE CHAIRPERSON

I am glad to introduce to you this issue of our newsletter which contains a number of interesting items. As you will read from Dr. David Westerlund's message, the publication of the first two volumes in our series 'studies in African religions' are now out and complementary copies have been sent to libraries and institutions of higher learning in Africa. We look forward to publishing more volumes in the near future.

We are grateful to Drs. Mary Getui and Jack Nelson for providing an excellent overview of the history of religious studies programs in East Africa. The report contains valuable information about research and teaching emphasis in several places, and the methodology and theoretical approaches utilized by various institutions. It also highlights the problems that students and teachers face in their pursuit of knowledge. As Drs. Getui and Nelson aptly pointed out, one of the goals of the article is to galvanize support for the work of the East African wing of the AASR. I, therefore, encourage members of this Association in East Africa to be in contact with them. We plan to establish a national and/or regional association in the region before the end of this century.

A brief report on the situation of the study of religions in Senegal is written by Dr. Penda Mbow, a member of the Editorial Board of our publication series. A big challenge facing us is how to extend the programs of the AASR to the Francophone and Lusophone African regions. Dr. Mbow's article is a step in the right direction. Some of us are of the view that we need to make haste slowly, and consolidate our activities in the Anglophone region before we expand to other places, hopefully in the near future.

As I look through the list of numerous conferences taking place in Europe and America this year, one question that comes to mind is how can the ordinary African scholar on the continent have access to conference grants to attend any of these meetings? For one thing, the budgets most of the organizers of the conferences work with are very limited and the costs of bringing scholars from Africa are very high. Does it mean that we just give up and continue to do business as usual? Obviously not! Let me provide some answers to my question. Organizers of conferences relating to African issues should be advised that at the planning stage, scholars based on the continent should be considered as an important part of the agenda/program. Younger African scholars,

especially women, whose training and research has not included any form of external experience, should be given a major priority. I do not need to remind us all that most African institutions lack women scholars. Second, senior Africanists in USA and Europe should ensure that whenever notices of conferences appear, we write or call the organizers and encourage them to invite scholars from the continent. Third, I am of the opinion that several of these conferences should be taking place in Africa where the people whose culture and well being we are discussing live. In that sense, African scholars will be part of the conversations.

With this, I leave you to read what our editors have carefully put together for us.

## PUBLICATIONS

It is a great pleasure to announce that the eagerly awaited Harare volume is now available. In particular, we are indebted to the editors Drs. Jan Platvoet, James Cox and Jacob Olupona, as well as to Michael Pye, the President of the International Association for the History of Religions, who welcomed the book for publication by his Cambridge press Roots and Branches (1996). The title of the book, which has been developed from papers presented at the regional IAHR conference in the University of Harare in 1992, when the AASR was founded, is *The Study of Religions in Africa: Past, Present and Prospects*, and it has fittingly been published as volume one in the AASR series Religions of Africa. It also a great pleasure to notify that the second volume in this series, Simeon Ilesanmi's *Religious Pluralism and the Nigerian State* (Ohio University Press, 1997), is now available too.

*The Study of Religions in Africa: Past, Present and Prospects* consists of 393 pages with contributions on the intercultural strategy of the IAHR by Michael Pye, on the diversity of Africa by Jan Platvoet, on the history of their study, by the same author, and on problems of methodology in the academic study of African traditional or indigenous religions by Michael Bourdillon, James Cox and Friday Mbon. The development of the study of religions in Nigeria and other parts of West Africa is surveyed in two contributions by Jacob Olupona, that in Kenya by Teresia Hinga and that in South Africa by Martin Prozesky. The other contributions deal with the study of Islam, Christianity, Hinduism and Judaism in Africa. Deremi Abubakre presents the development of

Islamic studies in Nigeria, Muhammed Haron surveys the same field in South Africa, whereas Abdulkader Tayob contribution is a case study of current Islamic revivalism in South Africa. Frans Verstraelen develops a proposal how to do Christian studies in an African context, Anil Sooklal surveys the development and the study of Hinduism in South Africa and, finally, Jocelyn Hellig does the same for Judaism.

Many complimentary AASR copies of *The Study of Religions in Africa* have already been sent to institutions in Africa. Some of these are review copies for journals published in Africa. Heads of educational institutions in Africa, such as Departments of Religious Studies, are welcome to write to me and ask for a complimentary copy of the book. Individual AASR members are welcome to order a copy of the book for the membership discount of 25 US dollars. If you would like to have such a copy, please send a bank cheque for the amount. A request for a complimentary copy, as well as an order of an AASR membership copy, should be sent to this address: David Westerlund, AASR publications officer, History of Religions, Faculty of Theology, Uppsala University, Box 1604, S-75146 Uppsala, SWEDEN. Libraries and other institutions outside Africa that wish to order a copy at the regular price (\$40-00) should send their order to the distributor: Almqvist & Wiksell International, Box 7634, S-10394 Stockholm, SWEDEN.

Dr. Simeon Ilesanmi's book entitled *Religious Pluralism and the Nigerian State*, the second in the AASR series on Religions of Africa, was published by Ohio University Press. In *Religious Pluralism and the Nigerian State*, Ilesanmi proposes a new philosophy or model of religio-political interaction, which he calls dialogic politics. Dialogic politics celebrates pluralism and suggests that religious institutions be construed as mediating structures functioning as buffers between individual citizens in search of existential meaning and cultural identity and the impersonal state, which tends to gravitate toward instrumental objectives. The study also prescribes certain remedies to the perennial problems of religious violence and conflicting, formulating a united public ethic to deal with Nigeria's diverse political situation. Ilesanmi's study offers a fresh perspective on the complex relations between political attitudes and religious convictions.

The AASR is making this book available to its members at a discounted price of \$20.00 per copy. Payment should be made to AASR, preferably in money order or bank draft. Please, send your order to AASR, c/o Professor Jacob K. Olupona, P. O. BOX 73304, Davis, CA 95617.

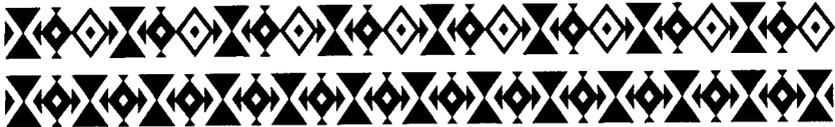


## GRANTS OFFERED

The **British Council Uganda** has renewed its support for the EAVS scheme for a third year and the British Council Kenya has also agreed to fund a scholar during the third year of the program. Academics from Uganda, Tanzania and Kenya are invited to visit the Centre for a three month period during the 1997/1998 session in order to pursue research and/or course development in the broad field of African studies in the social sciences and humanities. Preference will be given to academics at an early stage in their career. The scholarship may be taken up during either the Autumn (Sept.-Dec.) or Spring (Jan.-Apr.) terms of the academic year 1997/1998. Applications in the form of a 1,000 word research proposal and up-to-date curriculum vitae (and optional letter of support) should be submitted to the Chairman of the Centre of African Studies by May 1997. For further information please contact the Centre office.

Each year some 800 scholars from abroad hold grants to lecture and conduct research in American colleges and universities under the **Fulbright Scholar Program**. While the majority of the scholars apply for grants through Fulbright commissions or U.S. embassies in their home countries, approximately 30 are invited by colleges and universities in the United States to lecture in their specific fields under the Scholar-in-Residence Program. For more information on the Fulbright Visiting Scholar Program, write to the Council for International Exchange of Scholars, 3007 Tilden Street, NW, Suite 5M, Washington, DC 20008-3009. Call 202/686-8664, e-mail [ciesvs@ciesnet.cies.org](mailto:ciesvs@ciesnet.cies.org), or visit their World Wide Web page at <http://www.cies.org>.

**The Leventis Research Co-operation Programme.** The Leventis Foundation has extended its £10,000 per annum to support collaborative research between the Centre of African Studies in London and colleagues in Nigerian universities for a fifth year. Applications are invited for three-month sabbaticals in London during the 1997/1998 session. Candidates will be expected to submit a complete curriculum vitae and a statement of their current research interests (of not more than 1,000 words) specifying the aims to be achieved during the research period in London. Applications should be addressed to the Chairman of the Centre who is also Secretary to the LRCP, and should reach the Centre by 1 May 1997.



## **NEWS UPDATE**

The 1997 **Zimbabwe International Book Fair (ZIBF97)**, on the theme of Libraries, will be held from 2-9 August. The keynote Indaba conference on Access to Information will be held from 2-3 August and the Book Fair itself will be open from 5-9 August. Other events include a five day Writers' Workshop and an African Booksellers Convention. Within the ZIBF's outdoor exhibit site, new features for 1997 include a dedicated visitor meeting area and service centre, a thematic pavilion on Africa and international librarianship, a technology, print and publishing services section, and a special educational and entertainment section for children and the general public. For further information contact Margaret Ling, 25 Endymion Road, London, N4 1EE (E-mail: [zibf@mango.zw](mailto:zibf@mango.zw)).

**Scotland Africa '97** is an initiative which aims to examine and expand the connections that exist between Scotland and Africa by exploring each other's cultures, histories, peoples and

lives. The idea grew out of, and is presently being developed in, the Centre of African Studies at Edinburgh University. The initiative will encompass areas such as education, the visual arts, music and dance, drama, theatre, literature, the historical perspective, churches and NGO's with events taking place throughout Scotland. A series of events and programmes is planned between May and October, and there are co-ordinators based in Glasgow and Aberdeen as well as in Edinburgh. Scotland '97 is acting as an umbrella uniting these diverse events. For further information please contact Emma Burtles (Education and Administration) or Eliza Dickie (Music and Arts), Scotland Africa '97, Centre of African Studies, 40 George Square, Edinburgh EH8 9LL (Tel: (0)131-650 6676, Fax: (0)131-650 6535, E-mail: eburtles@afb1.ssc.ed.ac.uk or edickie@afb1.ssc.ed.ac.uk).

### Grants Announced for Scholarship in the **Studies of the World Christian**

**Movement.** The Overseas Ministries Study Center, New Haven, Connecticut, announces the 1997 grantees of the Research Enablement Program. Sixteen scholars representing Germany, New Zealand, China, Tanzania, the United Kingdom, and the United State received awards for research projects in the study of the world Christian movement. The Research Enablement Program is funded by The Pew Charitable Trusts, Philadelphia, Pennsylvania, and administered by the OMSC. The grants, which will be dispensed for work in the 1997-1998 academic year, total approximately \$293,000.

Gerald H. Anderson, OMSC's director who also serves as director of the REP and chair of the Review and Selections Committee, states, "The Committee is pleased that this year's selections continue the now well-established REP tradition of bringing the study of the world Christian movement into the academic mainstream, especially in the disciplines of the humanities and social sciences".

This year the REP received 121 applications. Twenty percent of the applicants were women, and fifty percent were citizens of countries outside Europe and North America. The grantees represent a variety of ecclesial communities. The REP is designed to support both young scholars undertaking international research for doctoral dissertations and established scholars engaged in major writing projects dealing with the world Christian movement and its interaction with the

public sphere, especially in the non-Western world. Among the grantees are the following from Africa:

J.F. Ade Ajayi, University of Ibadan, Nigeria: "A biography of Samuel Ajayi Crowther" Raphael Akiri, University of Edinburgh, UK: "Christianity in Tanzania: A Socio-Historical Study of the growth of the Anglican church, 1893-1961". Kenneth R. Ross, University of Malawi, "Dictionary of Christianity in Malawi Project".

### **American Academy of Religion, Committee on International Connections**

The AAR Board of Directors voted to grant the status of a Standing Committee to the Ad hoc committee on International Connections which has been in existence for three years. Prof., Jacob K. Olupona was appointed to chair the new standing committee and to serve on the Academy's Executive Council and Board of Directors. The committee will organize the second part of its Special Topic Forum: "Internationalizing the Academic Study of Religion Methodological Issues" at the AAR meeting in San Francisco. The following scholars have been invited to participate in the symposium: Sophie Oluwole (Nigeria), Abdul Souroush (Iran), Yen-Isen Tsai (Taiwan), and Amilia Buturovic (Canada). Last year three scholars from Japan (Michio Araki), Egypt (Hanafi) and USA (Charles Long) participated in the first session of the symposium. The Committee is planning to publish a collection of essays coming out of the two year program.

The Committee will sponsor a one day symposium in conjunction with the international meeting of the Society of Biblical Literature in Cracow, Poland. The proposed topic for the symposium is Religion, State and Society in Eastern Europe.



## CONFERENCES TO BE HELD

The **Centre of African Studies** plans to host a conference on Yoruba Diasporas in November, to coincide with a proposed exhibition at the October Gallery, in London.

The 40th Annual Meeting of the **African Studies Association** will be held from 12-15 November in Columbus, Ohio. For further details contact the African Studies Association, Emory University, Credit Union Building, Atlanta, GA 30322, USA (Tel: +1-404-329-6410, Fax: +1-404-329-6433, E-mail: [africa@emory.edu](mailto:africa@emory.edu)).

The 1997 **Conference of the African Studies Association of Australia and the Pacific** (AFSAAP) will be held in Canberra from 25-27 September. The main themes will be those of population and health, and Australia in Africa, taking up questions of aid, investment, education, the environment and mining. Papers on other areas will however be warmly welcomed. For further information, please contact the conference organisers, Dr. David Lucas and Dr. Chris McMurray, Graduate Studies in Demography, Coombs, Australian National University, Canberra, ACT 0200, Australia (E-mail: [david.lucas@anu.edu.au](mailto:david.lucas@anu.edu.au)). The proceedings of the 1995 AFSAAP Conference which took place in Sydney, entitled *Africa Today* are now available for purchase by members at A\$30 plus postage. Orders should be sent to *Africa Today* Volume, Humanities Research Centre, Australian National University, Canberra, ACT 0200, Australia.

**West African Research Association** in co-operation with the Center of Folklife Programs and Cultural Studies-Smithsonian Institutions organises the First International Symposium "West Africa and the Global Challenge". The symposium will be held at the Meridien President Hotel, Dakar, Senegal, from June 22-28, 1997. Some of the topics are: African Diaspora, Islam, Rituals and Identity.

## **American Academy of Religion Annual Meeting**, November 1997

The Annual Meeting of the AAR will take place in San Francisco, California, USA, Nov. 22-24, 1997. The African Religions Group will sponsor the following two sessions:

### **Session I--Theme: Toward a Socially Engaged Scholarship of African Religions.**

Joseph M. Murphy, Georgetown University, Presiding

Teresia M. Hinga, DePaul Univ.--Concerned and Engaged: African Feminist Theology and the Case for a Socially Engaged Scholarship in Africa.

James R. Cochrane, Univ. of Cape Town--Instruments of Inhibitors of Civil Society?: The Role of Christians in the Formation of Public Policy.

Simeon O. Ilesanmi, Wake Forest Univ.--War Crimes in Africa's Recent Wars: A Religious and Ethical Analysis.

Linda E. Thomas, Garrett Evangelical Theological Seminary--Toward a Critical Assessment of the Outsider's Role in Socially Engaged Scholarship in African Religions.

Peter J. Paris, Princeton Theological Seminary, Respondent

### **Session II--Theme: Religion and the African State.**

Yvonne Chireau, Swarthmore College, Presiding

Kiptalai S. Elolia, St. Norbert College--Religion and the Democratization Process in Kenya.

Iain S. Maclean, Roanoke College--Bahia and Zion: Political Impacts of Afro-Brazilian and African Independent Churches.

— Kofi Asare Opoku, Lafayette College--The Stool of the Ancestors: Religion and Politics in Asante.

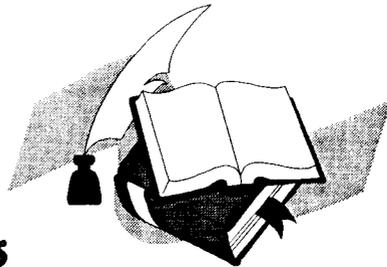
Jacob K. Olupona, Univ. of California, Davis, Respondent



## PEOPLE ON THE MOVE

**Dr. Umar Danfulani,** University of Jos, Nigeria, spends about one year at Bayreuth University, Department of Religionswissenschaft, as a Humboldt-Stipendiat.

Other scholars are also encouraged to apply to Alexander-von-Humboldt-Foundation for such a study-grant.



## PUBLICATIONS

**APEX96** catalogue out. The 1996 edition of the Zimbabwe International Book Fair's (ZIBF) collective African Periodicals Exhibit was published in November and has been circulated to thousands of academic and specialist librarians throughout Europe, North America and elsewhere, together with an invitation to take part in ZIBF97. The catalogue describes a total of 147 scholarly journals from 26 countries in Africa, and 24 sponsoring titles from the UK. Copies of the journals were exhibited at ZIBF96 on the APEX stand.

Plans are now in hand to relocate the APEX project to Africa in the course of 1997. Up to now the exhibit has been compiled in London by the Southern African Book Development Education Trust (SABDET) in association with the International African Institute.

Copies of the APEX96 catalogue are available on request from: SABDET, Margaret Ling, 25 Endymion Road, London, N4 1EE (E-mail: zibf@mango.zw).



## BOOKS

- Aguwa, Jude C.U. *The Agwu Deity in Igbo Religion: A Study of the Patron Spirit of Divination and Medicine in an African Society*. Fourth Dimension Publ., 1996. ISBN: 9781563990.
- Boddy, Janice. *Wombs and Alien Spirits. Women, Men and the Zar Cult in Northern Sudan*. University of Wisconsin Press, 1995. ISBN: 0-299-12314-6.
- Fleurant, Gerdes. *Dancing spirits. Rhythm and Rituals of Haitian Vodun, the Rada Rite*. Greenwood Press, 1996. ISBN: 0-313-29718-5.
- Graybill, Lyn S. *Religion and Resistance Politics in South Africa*. Greenwood Press, 1996. ISBN: 0-275-95141-3.
- Hackett, Rosalind I.J.. *Art and Religion in Africa*. London: Castell, 1996. ISBN: 0-304-33752-8.
- Hastings, Adrian. *The Church in Africa, 1450-1950*. Oxford: O.U.P., 1996. ISBN: 0-19-826399-6
- Ilesanmi, S. *Religious Pluralism and the Nigerian State*. Ohio University Press, 1996.
- Konnech, Augustine P.. *Religion, Commerce and the Integration of the Mandingo in Liberia*. University Press of America, 1996. ISBN: 0-7618-0354-6.

- Laborde, Cécile. *La Confrérie Layenne et les Lébou du Sénégal: Islam et Culture Traditionnelle en Afrique*. Paris: Karthala, 1996. ISBN: 2-86537-712-16.
- Luneau, René. *Paroles et Silences du Synode Africain (1984-1995)*. Paris: Karthala, 1997. ISBN: 2-86537-735-0.
- Mahlke, R. *Prophezeiung und Heilung: Das Konzept des Heiligen Geistes in Afrikanischen Unabhængigen Kirchen in Sudafrica*. Berlin: Reimer, 1997.
- Mandirola, R. & Yves Morel (Eds.). *Journal du père Francesco Borghero, Premier Missionnaire du Dahomey*. Paris: Karthala, 1996, ISBN: 2-86537-604-4.
- McLaughlin, Janice. *On the frontline. Catholic missions in Zimbabwe's Liberation War*. Baobab Books, 1996. ISBN: 0908311796.
- ⇒ Messi-Metogo, Eloi. *Dieu peut-il mourir en Afrique?* Paris: Karthala, 1997. ISBN:2-86537-692-3.
- Mudoola, Dan M. *Religion, Ethnicity and Politics in Uganda*. Fountain Publ., 1996. ISBN: 9970020137.
- Oded, Arye. *Religion and Politics in Uganda: A study of Islam and Judaism*. East African Educ., 1996. ISBN: 9966465723.
- Platvoet, J, James Cox & Jacob Olupona (Eds.). *The Study of Religion in Africa: Past, Present and Prospects*. Cambridge: Roots and Branches, 1996.
- Robinson, David et Jean-Louis Triaud (eds.). *Le Temps des Marabouts. Itinéraires et Stratégies Islamiques en Afrique Occidentale Française v. 1880-1960*. Paris: Karthala, 1997. ISBN: 2-86537-729-6.
- Rosander, E. Evers & David Westerland (eds.). *African Islam and Islam in Africa: Encounters between Sufis and Islamists*. London: Hurst & Co, 1996. ISBN: 1-85065-281-3.
- Sanders, Cheryl J. *Saint in Exile. The Holiness-pentecostal Experience in African American Religion and Culture*. Oxford: O.U.P., 1996. ISBN: 0-19-509843-9.
- Talhami, Ghada Hshem. *The Mobilization of Muslim Women in Egypt*. University Press of Florida, 1996. ISBN: 0-8130-1429-8.
- Vikør, Knut S. *Sufi and Scholar of the Desert Edge. Muhammad b. Ali al-Sanusi and his Brotherhood*. London: Hurst & Co, 1996. ISBN: 1-85065-218-X.

# JOURNALS

## Theological Journals Published in East Africa

African Christian Studies  
Journal of the Catholic University of Eastern Africa)  
CUEA Publications  
PO Box 24205  
Karen, Nairobi, Kenya

African Ecclesial Review  
AMECEA GABA Publications  
PO Box 4002  
Eldoret, Kenya  
(tel. 254-321-61218)

African Journal of Evangelical Theology  
PO Box 49  
Machakos, Kenya

African Theological Journal  
All Africa Lutheran Church  
Information and Coordination Center  
PO Box 314  
Arusha, Tanzania  
(Edited by the faculty at Makumira)

Hekima Review  
Journal of Hekima College  
The Jesuit School of Theology  
PO Box 21215  
Nairobi, Kenya  
(tel. 254-2-560460/2/3)

Journal of Adventist Thought in Africa  
University of Eastern Africa, Baraton  
PO Box 2500  
Eldoret, Kenya  
Occasional Research Papers  
Makerere University  
PO Box 7062  
Kampala, Uganda

Dini na Mila  
Makerere University  
PO Box 7062  
Kampala, Uganda



## **FOCUS ON INSTITUTIONS**

### **Religious Studies in East Africa**

Dr. Mary Getui (Kenyatta University)

Dr. Jack E. Nelson (Pacific University)

Religious Studies at the university level has existed in East Africa longer than it has in most American universities, with a department opened at Makerere University in Kampala, Uganda, in 1963. A second department was opened at the University of Nairobi in 1970. Since then most of the public universities in Kenya have developed Religious Studies departments. Efforts that date back to 1968 to found a department of Religious Studies at the University of Dar es Salaam, however, have been frustrated by lack of financing and been stalled in the midst of debates over the relations between religion and the state. More recently, new universities affiliated with religious groups have increasingly offered programs that offer Religious Studies training. What follows is a brief overview of the status of Religious Studies in East Africa intended to better inform those who have interests in Religious Studies in Africa and are new to the field, as well as to facilitate the development of the African Association for the Study of Religion (AASR) in East Africa and to enhance the prospects for exchanges between scholars from East Africa with others from elsewhere in Africa, in Europe, and the United States. A list of universities in East Africa and people who can be contacted follows at the end of the article.

Early on the curriculum offered in the public universities in East Africa was influenced greatly by the religion requirements in primary and secondary schools. Most Religious Studies students aimed at a career in education and departments aimed to prepare them for the task of teaching requisite

religion courses. Areas focused on included religion in general (the psychology, philosophy, phenomenology, and sociology of religion, as well as comparative religions), African religions, Christianity, Islam, and New Religious Movements. The more focused components of the areas of study included history of religions, theology, mission studies, religious literature, relevant and related sources and languages, as well as emerging issues such as gender studies, environmental concerns, rural and urban development. The study of African Traditional Religions has generally been rather limited in many of the universities, with study of the Christian tradition, and in some instances Islam (for example, at Kenyatta University), receiving greater emphasis. The undergraduate programs in the public and private universities culminate in the award of Bachelor of Arts and Bachelor of Education degrees. The same degrees as well as Bachelor of Theology are offered in the church affiliated institutions. The duration of the first degree program ranges between three (the norm) and four (unique to Kenya) years. A few of the students pursue postgraduate studies locally or abroad. Locally the Masters program is a two year program and the Ph.D. is four years. These programs are limited and mainly for the purpose of staff development and sometimes for specific needs of the sponsor or interested parties, e.g., Church or other organizations.

Faculty members in these departments, particularly in the public universities, are mostly East Africans; church affiliated institutions generally have a far greater proportion of expatriates, though this is declining. It ought to be noted that some of the faculty are from other regions of Africa. The staff is predominantly male in all the institutions. Those who carry the burden of keeping Religious Studies departments functioning face considerable challenges. Financial constraints at almost all the public universities and low salaries for faculty members necessitates additional employment outside the university settings for most staff members. Resources for teaching and research can be extremely limited.

Enrolment levels in Religious Studies departments have in the past benefited considerably from requirements placed on students pursuing careers in education and who wished to qualify to teach requisite religion courses. Recent changes in Kenya that have deleted religion training from the core requirements in secondary schools have resulted in drastic declines in student enrolments in university level Religious Studies courses. In addition, the demands of the Structural Adjustment Program favour Science and Technology curricula, as opposed to the humanities/social sciences. Students are therefore opting for the disciplines that are likely to increase their chances of getting

jobs in highly competitive circumstances. Affected departments have been seeking ways to attract students and the public into the discipline of Religious Studies. In an effort to make Religious Studies more relevant and applicable to the needs of African society seminars and workshops have been organized bringing together people from diverse backgrounds. Out of such experiences new ideas for university courses have emerged. Some members of faculties have made deliberate moves to be increasingly gender sensitive, religiously inclusive, and more closely associated with civic groups to enhance department prospects. Greater involvement in research and consulting for NGOs is also occurring among faculty.

Scholarly research progresses among Religious Studies scholars in East Africa despite considerable obstacles. Many departments have yet to experience the benefits of computer technology; some would be glad to have even an electric typewriter. Library resources are generally very inadequate and the circulation of journals from outside East Africa is severely limited; awareness of developments in Western scholarship in the field of African religions is often minimal as a result. Lack of funding has also limited contacts between institutions and amongst Religious Studies scholars. Still, exchanges do occur and lively debates are shaping reflective thought. The Association of Theological Institutions in Eastern African (ATIEA) is one of the livelier forums in the region, bringing together church affiliated scholars along with others from the universities. The hosting of this annual event rotates between Kenya, Uganda and, Tanzania. Programs featuring guest speakers alternate with the presentations of scholarly papers. Recent publications emerging from the conference include: D. Waruta (Ed.), *Caring and Sharing* (Uzima Press, Nairobi, 1995); and D. Waruta (Ed.), *The African Church in the 21st Century* (NCCCK, Nairobi, 1996). Contact between scholars is also maintained through the national chapters of the Ecumenical Association of Third World Theologians (EATWOT) and the Eastern African Ecumenical Theological Symposium. Various departments also rely on one another for external examiners and sometimes for supervision of post graduate students; this often leads to further exchanges on research interests.

Issues being raised by scholars in Religious Studies research, including post graduate students, cover areas such as inter-religious dialogue, inculturation, gender, curriculum development, methodology of research and teaching, and contemporary religio-socio-economic and political issues that touch on the very essence of the lives of African people. An example that can be cited is

that of the Eastern African Ecumenical Theological Symposium that has brought together over the last few years scholars who have addressed and published in the following themes: Jesus in African Christianity; the Church in African Christianity; Moral and Ethical Issues in African Christianity; Mission in African Christianity; Pastoral Care in African Christianity. Much as these titles may reflect a heavy leaning towards Christianity, the issues covered in the volumes touch on other religions as well.

Another centre of research and training in African religions and society is the Maryknoll Institute of African Studies (MIAS) in Nairobi under the direction of Michael Kirwen. Originally founded to provide training for missionaries, the centre has developed a program that now attracts foreign students, NGO personnel, and academics, along with African students. Offering three courses of three weeks duration each during the months of June, July, and August, the aim of the program is to offer intensive exposure to African life and thought through texts, lectures, and guided fieldwork experience. Now fully accredited through a university in the United States (St. Mary's University of Winona, MN), students can earn an M.A. degree in African Studies from the Institute. The program is particularly suitable for graduate and mature undergraduate students from outside Africa seeking first-hand experience of African religions through a challenging academic program.

There is certainly much more that could be done to further understanding of religion in East Africa. The AASR, hopefully, can be an instrumental vehicle for such development. The goals that East Africans would like the AASR to aim for include an international exchange program for both staff and students (contact Dr. Getui for information on opportunities in Kenya); enhanced contact through conferences and publications (plans are tentatively being made for an AASR conference in Nairobi during the summer of 1998); increased facilitation of research and publication of studies (more collaborative research efforts between Western and African scholars would be welcomed); assistance in acquiring more scholarships and grants for those who would like to pursue further studies; help in developing greater exchanges of journals and other relevant literature (often rare and costly in Africa); and generating greater co-operation between private, theological, and public institutions.

The universities in the region with religious studies departments/programs are as follows (those not specified are public universities). Note, the contact persons listed are members of the respective faculties and not necessarily members of AASR.

**Kenyan Universities:**

University of Nairobi (PO Box 30197, Nairobi); Kikuyu Campus (PO Box 92, Kikuyu). Contact persons: Prof. J.N.K. Mugambi, Dr. H.W. Kinoti, Dr. G.E.M. Ogutu, Dr. D. Waruta.

Kenyatta University, (PO Box 43844, Nairobi). Contact persons: Prof. Mary Getui, Prof. J.J. Ongonga, Prof. Ted Groenewegen, Prof. A. Nasimiyu-Wasike, Prof. W. Omulokoli, Prof. Nthamburi, Dr. N. Kihara, Dr. G. Kirika, Dr. A. Kubai.

Egerton University, including the Laikipia campus (PO Box 536, Njoro); Kisii Campus (PO Box 408, Kisii).

Moi University (PO Box 3900, Eldoret); and its constituent college, Maseno University College (PO Private Bag, Maseno). Contact persons: Prof. E.A. Obeng, Prof. H. Kasiera (Maseno College).

University of Eastern Africa Baraton (Seventh-Day Adventist), (PO Box 2500, Eldoret).

The Catholic University of Eastern Africa (PO Box 62157, Nairobi).

Daystar University (Inter-denominational, evangelical), PO Box 44400, Nairobi).

Maryknoll Institute of African Studies (PO Box 24592, Karen/Nairobi). Contact person: Dr. Michael Kirwin.

**Tanzanian Universities:**

Dar es Salaam University (PO Box 35091) does not have a Religious Studies program but there are a number of scholars at the university who pursue research in the field. Contact person: John Sivalon (Sociology).

The Open University (PO Box 68960, Dar es Salaam). Limited RS course offerings. Contact person: Ms. E.G.M. Muyinga.

**Ugandan Universities:**

Makerere University (PO Box 7062, Kampala). Contact person: Dr. Sister T. Tinkasimire, Prof. A.B.T. Byaruhanga, Prof. E.G. Rutiba.

Kyambogo College (constituent of Makerere), (PO Box 1, Kyambogo). Contact person: Dr. P. Kasanene.

Uganda Martyrs University (Catholic), (PO Box 5498, Kampala). Contact person: Dr. P. Kanyandago.

Bugema University (Seventh-Day Adventist), (Kampala).

The Muslim University (n.a.).

**East African Theological Schools:**

The Association of Theological Institutes in East Africa (PO Box 50784, Nairobi).

Makumira (Lutheran), (PO Box 55, USA River, Tanzania).

Bishop Tucker Theological College (Anglican), (PO Box 4, Mukono, Uganda).

St. Paul's United Theological College (Ecumenical), (PO Private Bag, Limuru, Kenya). Contact person- Dr. P. Bisem.

Tangaza College (Catholic), (PO Box 15055, Nairobi, Kenya), Contact person: Prof. Aylard Shorter

Hekima College (Catholic), (PO Box 21215, Nairobi, Kenya).

**Additional Scholars:** Others who contribute to Religious Studies discourse in East Africa are Dr. J.M. Waliggo (PO Box 2886, Kampala, Uganda); Dr. Laurenti Magesa (PO Box 70, Tarime, Tanzania). A number of East African scholars are now based in the United States, including: Dr. Teresia Hinga, (De Paul University, 2323 Seminary Ave., Chicago, IL 60614-3298); Dr. T. Kiogora (n.a.).



## Situation de l'Enseignement de la Religion au Senegal.

L'enseignement de la religion au Sénégal se situe à différents niveaux selon la religion considérée. Si on prend le cas de l'Islam, il est introduit au Sénégal depuis le Moyen-âge. Comme tout le monde le sait, l'enseignement des préceptes de l'Islam remonte au XIV<sup>es</sup> avec la création de la première madrasa par Kankan Musa, le roi de l'Empire du Mali dont faisait partie le Sénégal.

Jusqu'à nos jours, pour l'essentiel, le système éducatif n'a pas beaucoup évolué. L'enseignement se fait dans les écoles coraniques, les *daara* des marabouts (leurs maisons), certaines écoles arabes soutenues par les sources de financement comme la Ligue arabe, des pays comme l'Arabie Saoudite, la Lybie, l'Iran. L'UNICEF, pour enrayer la phénomène des Talibés (des enfants livrés à la mendicité pour le marabout) intervient beaucoup dans le milieu des *daara* pour améliorer les conditions de vie de ces jeunes parfois très misérables seulement, avec la crise économique et l'insuffisance des structures d'accueil liées à l'école moderne, des parents pour se débarrasser de leurs enfants, les envoi de plus en plus dans ces *daara*.

Le contenu de l'enseignement de la religion musulmane porte sur la mémorisation du Coran, l'apprentissage de la Shari'a, le droit musulman, les auteurs de Hadiths... Certains, parmi ceux qui décident de faire carrière dans l'étude de la théologie, peuvent obtenir des bourses pour aller étudier en Arabie Saoudite, au Caire, à Fèz, à Tombouctou..

Ces dernières années, pour lutter contre la montée de l'intégrisme, l'ignorance, certains syndicats d'enseignants ont demandé à l'Etat d'introduire l'étude de la religion à l'école avec des programmes contrôlés par l'Etat.

Quant à l'enseignement de la religion chrétienne, elle est entièrement contrôlé par l'Eglise qui oriente ses fidèles. Dans les nombreuses écoles catholiques, les jeunes croyants, font des cours de cathéchisme. Des séminaires sont sortis des brillants cadres chrétiens comme notre actuel Ministre de l'Education nationale.

**Penda MBOW**, Faculté des Lettres et des Sciences Humaines, Université Cheikh Anta Diop, Dakar, Sénégal.

**The Centre of African Studies, St. Petersburg University**, held its inaugural meeting on 9 December 1996. The Centre already has more than 60 members from the departments of the University and related institutions. The main objectives of the Centre are to promote Africanist research and to foster interdisciplinary co-operation between the University and other Africa-related institutions in St. Petersburg, Russia and abroad. Its activities include lectures, seminars, conferences, staff and student exchanges, and publications on African subjects. For further information please contact the Chairman, Prof. Andrei Zhukov, Centre of African Studies, Department of African Studies, University of St. Petersburg, Universitetskaja nab. 11, 1999034 St. Petersburg, Russia (Tel: +7-812-218 7732, Fax: +7-812-218 1346, E-mail: vladimir@orient.lgu.spb.su).



## **AN ADDITIONAL ITEM**

Even though the following information may be of use to a wider audience than intended.

RAG Evaluation Criteria and Project Eligibility.

### **Research Advancement Grant.**

We are publishing the following information concerning Research Advancement Grants annually awarded by Pew Charitable Trusts in order to draw your attention to this returning event. The usual closing date for applications is the 1st of May every year.

#### Subject.

Awards for projects of two to three years' duration, with costs ranging from \$50,000 to \$100,000 (U.S. dollars) per year, will be made on a competitive basis for original research that will significantly advance the understanding of cross-cultural Christian mission and/or the development

of Christianity in the non-Western world. Award decisions will be made after consultation with seasoned scholars in the appropriate fields and disciplines.

Design.

All projects must be directed by an established scholar or team of scholars with demonstrated ability to undertake fundamental research. As RAG awards are made to an institution such as a university or research centre, the institutional support for the project co-operative venture between two research institutions, with at least one in the non-Western world, are especially welcome. Successful proposals will clearly indicate that the project is to be situated where there is access to specialist libraries, archives and other collections supporting scholarly investigation, and an appropriate administrative infrastructure.

To be eligible for grant consideration, proposed projects must be collaborative. The research team must be international, and sustained participation of scholars outside the West is required. In addition, all projects must include plans for resource development outside the West, such as the collection and preservation of archival materials, and the professional development of non-Western scholars.

Successful proposals will present a detailed work schedule, including the dates of each project phase, a list of all participants with their academic credentials and specific role and a preliminary budget.

Outcomes.

To be eligible for RAG grant consideration, proposed projects must include scholarly publication(s). Other creative forms of dissemination are welcome and may add to the project's appeal, but publication plans are essential.

The most desirable projects will feature an integrated cluster of activities and products that move logically toward a clearly stated goal. A suitable project might take the form of a series of monographs, a multi-author symposium, or a co-operative venture to provide a major research or reference tool of the dictionary, encyclopedia, or lexicon type.

Application process.

Research Advancement Grants are awarded at the end of each year by the Board of the Pew Charitable Trusts, subject to the quality of proposal and the availability of funds. The application process for 1997 RAG awards is in two stages.

Potential applicants are required to submit an initial proposal (maximum four pages). This proposal *must* be presented under a standard format using the headings "Subject", "Design", and "Outcomes" to describe the intended project. The initial proposal must be accompanied by: 1) a cover letter from the project director(s), 2) a one-page curriculum vitae of the project director(s), including the complete citation of educational background, academic positions held, and publications relevant to the project, and 3) two letters of evaluating the academic merit and feasibility of the proposed project. The second reference letter should be from an academic officer of the sponsoring institutions endorsing the project on behalf of the institution. Both reference letters should be sent directly to the Overseas Ministries Study Center.

The initial proposal, together with all supporting documents, must be received at the Overseas Ministries Study Center by May 1, 1997.

After a first screening, selected applicants will be asked to provide a full application.

Initial proposals should be sent to: Geoffrey A. Little, Co-ordinator Research Advancement Grants, Overseas Ministries Study Center, 490 Prospect Street, New Haven, CT 06511-2196, U.S.A. Tel: (203)865-1827, Fax: (203)865-2857, E-mail: [glittle.rag@OMSC.org](mailto:glittle.rag@OMSC.org).



**As a matter of fact**, we omitted the address of the Journal of Religion in Africa in our last issue:

Editor: Prof. Adrian Hastings, Dept. of Theology and Religious Studies, The University, Leeds, LS2 9JT, England.

Subscriptions: E. J. Brill, Postbus 9000, 2300 PA Leiden, The Netherlands.

Remember to send your  
contributions  
to the Editors or your  
Regional Representatives

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