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AASR EXECUTIVE 2010-2015

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Continued on inside rear cover, p. 71

FROM THE CHAIR

Elias K. Bongmba
AASR President

We are delighted to send you this issue 34 of the AASR Bulletin. Summer has come following an unusually busy spring in which we have seen two developments. One is what has now been called the Arab Spring; and the other the long stalemate in the post-election developments in Côte d'Ivoire, which ended when the former President Laurent Gbagbo was captured. The Arab Spring is a particularly significant development. It could have implications for the study and teaching of religion in North Africa. The demonstrations started in Tunisia in late 2010 when a protester burned himself to death. The reaction that followed put in motion an anti-establishment movement that toppled President Zine El Abidine Ben Ali on January 14, 2011. His flight to Saudi Arabia ended 23 years of his rule.

In Egypt the protests began on 25 January 2011. They eventually led to the ouster of President Mubarak. Things have not gone the same way in Libya where President Muammar al Gaddafi and his son vowed to fight to the last person and sent out a well-organized army to fight against protesters. The United Nations Security Council adopted a resolution calling for a no fly zone in Libya to prevent President al Gaddafi's forces from launching an attack on the city of Benghazi. This move allowed the North Atlantic Treaty Organization (NATO) to intervene by launching airstrikes against the al Gaddafi regime. Fighting continues in Libya and the demonstrators face a strong push back from government forces, which has made it difficult for demonstrators to hold on to the gains they have made.

Elsewhere in North Africa, President Abdelaziz Bourteflika has outmaneuvered demonstrators and continues to rule, although he has promised to lift the state of emergency that was imposed in 1992. But demonstrators were not able to carry out the kind of protests that took place in Egypt. Protesters in Morocco called on the king to cut down some of his powers. The King promised constitutional reforms. In Mauritania, protesters called for the resignation of the Prime Minister. In Sudan several hundred protesters demanded the resignation of President Omar al-Bashir, when it was announced that he would not seek reelection January 2015. Protests had also taken place in Western Sahara where protesters demanded an end to discrimination and abuse of human rights. Protests continue in Syria, Yemen, and Bahrain where the governments use the armed forces to disperse and kill demonstrators.

What has happened in the region is an uprising that goes beyond religious yearnings and sentiments. In Egypt for instance, both Christians and Muslims joined forces to call for change. It is not easy at this point to predict where things will go in the future even in Tunisia and Egypt where the leaders have been ousted. But the courage the people of the region have demonstrated in calling for these changes is clearly a seismic change in the political and social thought of the region. Some have expressed concerns that religious enthusiasts [radicals] may use this to further penetrate the region. We hope that this

will not be the case. We trust that this rebirth of an open political culture in the region would reignite the quest for religious freedoms for all people in the region.

We condemn in very strong terms the violence that has accompanied these changes and hope that these developments will lead to the establishment of an open society where the practice and critical study of religion will lead to further research on Islam and other religions in the region. 'Revolutions' or significant regime changes often alter the dynamics of religious life in a country as it happened when the Emperor of Ethiopia was overthrown in 1974. Such changes often invite scholars to interrogate past history and explore new questions regarding the status of religion, thereby reinvigorating future religious scholarship in the area.

Many of you are already out doing research in Africa and other places. It is not too early for us to remind each of us to keep in mind our conference which will take place at Egerton University in 2012. I am attending a conference at Maseno University and will use that opportunity to visit with Damaris Parsitau, our local organiser and host in Kenya, and other colleagues on preparations for the conference. We encourage you to disseminate information on this conference.

Other conferences taking place in Africa this year include the Old Testament Society of South Africa (OTSSA) that is meeting in Cape Town in September of 2011 [http://www.otwsa-otssa.co.za/index_frame.htm].¹ A multi-year research project is being planned by the University of South Africa (UNISA), Rice University, and the University of Botswana. It will address the idea of voice and voicelessness in religion, ethics, and theology in Africa and the African Diaspora. The first conference will take place at UNISA, October 4-6, 2011. You may find the Call for Papers for this conference on pages 9-10.

This year both the American Academy of Religion and the Society for Biblical Literature will meet at the same location and time, November 19-21, in San Francisco. We have planned exciting panels [cf. pages 8-9 of this bulletin for the Call for Papers, or visit <http://www.a-asr.org/PDF/AASR-NA.Call%20for%20Papers%202011.pdf>]. We hope you will attend all our sessions during the annual meetings. You can direct questions about the sessions to Lilian Dube [ldube@usfca.edu] of the University of San Francisco.

There are in-house developments that we need to bring to your attention. First, we are facing a financial crisis. Since most of our funds come from membership dues, the AASR Executive will attempt to remedy it by centralising the collection of membership fees through electronic means in as far as that is feasible. We have not done this before, but it is necessary that we do this to facilitate the payment of membership dues in a timely manner. We are now in such dire straights financially that we cannot produce ship and distribute a hard copy of AASR Bulletin 34. We have sent a message to all of you asking for donations to help us meet the cost of producing AASR Bulletin 34.

Secondly, Melissa Browning will soon send out a survey on proposed changes to the website. We encourage you to fill that survey as soon as you receive it. She also plans to connect our organization on to different social networks to allow us take advantage of these new highly popular methods of communication to educate the public

¹ The blue colour indicates that a URL (link to the internet) or e-mail address is active. When you click on one, it will link you through to an internet site or enable you to send an e-mail message.

about our research. If you have anything that should be considered for posting on Facebook or Twitter, do not hesitate to let Melissa [mbrowni@luc.edu] know.

On a personal note, I have talked to the Dean of Humanities at Rice, and he has generously agreed to cover funds for about three trips to Africa for me if they are related to the AASR for the duration of my term. If I can participate in your conferences or represent AASR in any way, do not hesitate to let me know.

We extend our congratulations to Lilian Dube for the publication of *African Initiatives in Healing Ministry*. We do want to congratulate the following people who have concluded doctoral studies in Spring 2011: Radikobo Philip Nstimane, at the University of KwaZulu Natal; Reverend S. Ngale, at the University of Cape Town; Gisela Ozukwo, in New Testament, at the University of Louvain, Belgium; Izunna Okonkwo, in Theology, also at the Katholieke Universiteit at Louvain, Belgium; Melissa Browning, in Christian Ethics at Loyola University, Chicago; Israel Akanji and Elijah Obinna, both at the University of Edinburgh; and Israel W Asimbisibwe, in Hebrew Bible, at Rice University.

We want to congratulate Professor Jacob Olupona who will be honored at a birthday celebration in Nigeria this summer. We have designated Afe Adogame to represent us at the celebrations and extend our congratulations to Professor Olupona.

Finally, on behalf of the Executive, let me thank all of you who sent messages of condolence when our dear colleague Dorcas Akintunde passed away. Many of you also contributed to a private fund established by her friends. We again extend our condolences to her family.



A SPECIAL MESSAGE FROM THE AASR PRESIDENT

Dear AASR members,

We would like to bring to the attention of all AASR members that we are facing a severe financial crisis. Most of our income comes from membership dues. If members do not pay their dues, AASR cannot function effectively as an academic organization. The first casualty of this financial crisis is the AASR Bulletin. We are not able to publish a hard copy of Bulletin 34 because we do not have the money. The records clearly show that some members pay their dues only when they attend a conference. It is important to remind everyone that membership dues are annual and not linked to conferences. We have taken the following steps to address the financial crisis.

First, we call on members to pay their annual membership fees directly to the Treasurer, Dr Abel Ugba. The Treasurer will set up a system whereby each member can pay directly into the central AASR account, either by direct deposit or by electronic check. He will soon send an e-mail detailing the procedures to all AASR members. This will centralize collection of membership dues, reduce paper work and eliminate bank fees. We hope that we will all be able to pay membership dues by this method soon.

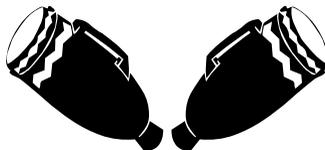
Secondly, the 40/60 percent principle will no longer remain in effect. All dues will be paid to the central treasury. In the future, once AASR has regained financial health, regional organizations will be able to apply for limited funding for regional events based on their membership and the dues paid that year.

Thirdly, we appeal to members to send donations to the AASR central treasury and raise funds to help us alleviate this debilitating financial pressure. You can do this by visiting the AASR website and making a donation through Paypal at the following link: <http://a-asr.org/index.php?id=1026>

We appreciate your cooperation and continued participation in the affairs of AASR. Thank you.

Sincerely yours,

Elias Bongmba
AASR President



OBITUARY

EliasK.Bongmba
AASR President
Harry and Hazel Chavanne Chair in Christian Theology
Professor of Religious Studies
Rice University, Houston, TX, 77251

DR. DORCAS O. AKINTUNDE

It is with great sadness that we report the passing away of our colleague and mentor to many students Dr. Dorcas O. Akintunde in Nigeria. Dr. Akintunde at the time of her death was Head of the Department of Religious Studies at the University of Ibadan. Dr. Akintunde earned her PhD degree in 2001. She served as postdoctoral Fellow at Yale University in 2005-2006.

Dr. Akintunde was trained as a New Testament and Christian Origins Scholar. In that field, she specialized in feminist theology, adopting a critical reading of texts that offered new perspectives on the place and role of women in the religious community. Dr. Akintunde employed exegetical tools to call into question as well as present critical compelling alternatives to themes of subordination and subjugation of women in the New Testament, while acknowledging that some women were presented in positive light in the biblical account. This contextual reading of scriptures for Akintunde meant that a scholar also had the responsibility of calling attention to and finding solutions to discrimination against women. Dr. Akintunde also has studied texts of terror in which the basic rights of women were violated. Such a project called for the ecclesial community to see women as equal partners in life's journey.

Her brilliant academic career was filled with numerous honors, distinction, and unqualified service to her university and the academy in general. In her short life and academic career, Dr. Akintunde has served more than eleven scholarly organizations five of which are in her area, New Testament and Christian Origins with the other six in other fields as theology, and interfaith organizations. Dr. Akintunde was an active member of the Circle of Concerned African Women Theologians. She was elected and served as Circle Coordinator in Anglophone Africa, responsible for stimulating research among women scholars of religion on the theme of gender, religion and HIV and AIDS. During this time she also edited one of the several volumes in the Circle of Concerned African women theologians series: *African Culture and the Quest for Women's Rights*, (Sefer Books, Nigeria 2001) and contributed several articles in other volumes. She also served on the editorial Board of the Circle.

Dr. Akintunde carried out a multidisciplinary research that was propelled by her main discipline and areas of research on the New Testament and Christian origins. Her postdoctoral research sponsored by the University of Ibadan focused on the four gospels and the book of Acts; an enormous project which she has since completed. She was an active member of several research initiatives including women and HIV/AIDS spon-

sored by Yale Medical School and Yale University, the Nigerian Interfaith Response to HIV & AIDS co-sponsored by Harvard University and University of California, Davis, and research on mainstreaming HIV and AIDS into the theological curriculum sponsored by the Ecumenical HIV and AIDS in Africa, A World Council of Churches initiative. Dr. Akintunde was also part of a research project studying primal religion and Christianity, jointly sponsored by the The Akroffi-Christaller Institute of Theology and the Nagel Institute for the Study of World Christianity at Calvin College. While engaged in all these projects, she kept up with several exegetical research projects in Christian Origins.

Dr. Akintunde's interdisciplinary work has been published as book chapters in Nigeria, South Africa, and the United States. She has also published essays in peer reviewed journals, including *Orita*, *Journal of Arabic and Religious Studies*, *African Journal of Biblical Studies*, *Journal of Constructive Theology*, *African Regional Sexuality Studies*, *Voice from the Third World*, and *African Theological Journal*.

Dr. Akintunde was a great mentor to her younger colleagues and students in Nigeria. Her death is a great loss to her family and the academy, especially in the field of textual studies and Christian origins, where the African region lags far behind other regions. The African Association for the Study of Religion has lost an illustrious scholar and expresses its condolence to Dr. Akintunde's family, and the Department of Religious Studies at Ibadan.



CALLS FOR PAPERS

AASR-NA 2011 PANEL(S)

DURING THE AAR/SBL ANNUAL CONVENTION
AT SAN FRANCISCO, USA, NOVEMBER 19-21, 2011

NEW, PROVOCATIVE AND COMPARATIVE THEORIES & METHODS OF STUDYING RELIGION IN AFRICA

CALL FOR PAPERS

Most of the literature in African Religions has argued that indigenous religions depend more on oral traditions. Recent scholarship demonstrates the different ways in which texts and artifacts provide narratives for some religious traditions. We invite papers (or panel proposals) that will discuss disciplinary approaches in the study of African Religion and/or the Bible in Africa and the Diaspora.

General Instructions

- Papers and panel proposals should address the creative approaches to the reconstruction of religious texts and artifacts as well as the methods and theories used by scholars to study them in Africa.
- They should interrogate this theme from a variety of perspectives including gender, religious independence & scripturalization of ATR.
- Papers should demonstrate what is *new*, *provocative* and *comparative* in the study of religion and/or Biblical scholarship.

Suggested Categories

1. Interdisciplinary approaches driven by linguistic or cultural influence to recent studies of African Religion.
2. Documenting context-specific ethnographic research in ATR that clearly demonstrate 'learning from people' rather than 'studying them'.
3. Scripturalization of ATR
4. Theoretical models and approaches to the study of gender and religion in Africa including research from the Circle (Circle of Concerned African Women Theologians).
5. Interpreting African music for the study of religion and social justice as an applied discipline.

6. Reproduction/representation of African Religions in popular culture and how this could be studied.
7. Re-reading African cultures and ATR in colonial archives: a quest for useful methods and theories
8. African Independent Churches and the construction of hybrid identities

General Instructions

- Please submit an abstract that captures the gist of your argument in 150 words only.
- Electronic submissions are preferred where possible.
- All submission should be sent to Lilian Dube, ldube@usfca.edu by 20 March 2011. Lilian Dube, Assistant Professor, Theology and Religious Studies, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117
- You will be notified of the sub-committee's decision by 31 March 2011.

RELIGIOUS, ETHICAL, & THEOLOGICAL VOICE & VOICELESSNESS IN THE NEW MILLENNIUM

UNIVERSITY OF SOUTH AFRICA (UNISA)
PRETORIA, SOUTH AFRICA, OCTOBER 3-6, 2011

CALL FOR PAPERS

We invite paper proposals that address the theme of this conference from scholars in Africa and the African diaspora. This multidisciplinary conference will launch a five-year project that will explore the place and role of religion, ethics, and theology in the new millennium in light of the major shifts that have taken place in Africa and the African diaspora. These shifts have been marked political transformations, the emergence of the African Union, economic prospects in some countries and continuing crisis in other nations, health care crisis and HIV and AIDS, conflicts and wars, increasing challenges on gender issues, the shifting dynamics of religious institutions and the growth of Pentecostalism, as well as the shifting voice of religious communities in this new context. The end of apartheid in South Africa and the rise of few democratic states in Africa offered a promising opportunity for democratic rule, reconciliation, renaissance, and a new partnership for development.

Participants at the conference will explore the voice or lack of voice we perceive in religion, ethics, and theology and think of new ways for scholars across disciplines to engage in a new and broad based conversation on these issues. Africa stands at a cross roads in many ways and there is a need to reassess the voice or voicelessness of religion, ethics, and theology as a way of starting a new debate on human and social values

that are necessary for recovery and growth in a global context. The interrogation of these broad issues could bring new questions in light of recovery projects like the African renaissance, new institutions like NEPAD established to bring transformations in Africa and the diaspora. Then there are perennial questions about the role scholars of religion, ethics, and theology could play in shaping an interdisciplinary quest for justice as they did in the past.

We hope that participants at the conference and subsequent conferences will engage in a multidisciplinary dialogue and explore new ways of approaching a human agenda that would chart new parts of for people as they negotiate existence in the new millennium. The scholarly dialogue we envisage will create a forum for scholars at all levels of their work in the academy and the community.

Subthemes that should be considered for submitting abstracts include:

- Voice and Voicelessness in religion, ethics, theology
- Gender: Voicelessness and Violence
- Political and Social Voicelessness
- Economic Voicelessness of the global poor
- Inter-religious voicelessness
- Searching for a Voice: Interdisciplinary perspectives

Abstracts should be between 200 and 500 words and should be submitted by email before the **15th of August 2011** to the following members of the organizing committee:

= Dr. I. D Mothoagae (UNISA), Dept of New Testament & Early Christian Studies

Email: mothodi@unisa.ac.za. Tel: +27 (0)12 – 429 4681

= Prof M Madise (UNISA), Dept of Christian Spirituality, Church History & Missiology. Email: madismjs@unisa.ac.za. Tel: +27 (0)12 – 429 4706

= Professor Elias K. Bongmba, Harry and Hazel Chavanne Chair in Christian Theology Professor of Religious Studies, Rice University, MS 15, Houston, TX, 77251-1892

Email: bongmba@rice.edu



JACOB OLUPONA SIXTY

Elias K. Bongmba

Harry and Hazel Chavanne Chair in Christian Theology
Professor of Religious Studies, Rice University
AASR President

HAPPY BIRTHDAY PROFESSOR OLUPONA

On behalf of the members of the African Association for the Study of Religion, I want to extend our congratulations and good wishes to Professor Jacob Olupona of Harvard University on his sixtieth birthday. Professor Olupona earned his doctorate from Boston University School of Theology and embarked on a brilliant academic career, which included publications, leadership, mentoring and bridge building in different contexts. His numerous publications have addressed traditional religions, traditional leadership, African Initiated Churches, the sacred traditions and space of Ile Ife, African spirituality, religion and socio-political relations in Africa, Yoruba traditions in Africa and around the world, African Religions in the diaspora.

During a teaching career that has taken Olupona to Obafemi Awolowo University in Nigeria, University of California at Davis, Harvard University, (to name a few) Olupona has educated students on the religious traditions of Africa and the African diaspora. He has worked with other colleagues to promote the teaching of African Religions at the American Academy of Religion and at the International Association for the History of Religions where he has served as President of the African Association for the study of Religion. Olupona was one of the key scholars who shaped the status of African Religions in the American Academy of Religion where he has also served in various capacities and served in organizing other consultations such as the consultation on indigenous religions. He served as one of the primary conveners of the Orisa World Religion Conference in Florida that resulted in the landmark publication, *Orisa Tradition as World Religion*. Olupona has lectured and presented papers all over the world, articulating the methodological, phenomenological, and the dynamic landscape of African religiosity. Olupona is active in numerous professional organizations including the African Association for the Study of Religion, The American Academy of Religion, The International Association for the Study of Religion, and the African Studies Association.

Olupona has trained and served as a mentor to many students. Several of them have followed in his footsteps and now teach at different universities around the world. His dedication to the field has earned many awards including honorary doctorates, the Guggenheim research fellowship, and a Ford Foundation Fellowship for the project, African Religions in North America, a research project of which he served as the principal in-

vestigator. A much sought after leader for advice and perspectives on a wide range of issues, Olupona was recently named as one of the fifty influential Nigerian as the country celebrated and reflected on the first fifty years of independence. As members of the African Association for the study of religion, we congratulate Professor Olupona and look forward to many more years of collaboration and service with him.

Akintunde E. Akinade
Georgetown University in Qatar

BOUNDLESS GRACE:
CELEBRATING THE LIFE AND WORK OF
JACOB KEHINDE OLUPONA²

You don't have to know Plato and Aristotle to serve. You don't have to know Einstein's theory of relativity to serve. You don't have to know the second theory of thermodynamics in physics to serve. You only need a heart full of grace. A soul generated by love. — MLK.

Those words by the Rev. Dr. Martin Luther King, Jr., the great American Civil Rights Leader, epitomize the academic and social engagement of the one true son of our country whose intellectual journey began in the same department at Boston University where the Civil Rights visionary, King, earned his doctoral degree.

In a world sated with people relentless on promoting their selfish concerns and agenda, it is so refreshing to celebrate the life and professional odyssey of a scholar who dedicated his vocation and career to altruistic concerns. His driving force sets Olupona apart from many of his peers. He continues to act not out of self-aggrandizement or misguided hubris, but out of his unalloyed love for people and need to represent the voices from the "underside" of history. His passion for justice and fair play truly knows no bounds.

Olupona's parentage and upbringing lay the necessary foundation deep and wide to reflect and interpret Yoruba religious and cultural life. As the first son of the late Venerable and Mrs. Olupona, he was shaped by cultural and social experiences in many parts of Southwestern Nigeria. As an itinerant Anglican priest and missionary, the late Venerable Olupona worked in Okeigbo, his wife's hometown, as well as in Ileoluji, Ondo, Idanre, Igbara Oke, Idanre, Gbongan, Ile-Ife, and Ibadan. Olupona fondly and proudly describes his origin and parentage as a true son of Ute-Owo in Ondo State and in the great Oriki tradition of the Yoruba as *Omo alago ajilu*, literally, 'Son of the early morning bell ringer', referring to his parent's Anglican church bell calling the faithful to Morning Prayers. A cursory conversation with Olupona reveals his profound insights

² The article appeared originally in *The Nigerian Guardian*, February 5, 2011. Professor Akintunde Akinade teaches Theology and Christian-Muslim Relations at Georgetown University's Edmund A. Walsh School of Foreign Service in Doha, State of Qatar.

into the dynamics of Yoruba culture and the Anglican Church's theological credentials worldwide. I still remember our heated conversations about problems and prospects of the Anglican Church of Nigeria.

In my undergraduate days in the 1980s, I knew Olupona in the Religious Studies Department at Obafemi Awolowo University. He taught us there, and now we are scattered all over the world today. This was a time when the academic study of religion in Nigeria faced considerable challenges in its status in the humanities. It was indeed a time when critics routinely disparaged our academic discipline. Some comments inevitably had debilitating effects on the academic profile of the Department.

After receiving his Ph.D. from Boston University, Olupona joined the Department, completely transforming it to a hive of activity where students could engage in critical thinking, interdisciplinary exploration, and rigorous academic research. Loaded with books, his office and personal study became the source of pride for all of us in the department. He rescued the department from the backwaters of neglect and derision. He encouraged students to pursue graduate degrees in Religious Studies. He was a great mentor, friend, and our dear Oga. His abiding counsel guided us through the tortuous journey applying for graduate programs in the United States, England, and Canada.

In theological parlance, I describe Olupona's arrival at Ife as a *kairos* moment. It was an opportune time, a moment of grace, and a time engendering personal, professional, and institutional transformations. In contrast to *chronos*, representing ordinary or sequential time, *kairos* signifies quality time. It is a moment laden with veritable potentials and opportunities for growth and positive change.

Olupona's academic and professional accomplishments continue to grow like the legendary pole masquerade. His 'subversive' and critically constructive scholarship not only reshaped the study of African Indigenous Traditions, but also gave younger scholars the courage to engage in new and creative research projects. For him, scholarship is about breaking out of the structures and strictures of conformist thinking. He felt the pulse of a new paradigm shift in understanding indigenous traditions while many groped unthinkingly on the relevance of indigenous spiritualities. He rejected provincial policies and parochial paradigms relegating African indigenous practices to the periphery of serious academic discourse.

He led a pioneering study of African religious congregations in the diaspora. Through his extensive interdisciplinary and ethnographic research, he gave our religious phenomenon—more or less a terra incognita in Western culture—much-needed visibility within the Western academic Magisterium. As the Yoruba proverb solemnly states, 'Borrowed garments never fit a person very well. They are either too tight or too loose; proper fitting is achieved when one wears one's own clothing'. Without mincing words, Olupona wears his vocational garment with joy and grace. It fits him snugly. His robust academic legacy speaks for itself. Here is a Nigerian scholar of religion honored for his professional accomplishments on three continents!

Olupona maintains strong roots in his community and works diligently to foster connections with the hopes, struggles, and aspirations of the people. He is totally committed to engage actively with both the academic world and his community. For him, an uncommitted life is an anathema. Such a profile shows signs of a disinterested engagement with urgent issues in public life. In Olupona's perspective, phenomenological empathy is not just a theoretical academic exercise. Rather, it is a useful heuristic device

for understanding the deep yearnings and experiences of ‘everyday people’. As Socrates stated, ‘An unexamined life is not worth living’.

I believe that Olupona would proclaim with utter seriousness, ‘An uncommitted life is not worth living’. Olupona’s passion for active participation in civic and public life dates back to his undergraduate days at the University of Nigeria, Nsukka. He was actively involved in student union activities at a telling time in Nigeria’s history. It was just after the horrors of the Nigeria- Biafra Civil War. It was a time for building bridges and facilitating common grounds across ethnic and religious lines. It was a propitious moment for anyone with a zeal for national integration, reconciliation, and harmony. Olupona was born for a moment like this. He received the highest number of votes in the student union election. As a very popular and charming student leader, he initiated an intellectual conversation through debates and his writings in the student newspaper, boldly challenging the cynicism, apathy, and anomie at that formative period in Nigerian history.

At Nsukka, he encountered great minds of scholars such as Edmund Ilogu, Nzodima Nwala, Johnson Ojiako, the late Ikenna Nzimiro, the late Ogbu Kalu, the late Eme Ewa, and the late Stephen Ezeanya. Olupona’s training in the scientific study of religion at Boston University was capped by the cache he received from Nsukka’s intellectual giants.

Olupona represents the quintessential omoluabi, a perfect gentleman with all the trappings and sensibilities of a cosmopolitan scholar. He is imbued with an infinite capacity for generosity and compassion. It is wonderful to have a mentor who has the uncanny ability to see potential opportunities in situations and contexts where others see only formidable obstacles.

Hearty congratulations to you on your sixtieth birthday! I rejoice and celebrate with you at this auspicious time in your life. May God continue to grant you the good health, gusto, and grace as a beacon of hope for multitudes of people looking up to you!

Segun Ilesanmi

Washington M. Wingate Professor of Religion
Wake Forest University³

EXAMINING OLUPONA’S UNWAVERING DEDICATION TO SCHOLARLY EXCELLENCE⁴

Saturday, 5 Feb 2011

It is believed in certain quarters, and for good reasons, that a constitutional republic needs, in addition to its religious institutions, a strong educational system to tame the corrosive power of self-interest in human affairs. Teachers, along with religious leaders

³ Segun Ilesanmi was Prof. Olupona’s student at the Obafemi Awolowo University, Ile-Ife, Nigeria, from 1984 to 1987.

⁴ This article was published in *Punch on the Web*, Wednesday 16 February 2011 (<http://www.punchng.com/Article.aspx?theartic=Art20110205095048>).

and media experts, are looked upon in many contemporary democratic societies, to shape civic consciousness. University professors undertake the additional responsibility of preparing all professionals for their credentialling, including teachers themselves. Many Nigerian scholars of religion today, at home or in the Diaspora, who began their intellectual pilgrimage from that most punctilious of the nation's citadels of learning, the Great Ife (Obafemi Awolowo University, Ile-Ife), would forever be grateful to one teacher who, throughout his prodigious scholarly career, has emphasised the importance of pursuing academic endeavours as a dimension of a larger cultural project of cultivating citizenship. In a country and an economy where people saw the purpose of university education in purely pragmatic terms – as a means to securing an increasingly elusive job – choosing to study religion can be an imprudent gamble on one's life and future. But Prof. Jacob K. Olupona's students at Ife gained the intellectual confidence to see this gamble as worth taking, in part because of the model of the scholarship he embodied. Reflecting his own inter-disciplinary orientation, acquired during the period of his graduate education at Boston University, Olupona taught his students that an understanding of Nigeria, like any other social system, requires at its base, the analysis of the categories of meaning by which citizens comprehend their experience and orient themselves toward one another in their everyday life. The institutions of class and money, power and privilege, far from being submerged by such an analysis, are seen to depend for their very impact on the broader system by which knowledge itself is produced.

This is what studying religion at Ife under Olupona involved: an immersion in the cultivation of critical intelligence. The word 'critical' has its roots in the Greek verb meaning to judge or decide.

Thus, the task of criticism in the intellectual life includes judging worth and value in politics, art, economics, religion, philosophy, and morals. Operational intelligence promoted in the natural and social sciences may tell students how to get from here to there; but only critical intelligence questions whether the place is worth getting to.

Although we fondly called and still call him oga, it was not because he wanted us to agree with his argument or follow his own field of specialisation. In fact, it was always a matter of principle to him to refrain from assigning his own writings to students in courses; much less did he expect us to fit into a mould that would mark us as his intellectual progeny. One of Olupona's greatest talents as a teacher and mentor is his ability to project sympathetically the theories and arguments of 'classics' as different as Troeltsch and Eliade, Berger and Evans-Pritchard. He taught each of us to appreciate the best that scholars of religion have to offer, while accepting criticism and enlargement from a variety of other disciplinary standpoints. He prepared us to engage a plurality of intellectual voices, ancient and contemporary, while never giving up on the idea that some expressions of critical insights are incarnate in the academic study of religion.

More important, Olupona imparted to his students not just the culture of scholarship, but the imperative to use their knowledge as a conduit for intelligent commentary about the stories, rituals, narratives and traditions that mould society's deepest purposes, including but going beyond the activities in religious institutions to include spiritual conventions according to which public culture as a whole can interpret itself. Himself, a public intellectual par excellence, having taught on three different continents – Africa, Europe, and the United States – where he is presently one of the few who can

claim Harvard on their résumé, the global influence of Olupona's scholarship is only matched by the geographical spread of his former students in various academic and professional settings around the world today. To be educated at Ife during the era of Olupona is to be shaped by an ideal signified by the logo of the university, an open book surrounded by a lighted torch, inviting students to think of themselves as catalysts for both national and global transformation. His courses at both undergraduate and graduate levels were theoretical laboratories for living what, following, Socrates, we call the 'examined life'. This means a life that accepts no belief as authoritative simply because it has been handed down by tradition or become familiar through habit, a life that questions all beliefs and accepts only those that survive reason's demand for consistency and for justification. But he did more than this for us. He cultivated in us an ability to see ourselves not simply as citizens of some local region or group but also, and above all, as human beings bound to all other human beings by ties of recognition and concern. This imperative grew out of his emphasis on the civic dimension of religion, a theme that has remained constant in several of his publications, and about which I have engaged him in scholarly debate.

This occasion of Olupona's 60th birthday calls for celebration of his life and achievements, not just by his students, former and current, but also by members of his professional associations. He was the founding president of African Association for the Study of Religions, and has been an executive member of the American Academy of Religion and International Association for the History of Religions, among others. In addition, many African universities libraries, especially those administered by Departments of Religious Studies, are beneficiaries of Olupona's financial and book donations. Beyond our participation in the collective ritual of expressing birthday wishes, we, Olupona students are, above all, imbued with a personal loyalty to our mentor exceeded only by what we have experienced as his paternal and professional loyalty to us.

Oga's combination of unyielding scholarly integrity and personal and professional humility make him a leader whom we would do well to emulate, as well as a teacher with whom we can only hope to compare. Happy Birthday!!!



THE PEW FORUM ON RELIGION & PUBLIC LIFE

THE FUTURE OF THE GLOBAL
MUSLIM POPULATION

A new Pew Forum report projects global Muslim population to increase approximately 35% in next 20 years but rate of growth is expected to be at slower pace than in the past two decades. For the full report, visit:

<http://www.pewforum.org/The-Future-of-the-Global-Muslim-Population.aspx>.

Sub-Saharan Africa

The Muslim population in sub-Saharan Africa is projected to grow by nearly 60% in the next 20 years, from 242.5 million in 2010 to 385.9 million in 2030. Because the region's non-Muslim population also is growing at a rapid pace, Muslims are expected to make up only a slightly larger share of the region's population in 2030 (31.0%) than they do in 2010 (29.6%). Various surveys give differing figures for the size of religious groups in Nigeria, which appears to have roughly equal numbers of Muslims and Christians in 2010. By 2030, Nigeria is expected to have a slight Muslim majority (51.5%). However, Muslims in sub-Saharan Africa will account for a growing share of the global Muslim population. By 2030, 17.6% of the world's Muslims are expected to be living in sub-Saharan Africa, up from 15% in 2010.

Nigeria

The Muslim population in Nigeria is projected to increase by more than 50% in the next 20 years, from about 76 million in 2010 to about 117 million in 2030. If current trends continue, Nigeria will have a slight Muslim majority by 2030. According to the projections in this report, Muslims are expected to make up 51.5% of the population in 2030, up from 47.9% in 2010.¹ The projected increase in Nigeria's Muslim population is primarily due to high fertility rates. Although the rates vary considerably throughout the country, the average fertility rate for Muslim women in Nigeria is between six and seven children per woman, compared with an average of five children per woman for non-Muslims. High fertility rates among Nigeria's Muslims are related to factors such as lower levels of education and lower use of birth control. According to a Pew Forum analysis of the 2008 Nigerian Demographic and Health Survey, the percentage of women of childbearing age who cannot read is three times as high among Muslims (71.9%) as among non-Muslim Nigerians (23.9%). Muslim women of childbearing age are also much less likely to have received a formal education than are other women in the country; 66.0% of Muslim women have no formal education, compared with 11.2% of non-Muslims. Only about 3% of Muslim women in Nigeria have attended college or university, compared with roughly 14% of non-Muslim women. According to the 2008 Nigerian Demographic and Health Survey, Muslim women in Nigeria marry more than three years earlier on average than non-Muslim women (15.9 years for Muslims, com-

pared with 19.5 years for non-Muslims). Also, 81.3% of Muslim women say they do not intend to use birth control, compared with 51.2% of non-Muslim women.

REVIEW

Melissa Graboyes

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PUBLIC HEALTH WORKERS LISTEN UP: AIDS, PREVENTION, AND ORIGINS IN ZIMBABWE⁵

Rödlach, Alexander, 2006, *Witches, Westerners, and HIV/AIDS & Cultures of Blame in Africa*. Walnut Creek: Left Coast Press, 2006. 272 pp. \$29.95 (paper), ISBN 978-1-59874-034-9.

At many schools of public health, when a professor asks how an AIDS program in Africa should be run, hands shoot up. The answer is obvious. It must be 'culturally sensitive'. Few, if any, details are ever given about what aspects of culture a program should be sensitive to, and rarely is a specific place even mentioned. The important thing is to be sensitive to local ideas – a belief simplistically carried away upon graduation.

For better or worse, many public health graduates end up running international health programs, though before jetting off to southern Africa with a photo of Paul Farmer tucked in their bags, they ought to be handed a copy of Alexander Rödlach's *Witches, Westerners, and HIV*, an ethnography with practical implications and full of fine detail. What the author brings to a discussion about AIDS in Africa is specificity of place and culture, plenty of experience in both, and an unwillingness to hide behind too much theory. As a Catholic priest stationed in Plumtree and Bulawayo, he spent nearly a decade living in Zimbabwe in his dual capacity as priest and anthropologist. He is a conscientious researcher and he knows his subject matter.

The book is divided into four parts: 'The Cultural Life of HIV/AIDS', 'HIV/AIDS and Sorcery', 'HIV/AIDS and Conspiracy', and 'The Implications of Culture'. There are a total of ten brief chapters, none of which are burdened with too many endnotes, and all of which can be read independently.

One of Rödlach's arguments is that many AIDS programs focus on preventing new infections, while Zimbabweans are focused on the origins of AIDS and finding a cure. The 'origins question' is important because there is a real, operative link between peoples' beliefs about where a disease comes from and their own health-seeking behavior. An illustrative, albeit simplified example is: if someone believes malaria comes from a parasite, it makes sense to go to the hospital. If malaria comes from displeased spirits, it

⁵ Published on *H-Net Online* (<http://www.h-net.org/reviews/showrev.php?id=24594>) in April 2009

makes sense to go to a traditional healer. Both are reasonable places to look for a cure, but one's choice depends on the perceived etiology.

The significance of origins is reinforced by traditional healing systems, where 'the question of causality is of prime importance' (p. 111). When there is a problem the first step is to locate the source. This is why it is such a problem when AIDS programs prioritize prevention while people want to know 'where did AIDS come from?' Rödlach argues that if healthcare professionals had addressed the origins question more directly and persuasively, it 'might have persuaded people to engage in responsible sexual behavior' (p. 178).

I found part 3, with chapters about conspiracies involving healthcare providers and Westerners, most fascinating, though the chapters would have benefited from a more explicit and in-depth exploration of the way that real events have shaped these current conspiracy theories. Rödlach writes that Zimbabweans told him that the source of the disease were American laboratory tests of HIV on convicted prisoners. While it is doubtful that prisoners were intentionally infected with HIV, prisoners *were* often used for medical research in the United States, and during the 1940s American prisoners were infected with malaria.⁶ How does such historical reality change our interpretation of Zimbabweans' conspiracy theories?

In the chapter 'Conspiracy Paradigms', Rödlach includes an intriguing study of the language used to discuss HIV/AIDS in Zimbabwe. One of these words is 'clever', which refers to using 'knowledge and experience for selfish purposes' (p. 127). 'Clever' also describes people or types of research where the welfare of others is not considered, and, in another sense, 'clever' means abandoning traditional norms. Just in case you were wondering, Westerners – and especially Americans – are thought to be particularly clever.

Another of Rödlach's findings is that Zimbabweans attach morality to their AIDS beliefs. This is not at all surprising but is effectively supported with concrete observations about the implementation of AIDS programs in Zimbabwe: 'Because marketing generally ignores morality when promoting the use of condoms, it has unintentionally become connected to promiscuity' (p. 186). This prescient reflection is, however, followed by the rather problematic recommendation that 'marketers need to understand local morality and design materials that do not violate local standards' (p. 186).

This recommendation illustrates one of the book's weaknesses. Rödlach wants policymakers to understand local morality as an anthropologist would. When describing the work of an international AIDS organization, he complains that it would have been better 'if agency representatives had first sat down with people, learned their language, got to know their joys, fears, and hopes, and only then designed intervention and care programs' (p. 179). I cannot disagree with such an assertion. But public health graduates are unlikely to become anthropologists and there needs to be a workable middle ground. The topic is too important – and perhaps too urgent – to leave such issues of cultural sensitivity to trained anthropologists.

This book would be more useful for Africanists (irrespective of discipline) if it were more regionally grounded. Given the country's location right in the middle of southern

⁶ Moreno Jonathan, 2001, *Undue Risk: Secret State Experiments on Humans*. New York: Routledge, 33

Africa, it would have been a stronger work if Rödlach explained more thoroughly how Zimbabwean ideas of AIDS have been shaped by labor migration patterns, economic interconnections, and the history of colonialism in the region. At the same time, the subtitle alluding to 'Africa' as a whole is neither justified nor necessary. Rödlach's findings are important enough within the southern African context – and the reader can easily take away the broader lessons.

As it is, the book makes an important contribution to understanding AIDS in Zimbabwe and provides a useful set of findings that can and should inform the implementation of AIDS programs across the continent. Let us hope it gets into the hands of public health graduates soon.

TWO NEW BOOKS

Gerrie ter Haar (ed.) 2011, *Religion and Development: Ways of Transforming the World* (with a foreword by James D. Wolfensohn). London: Hurst & Co./New York: Columbia University Press, xviii + 428 pp., ISBN 978-0231702522 (hbk), US\$ 45/£50; ISBN 9781849041409 (pbk), £18.99

Until recently, policy-makers and academics generally saw religion as something that would disappear as countries made economic progress. But we now know that this rarely happens. People in most countries continue to look at the world through the prism of religion even when they develop modern lifestyles. *Religion and Development* looks at the ways in which a religious worldview influences processes of development. Its originality is that it does not concentrate primarily on religious institutions and organisations but on religious ideas themselves. In the final analysis, it is people's ideas that motivate them. Their worldview stimulates them to act in specific ways. Religion is a dimension of life that often lies behind qualities such as social trust and cohesion that are vital to development. This is of growing importance in a world where technocratic visions of development have lost their way. For communities where religious belief is accepted as a fact of everyday life, religion constitutes a major resource. It is a way of transforming the world.

Lilian Dube, Stephen Hayes & Tabona Shoko (eds.) 2011, *African Initiatives in Healing Ministry*. Pretoria: UNISA Press, 224 pp., ISBN 9781868885664 (pbk), \$32 (but \$24,34 with amazon.com)

Healing ministry is becoming more prominent in many different Christian traditions in Southern Africa. In the past, it was largely confined to the 'Spirit-type' African Independent Churches (AICs), where it was (and still is) a recruitment technique par excellence. For these denominations, healing is central to the mission, and the church is primarily seen as a healing institution. In the Western Initiated Churches (WICs), healing was earlier seen as peripheral, but has become more central in recent years. This book focuses on churches' healing ministries in Zimbabwe, looking at the historical setting and the background to Christianity. It examines the traditional religion among the Shona people of Zimbabwe, as well as the healing traditions in African independent churches in general. It consists of four case studies of healing in different Christian denominations in Zimbabwe: two African independent churches and two Western-initiat-

ed churches (Roman Catholic and Anglican). The book also looks at the wider application of the case studies, and the general implications for Christianity in Africa. Christian healing ministry in Africa has taken many forms, from church-sponsored clinics and hospitals practising Western medicine to travelling tent evangelists conducting healing “crusades” and Zionist prophets giving purgatives and emetics and a whole lot more besides. One can make lots of generalisations and talk in generalities, but where this book starts is with the concrete practice of four different groups, each with its own approach to healing ministry. While they are all located in Zimbabwe, one can find similar examples in other parts of the continent. Lilian Dube looks at the Zvikomborera Apostolic Faith Church, whose prophet/healer, Agnes Majecha, is known to specialise in neutralising *zvikwambo*, magical objects that have got out of control. People might buy a *chikwambo* from a traditional healer as a talisman to ensure health and prosperity, but it tends to become a burden, and then people find it is hard to get rid of it. Lilian Dube also compares the role of women in healing ministry in traditional African religion and Christianity, using Agnes Majecha as an example of the latter. Tabona Shoko looks at healing ministry in the Anglican and Roman Catholic Churches, and especially the ministry of Fr Lazarus Muyambi in the Anglican Church, and Fr Augustine Urayai in the Roman Catholic Church. It is interesting that the Anglican healing ministry was linked to a community of nuns, and that something similar had happened about 1500 kilometres away in Zululand. Tabona Shoko also examines the role of the St Elijah Church, an African Independent Church that broke away from the Lutheran Church.

PERSONS & POSTS

Dr. Lovemore Togarasei (<http://www.a-asr.org/index.php?id=323>), AASR Bulletin Co-editor and Lecturer in the Department of Theology & Religious Studies, University of Botswana, P Bag 0022, Gaborone, Botswana, was promoted to Associate Professor of Biblical Studies in January 2011. Prof. Togarasei obtained his PhD at the University of Zimbabwe in 2003, at which university he also earned his earlier degrees (BA, BAHons and MA) in Religious Studies between 1994 and 1997.

Izunna Okonkwo (<http://www.a-asr.org/index.php?id=932>) has been awarded a PhD in Theology at the Katholieke Universiteit at Leuven, Belgium. He defended his doctoral dissertation on May 31, 2011.

Melissa Browning, AASR Assistant General Secretary and Webmaster, has earned her PhD in Christian Ethics at Loyola University, Chicago, recently. Her primary research areas include Feminist theology and ethics, sexual ethics, bioethics, and HIV and AIDS. Her most recent project focuses on the ways in which marriage is an HIV/AIDS risk factor for Tanzanian women. In this project, Melissa builds on participatory action research fieldwork completed in Mwanza, Tanzania, where women were asked to reimagine Christian marriage as a space of safety and health for women. See also: <http://www.melissabrowning.com/mb/Home.html>. Melissa, however, also became a mother. On 25th May she gave birth to her daughter Olivia Kate Browning. Therefore,

akwaaba, 'welcome', to Olivia, and congratulations to Melissa and her husband Wes Browning.

VACANCY

Vacancy in Indigenous Religions: The University of Missouri-Columbia announces a one-year non-tenure track position in Indigenous Religions. Area of specialization is open, but successful candidates must be able to teach a broad comparative course on indigenous religions, as well as a class in Major World Religions. More specialized courses could include Native American religions, African religions and/or comparative courses such as Myth and Religious Symbolism. We seek candidates with broad comparative training who are capable of teaching religious studies in a public university. Teaching responsibilities include three courses per semester. The appointment will begin August 15, 2011. Send letter of application, CV, writing sample, and three letters of recommendation to: Dr. Robert M. Baum, Chair, Department of Religious Studies, 221 Arts and Science Building, University of Missouri, Columbia, MO 65211-7090, baumr@missouri.edu. ABDs and recent PhDs should also arrange for copies of transcripts to be sent. Review of applications will begin June 28th and continue until position is filled. The University of Missouri is an Equal Opportunity/Affirmative Action/-ADA Employer. Women and minorities are strongly encouraged to apply.

For other vacancies, visit: <http://www.a-asr.org/index.php?id=191>

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10. = 2004, *Kailash Manasarovar: A Sacred Journey*. New Delhi: Roli Books
= 2009, *Hindi-Swahili Dictionary*. New Delhi: Central Hindi Directorate
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10. = 2010, *African Traditional Religion and Christian Religion: Integration of Spiritual Powers*. Frederick (Maryland): Publish America
- = 2010, *Christian Water Rites of Passage and African Traditional Religion: Dying and Rising with Jesus Christ the Ancestor (Mudzimu Mukuru)*. Frederick (Maryland): Publish America

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9. West African Association of Theological Institutions
10. = 1981, 'The Ethical Philosophy of J.B. Danquah', in *African Theological Journal* 1981
- = 1982, 'Faith and History: A Critique of Recent Dogmatics', in *Religious Studies* 1982.
- = 2009, 'Poverty and Capitalism in West Africa: A Christian Perspective', in *Ogbo-mosh Journal of Theology* 14, 1 (2009)

At <http://www.a-asr.org/index.php?id=1023>

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10. = 2008/2009, 'Leadership Style of Jesus: Model for Contemporary Political Leadership among Contemporary Christians in Nigeria', in *Enwisdomization Journal* 3, 1&2: 104–115
= 2009, 'The Destiny of the Unevangelized', in *Testamentum Imperium* (Online journal) 2 (2009)
= 2010, (ed. with E.O. Alana), *Understanding Christian Studies: Selected Issues*, vol.1. Ilorin: Nathadex Publishers

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RECENT PUBLICATIONS

- Abbink, J., 2008, 'The Islamic Courts Union: The Ebb and Flow of a Somali Islamist Movement', in S. Ellis & I. van Kessel (eds.) 2008, *Movers and Shakers: Social Movements in Africa*. Leiden, etc.: Brill Publishers, 87–113
- Aborampah, Osei-Mensah, 2004, 'Encyclopedia of the Dead: Transgenerational Memories and Cultural Transmission among the Akan of Ghana', in *Ghana Studies: The Journal of the Ghana Studies Council* 7: 115-135.
- Abuku, Mnena, 2008, 'Masks and Symbols in Masquerade Performances among the Tiv of Central Nigeria', in *African Performance Review* 2, 1: 19-28.
 [This article examines the history and meanings of masquerade performances among the Tiv of Benue state, central Nigeria. It briefly surveys the role of Tiv religion and worldview before describing the evolution of Tiv masquerade traditions. Tiv masquerades evolved from the *Akume*, a highly religious performance, through *Ajigb'*, devoid of all religious connotations, and *Ijov-Mbakuv*, to the *Mami Wata* masquerade which was introduced by the Igbo. The *Mami Wata* masquerade now co-exists with the *Ijov-Mbakuv*, and both masquerades are occasionally performed together. The article goes on to describe the symbolism of the Tiv face-masks and their functions, which go well beyond their aesthetic qualities. A significant function of the masks is their ability to humanize mysterious elements of the Tiv universe. This demystification process contributes to reducing tensions arising in the community from fears of various spirits. Masquerade performances depict a community's beliefs and experiences, thereby creatively reinterpreting them.]
- Adams, Roland Willay, 2009, *Expériences initiatiques en terre africaine: Récits ethno-anthropologiques*. Paris: L'Harmattan, 164 p., ISBN: 9782296099388 (pbk), €15.50
- Adamua, Abdalla Uba, 2007, *Transglobal Media Flows and African Popular Culture: Revolution and Reaction in Muslim Hausa Popular Culture*. Kano: Visually Ethnographic Productions, V + 120 pp.
- Adamua, Abdalla Uba, 2010, 'The Muse's Journey: Transcultural Translators and the Domestication of Hindi Music in Hausa Popular Culture', in *Journal of African Cultural Studies* 22, 1 (June 2010): 41-56
 [The diffusion of entertainment forms made available through small media technologies has created transnational pathways for the adoption, appropriation, adaptation and domestication of entertainment forms in African mediascapes. In Muslim northern Nigeria, the most common transnational entertainment template is Hindi film and music from the Indian Bollywood film industry. The popularity of Hindi films has stimulated an appropriation strategy that relies on onomatopoeic translation of lyrics from popular Hindi film soundtracks, which are reworked so that they become part of the Muslim Hausa entertainment space. This article traces the antecedent Muslim Hausa onomatopoeic tradition rooted in Hausa shamanism, *tsibbu*, which reworks selected verses from the Qur'an as vocal amulets to 'cure' various ailments. The cure relies on the vocal harmony between the Qur'anic verses and appropriate Hausa equivalents. This practice eventually found its way into popular

culture mediated by the massive popularity of Hindi films, which saw local Hausa musicians using vocal harmonies from Hindi film lyrics and reworking them into Hausa versions. This process was strongly entrenched in the performances of the *Ushaq'u Indiya* (Society for the Lovers of India), a Sufi *bandiri* (frame drum) group in the heart of the city of Kano, northern Nigeria. The *Ushaq'u Indiya's* performance repertoire consisted of reworking the vocal harmonies of Hindi film lyrics into Hausa versions in which the Hausa lyrics sing the praises of the Prophet Muhammad. This onomatopoeic translation strategy thus domesticated Hindi film soundtracks and lyrics.]

Adogame, Afe, 2010, 'African Christianity in Diaspora', in Stinton 2010: 161-171

Adogame, Afe, 2010, 'How God became a Nigerian: Religious Impulse and the Unfolding of a Nation', in *Journal of Contemporary African Studies* 28, 4: 479-498; full text online at: http://pdfserve.informaworld.com/210793_927404164.pdf

[Nigeria, the most populous country in sub-Saharan Africa with a population of some 150 million people, is an embodiment of historical, cultural, ethnic, religious, social, and linguistic affinities and diversities. Its religious landscape is highly complex and dynamic, comprising a multiplicity of religious traditions, including the indigenous religions, the various strands of Christianity and Islam, as well as newer Spiritual Science movements. These religious traditions have mutually enhanced and transformed each other in a highly competitive context. They serve as significant sources through which many Nigerians seek understanding of their complex reality and existence; they are instrumental in maintaining peace and cohesion but also sometimes in fostering religious violence and conflict. This contribution explores the religious impulse in the unfolding of Nigeria as a nation through the prism of religious history and its interconnectedness with politics; the contestation of ritual and social space and power in Nigeria's religious economy; and also through its negotiation and self-insertion into the global religious marketplace.]

Adogame, Afe, (ed.) 2011, *Who is Afraid of the Holy Ghost? Pentecostalism and Globalization in Africa and Beyond*. Trenton [NJ], etc.: Africa World Press, 254 pp., ISBN 9781592218042 (pbk), £21.99

[Pentecostal/charismatic movements present one of the fastest-growing religious movements within contemporary Christianity. Their fluid, elastic nature and particularly their influence on mainstream Christianity render a consideration of a distinctively Pentecostal identity more and more enigmatic. The book addresses this problematic.]

Adogame, Afe, 2011, 'Online for God: Media Negotiation and African New Religious Movements', in Adogame 2011: 223-238

Adogame, Afe, & Asonzeh Ukah 2011, 'Viewing a Masquerade from Different Spots?: Conceptual Reflections on the "Globalization" and "Pentecostalism" Discourses', in Adogame 2011: 11-36

Adogbo, Michael P., 2010, *Comparative, Historical and Interpretative Study of Religions*. Lagos: Malthouse Press, Nigeria, 129 pp., ISBN 9789788422235 (pbk)

[The book is a historical and interpretative study of religions. It provides a methodological discussion of specific themes, historical figures and movements in Religious Studies, and of concepts of God, spirits, mysterious forces, pollution and ritual symbolism. The reference to the Urhobo is a clear demonstration of current ef-

forts by scholars in this area of study to deemphasise the old forms of generalisation to greater differentiation. This approach provides new impetus for meaningful interpretation and comprehensive examination of the various themes in the light of current scholarship. It is also fundamental as an analysis of the methodological problems in the study of African traditional religions. Some remedies which are intended to open new avenues for researchers are highlighted.]

Agadjanian, Victor, Scott T. Yabiku & Lubayna Fawcett 2009, 'History, Community Milieu, and Christian-Muslim Differentials in Contraceptive Use in Sub-Saharan Africa', in *Journal for the Scientific Study of Religion* 48, 3 (September 2009): 462-479

[In the globalization discourse, Christianity and Islam are often construed as representing two traditions that are conflicted and incompatible. This study engages the 'clash of civilizations' discourse by examining Muslim-Christian differentials in the use of modern contraception in Nigeria, where Christians have a much higher contraceptive prevalence, and Tanzania, where Muslims are somewhat more likely to use contraception. Employing data from six nationally representative surveys conducted in the two countries between 1990 and 2004 and multilevel logistic regression, we find that the effects of religion remain strong but operate largely through the community religious milieu. Contraceptive use tends to be highest in religiously mixed areas, but the 'optimal' religious makeup differs between the two nations, reflecting the historically shaped configurations of their religious expressions and politics.]

Agbu, Jane-Frances, 2004, 'From Koro to GSM "Killer Calls" Scare in Nigeria: A Psychological View', in *CODESRIA Bulletin* 3&4 (2004): 16-19, full text online at: http://www.codesria.org/Links/Publications/bulletin3_04/agbu.pdf

Aguiar, Laurel B., 2009, 'Inculturing Nyau: Nyau Masks in a Christian Paradigm', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1: 105-107

Ahmed, A.F., 2005, 'The Travel Poem of 'Abd al-Rahman al-Sanusi of Bornu', in *Sudanica Africa: A Journal of Historical Sources* 16: 69-82

Ahmed, Chanfi, (ed.) 2008, 'Introduction to special issue: Performing Islamic Revival in Africa', in *Africa Today* 54, 4: VII-XIII

[This special issue offers different case studies that pursue a set of common propositions in the analysis of the Islamic revival in Africa. Topics covered include activities of Muslim Bible preachers in public spaces in East Africa (Ahmed), performances of collective prayer in West African towns (Schulz), narratives of (re-)conversion to Islam in Northern Nigerian video films (Krings), and demonstrative conversion to Islam as an instrument of struggle for gang leaders in Southern Nigeria (Montclos).]

Ahmed, Chanfi, 2008, 'The *Wahubiri wa Kislamu* (Preachers of Islam) in East Africa', in *Africa Today* 54, 4: 3-18.

[Unlike Islamic missionary groups that focus on education as a means of conversion, the *Wahubiri wa Kislamu* (Preachers of Islam) specialize in giving sermons and preaching on the streets, at markets, or in football stadiums. They refer to these activities as 'open-air conferences'. Their sermons consist of an 'Islamic' reading of the Bible, with the intention of converting Christians to Islam; hence their some-

what hybrid name. This article traces the emergence of this missionary method in East Africa, notably Kenya and Tanzania. Regardless of how negatively the Preachers of Islam interpret the Bible, the fact that they do this in front of a mixed Muslim-Christian public could be interpreted as a contribution to greater mutual understanding between the groups. The Preachers of Islam exclusively use Swahili in their sermons and even render Quranic verses in Swahili. Analysis of the role of the vernacular (in relation to Arabic), in both Islam and Christianity, addresses the concept of the 'translatability of the (religious) message' developed by Lamine Sanneh (1993).]

Ahmed Khan, Ajaz, & Laura Thaut 2011, 'The Opportunities and Challenges of Islamic Microfinance', in ter Haar 2011: 183-205

Akam Akam, André, 2009, *La politique africaine de Jean-Paul II: L'Eglise et les défis de l'Afrique Noire* (1978-1990). Paris/Yaoundé: Harmattan Cameroun, 154 p., ISBN 9782296081091 (pbk), €14,25

Akinwumi, Tunde M., 2007, 'Diffusion of *Upo* Funerary and *Egungun* Textiles in the Niger-Benue Confluence Area', in *Lagos Historical Review* 7: 134-159

[The tendency to borrow and adopt cultural traits among groups in Nigeria's frontier communities has been a regular practice. An example of this is the *egungun* ancestral worship in the Niger-Benue confluence area. This paper joins in the controversy on the origins of the *egungun* masquerade custom by investigating *upo*, a red carpet-like textile used for the costumes of the *egungun* masquerade and for burials in the Niger-Benue confluence area. *Upo* was corruptly coined from the earliest Portuguese imported red cloth (*pano*). Edo and Igala monarchs used it in the 16th century before this special prestige cloth was innovatively copied by the Okun-Yoruba on the indigenous loom and adopted by them as burial and masquerade dress materials. *Upo*'s use was diffused to the Epira and the Etsako. This cloth was most probably produced by masquerade cult men in secret workshops from the 17th century to the early decades of the 20th century when it eclipsed by the impact of modern labour mobility, Islam, Christianity and Western education.]

Alehegne, Mersha, 2011, *The Ethiopian Commentary on the Book of Genesis; Critical Edition and Translation*. Wiesbaden: Otto Harrassowitz, 752 pp., ISBN 978-3-447-06430-9 (hbk), €141,87

[The oldest religious nations that have Holy Scriptures (Torah, Bible, Koran, etc.) developed methods of commentary that help to discover the truths and values of the scriptures. In a similar manner, Ethiopia has established its own tradition of interpreting and commenting on the Biblical and Patristic texts. This tradition, known as *andemta*, is a unique and most valuable legacy of the ancient Ethiopian Orthodox Täwähédo Church and the entire country of Ethiopia. *The Ethiopian Commentary on the Book of Genesis* by Mersha Alehegne provides a critical edition of the *andemta*. The survey supplies the history of the corpus as a *raison d'être*, discusses the history of research in the commentary tradition, and describes the manuscripts (Mss) consulted in preparation for this edition. The critical edition of the *andemta* text of Genesis is analyzed with an extensive *apparatus criticus* to produce a text that can be assumed to be as close to the original *andemta* as possible. Additionally, an English translation of the text is given with commentaries on underlying concepts and terminologies.]

- Allen, Tim, & Koen Vlassenroot 2010, *The Lord's Resistance Army: Myth and Reality*. London: Zed Books, ISBN 9781848135635 (pbk), £19.99
 [The Lord's Resistance Army is Africa's most extraordinarily persistent and notorious 'terrorist' group. Since their rebellion in northern Uganda began in 1987, the group is estimated to have abducted an estimated 30,000 children as well as committing a series of massacres and other horrific human rights abuses against the local population. Led by the mysterious Joseph Kony, who in 2005 was indicted by the International Criminal Court, they remain a group that inspires both fascination and fear.]
- Amadiume, Ifi, 2006, 'Sexuality, African Religio-Cultural Traditions and Modernity: Expanding the Lens', in *CODESRIA Bulletin* nos. 1&2 (2006): 26-28, online at: http://www.codesria.org/Links/Publications/bulletin1_06/page26-28-amadiume.pdf
- Amanor, Jones, 2004, 'Pentecostalism in Ghana: An African Reformation', in *Cyber-journal for Pentecostal-Charismatic Research* 13 (April 2004), online at: <http://www.pctii.org/cyberj/cyberj13/amanor.pdf>
- Amherd, K. Noel, 2010, *Reciting Ifa: Difference, Heterogeneity, and Identity*. Trenton (NJ): Africa World Press, 318 pp., ISBN 978-1592216390 (pbk), US\$ 34.95
 [This book generates a critical Ifa poetics and analysis that emphasizes Ifa as a philosophical heritage that privileges heterogeneity of discourses, texts, and worlds. The book elucidates the practices and explications of Ifa thinkers. It achieves this by detailed transcription, translation, and analysis of an actual divination that took place in Ijebu Remo, Nigeria. Many works display and/or refer to Ifa 'poems' in order to appeal to Ifa's authority thereby supporting their arguments and theoretical considerations on other subjects but overlook the performer, the uniqueness of his recitation, and the context of its performance. What is missing is a critical theory for the justification of such use. This book fills this gap by linking apparently transcendent Ifa texts to the real people who recite them within the horizon of still living heritages.]
- Amin, Samir, 2004, 'Modernité et interprétations religieuses', in *Africa Development* 29, 1: 7-54
 [The advent of modernity in the West is characterized by three main elements: capitalism, democracy and secularism. However, in order to understand this phenomenon, one must consider the role played by the so-called three religions of the Book: Christianity, Judaism, and Islam. Europe achieved modernity by capturing the classic past of the Ancient Greece, which has led to Renaissance. This strategy allowed Renaissance Europe to make the secularisation of social life a basis for modernity, and to decide that individuals could make their own history, and therefore should have the right to innovate and go beyond traditions. The kind of modernity brought about by the Renaissance breaks definitively with the fundamental principle of pre-modern societies, including those of Christian and feudal Europe. However, the 19th century Arab Islamic Renaissance never went beyond the parameters set by Islam, which would have otherwise enabled Muslims to break with traditions, and open up to modern concepts of freedom and democracy. Contemporary political Islam was not an authentic creation of the Muslim people, but was rather invented by the Orientalists in the service of British Imperialism in India. Political Islam, which

denies the concept of emancipatory modernity, rejects the very principle of democracy as well as individual and collective rights. This poses a challenge to the development of Africa and the Middle East.]

Aminu, Muhammad Lawal, 2006, 'Reformism as a Theme in Hausa Religio-political Poetry', in *Journal of African Cultural Studies* 18, 2 (December 2006): 235-245

[This paper is a literary critic's attempt to complement the historian's, the political scientist's, and the Islamist's accounts of the Islamic reform spirit in the dynamic Muslim community of Northern Nigeria. Consequently a thematic analysis of the religio-political reform poetry genre is put forth to illustrate the phenomenon.]

Anderson, Allen, 2011, 'Globalization and Independent Pentecostals in Africa: A South African Perspective', in *Adogame* 2011: 133-154

Andreas, Chris, Sheila Boniface Davies & Andrew Offenburger (eds.) 2008, *The Xhosa Cattle-killing*; special issue of *African Studies* 67, 2: 139-291

[The millennial movement commonly known as the Xhosa Cattle-Killing constitutes a pivotal phase in the history of South Africa. Over time, a wide range of explanations of the movement has been offered. Inspired by new interpretations of, and responses to, this controversial event in recent critical work, the editors of this special issue convened a conference on 20 April 2007 at the University of Cape Town entitled 'New trends in the historiography of the Xhosa Cattle-Killing movement'. To showcase the diversity of current research, the issue juxtaposes literary and historical approaches to the movement. Jennifer Wenzel analyses the role of metaphor in Cattle-Killing prophecies and the archive that has accreted around them. Andrew Offenburger argues that the frequent scares of smallpox epidemics, and the colonial vaccination programmes implemented to counter their threats, contributed to the tensions in Xhosaland. Sheila Boniface Davies examines how the Cattle-Killing is used in Leon Schauder's film *Nonquassi* (1939), a piece of war propaganda. Helen Bradford proposes a paradigm shift, utilizing vernacular poems and historiographical accounts by 19th-century Xhosa historians. Jeff Peires revisits his assertion that the prophet Mhlakaza and Wilhelm Goliath were the same person. Laurence Wright interprets a public lecture on Shakespeare, given by Archdeacon Merriman in 1857, as the speaker's disgruntled musings on his former servant Goliath. Finally, Renée Schatteman explores the Cattle-Killing as a generative site for contemporary fiction, notably Sindiwe Magona's 'Mother to mother' (1998) and Zakes Mda's 'The heart of redness' (2000).]

Angerbrandt, Henrik, 2011, 'Political Decentralisation and Conflict: The Sharia Crisis in Kaduna, Nigeria', in *Journal of Contemporary African Studies* 29, 1: 15-31

[When states in northern Nigeria started processes for implementing Sharia laws in 1999, it triggered sentiments all over the country. In Kaduna State, the proposal led to demonstrations and violent clashes. The article examines the ways in which different scales of politics are mutually constituted in the Sharia case and how the sharia proposal subsequently resulted in clashes in Kaduna. It is argued that the sharia initiative, even though it started as a sub-national question, was connected to a national power contestation. However, the federal government remained passive and diverted the issue to local political space. In Kaduna, the issue took dimensions that incurred with apprehensive local political contention that made it escalate into violence and polarising people according to religion. An analysis of the crisis in Kadu-

- na is offered that does not regard the conflict as locally confined, but as inherently related to wider political and historical processes.]
- Asaju, Dapo, 2011, 'Globalization, Politicization of Religion and Religious Networking: The Case of the Pentecostal Fellowship of Nigeria', in *Adogame 2011*: 181-204
- Asamoah-Gyadu, J. Kwabena, 2010, 'Pentecostalism in Africa', in *Stinton 2010*: 56-67
- Ashforth, Adam, 2005, *Witchcraft, Violence, and Democracy in South Africa*. Chicago: University of Chicago Press, 376 pp., ISBN 9780226029740
[In Soweto and other parts of post-apartheid South Africa, the constant threat of violent crime, the increase in black socio-economic inequality, the AIDS pandemic, and a widespread fear of witchcraft have converged to create a pervasive sense of insecurity among citizens and a unique public policy problem for government. This volume examines how people manage their fear of 'evil forces', such as witchcraft. Ashforth examines the dynamics of insecurity in the everyday life of Soweto at the turn of the twenty-first century. He develops a new framework for understanding occult violence as a form of spiritual insecurity and documents new patterns of interpretation attributing agency to evil forces. Finally, he analyzes the response of post-apartheid governments to issues of spiritual insecurity and suggests how these matters pose severe long-term challenges to the legitimacy of the democratic state.]
- Augis, Erin, 2009, 'Jambaar or Jumbax-out?: How Sunnite Women Negotiate Power and Belief in Orthodox Islamic Femininity', chapter 9 in Diouf & Leichman 2009
- Austin, Algernon, 2009, 'Barack Obama and the Ironies of Afrocentrism', in *Civilisations: Revue internationale d'anthropologie et des sciences humaines* 58, 1: 113-128
[One might assume that Barack Obama, a black American man with an African father, would be positively disposed to Afrocentrism, a social movement that seeks to connect black Americans culturally to Africa. But instead, Obama is committed to a post-racial and universalist politics that represents a fundamental challenge to the racial thinking of Afrocentrism. On the other hand, Obama spent many years in the Afrocentric Trinity United Church of Christ and has ideas that are in agreement with ideas held by prominent Afrocentrists. This article uses Obama's writings and speeches to trace his interactions with and rejections of Afrocentrism. In doing so, it presents an understanding of the beliefs and ideals of both Obama and Afrocentrism.]
- Ayegboyin, Deji, 2011, 'New Pentecostal Churches and Prosperity Theology in Nigeria', in *Adogame 2011*: 155-180
- Bá, Saër Maty, 2010, 'On the Transformation of the Spirit-Possession Film: Towards Rouch as "Emergent Method"', in Schmidt & Huskinson: 223-239
- Bakewell, Oliver, 2008, 'In Search of the Diaspora within Africa', in *Journal of African Diaspora: A Journal of Transnational Africa in a Global World* 1, 1&2: 5-27
[Within the growing volume of literature on African diasporas, very little of it is concerned with diasporas whose population is based on the continent. Africa is portrayed as a continent which generates diasporas rather than one in which diasporas can be found. Starting from Cohen's typological criteria for identifying diasporas, this article makes a preliminary examination of the literature in search of signs of

diaspora formation and to identify particular diasporas within Africa. It argues that despite the long-standing patterns of mobility across Africa, which might be expected to have created diasporas, relatively few migrant groups appear to have established a diasporic identity that persists into second or third generations. This raises many questions about how to identify the formation [of the diasporas] and [about] the relations between migrants and 'host' societies and states. These can only be addressed through research looking at diaspora formation in Africa. This is no easy task as it is fraught with conceptual, methodological and ethical difficulties.]

Balcomb, Anthony, 2008, 'From Apartheid to the New Dispensation: Evangelicals and the Democratization of South Africa', in Ranger 2008c

[This chapter examines the role evangelicals have played and continue to play in the democratization of South Africa before and after the demise of apartheid. Because of the immense ambivalence, variation, and complexity of evangelicalism's relationship to democratization, this question is addressed by offering a typology of five different evangelical responses to the political situation in South Africa, before and after April 27, 1994. Each response is illustrated by a case study of an evangelical leader and a church or movement associated with that leader. It is shown that despite theological similarities, the nature and content of evangelical political interventions differ considerably. They vary from active opposition to change and preservation of the status quo, to apparent neutrality and indifference, to active participation in the democratic processes of change, including the formation of an evangelical political party, the ACDP.]

Barbey, Francis, 2010, *Africain, prêtre et missionnaire en France*. Paris: L'Harmattan, 112 pp., ISBN: 9782296113145 (pbk), €11.40

Barnard, A., 2004, 'Coat of Arms and the Body Politic: Khoisan Imagery and South African National Identity', in *Ethnos* 69, 1 (March 2004): 5-22

[This paper focuses on the imagery of state and nation in post-apartheid South Africa, and more specifically on the use of 'Bushmen' or 'San' in the symbolic reconstruction of national unity through South Africa's new motto and Coat of Arms. The Coat of Arms is based on a redrawing of a figure from rock art, while the motto *!Ke e: /xarra //ke* (officially translated 'Diverse people unite') comes from the extinct /Xam language once spoken in the Northern Cape. The choice of the figure and of the language of the motto were deliberate, and explicitly evoke the idea of Bushman as ancestral man and original South African, while the meaning of the motto (much criticized in contemporary South Africa) is shown here to be much richer than previously known.]

Barz, Gregory F., 2003, *Performing Religion: Negotiating Past and Present in Kwaya Music of Tanzania*. Amsterdam, etc.: RODOPI, 242 pp., ISBN 904200827X, \$105 (= Church and Theology in Context, 42)

[Performing Religion considers issues related to Tanzanian *kwayas* [KiSwahili, 'choirs'], musical communities most often affiliated with Christian churches, and the music they make, known as *nyimbo za kwaya* [choir songs] or *muziki wa kwaya* [choir music]. The analytical approach adopted in this text focusing on the communities of *kwaya* is one frequently used in the fields of ethnomusicology, religious studies, culture studies, and philosophy for understanding diversified social processes-consciousness. By invoking consciousness an attempt is made to represent the

ways seemingly disparate traditions coexist, thrive, and continue within contemporary *kwaya* performance. An East African *kwaya* is a community that gathers several times each week to define its spirituality musically. Members of *kwayas* come together to sing, to pray, to support individual members in times of need, and to both learn and pass along new and inherited faith traditions. *Kwayas* negotiate between multiple musical traditions or just as often they reject an inherited musical system while others may continue to engage musical repertoires from both Europe and Africa. Contemporary *kwayas* comfortably coexist in the urban musical soundscape of coastal Dar es Salaam along with jazz dance bands, *taarab* ensembles, *ngoma* performance groups, Hindi film music, rap, reggae, and the constant influx of recorded American and European popular musics.]

Bateman, Fiona, 2008, 'Defining the Heathen in Ireland and Africa: Two Similar Discourses a Century Apart', in *Social Sciences & Missions* 22, 1: 73-96

[This article looks at two different missionary projects separated by space and time: British Protestant missions to Ireland in the mid-nineteenth century; and Irish Roman Catholic missions to Africa in the 1920 and 1930s. It argues that in both cases missionary discourses were strongly influenced by prevailing public attitudes towards the 'other', in the earlier case the Irish, in the later case, the Africans. Using evidence from a range of contemporary mission publications, the article highlights the similarity between British Protestant efforts to 'colonise' Ireland in religious terms and later Irish Catholic attempts to create a 'Spiritual Empire' in Africa in the context of the recently-formed Irish Free State and in contrast to the ostensibly materialistic and corrupting influences on Africa of British imperialism.]

Bateye, Bolaji, 2011, 'Female Religious Leadership in Nigerian Pentecostalism: Embers or Gale?', in *Adogame* 2011: 205-222

Bayart, Jean-François, 2010, *L'islam républicain: Ankara, Téhéran, Dakar*. Paris: Albin Michel, 432 pp., ISBN 9782226187260

[In this book Bayart challenges the idea that 'Islam' and 'Republic' are not compatible, drawing from his analyses of state formation in Turkey, Iran and Senegal, countries in which millions of people nowadays live in a form of 'Islamic Republic'. A republican form of state does not necessarily imply a democratic state, yet Bayart argues that the option of a non-secular, 'Islamic democracy' should not be excluded. The argument is vividly exposed by an exploration of the different trajectories of state in Turkey, Iran and Senegal.]

Bediako, Kwame, 2000, *Jesus in Africa: The Christian Gospel in African History and Experience*. Akropon (Ghana): Akrofi-Christaller Institute of Theology, Mission & Culture

Bediako, Kwame, 2010, 'Biblical Exegesis in Africa: The Significance of the Translated Scriptures', in *Stinton* 2010: 12-20

Bernault, Florence, 2009, 'La chair et son secret: transfiguration du fétiche et incertitude symbolique au sud-Gabon', in *Politique Africaine* no. 115 (octobre 2009): 99-122

['The flesh and its secret: transfiguring fetishes and undermining the symbolic in Gabon'. In 2002 and 2007, the provincial town of Mouila debated passionately over a monument dedicated to a local genie, the mermaid Murhumi. Combining the re-

pertoire of the Virgin Mary and Christian calvaries, of Mami Wata and commodities, of clanic competitions and human sacrifice, Murhumi confirms the enduring power of fetishes in the Gabonese struggles for power and goods. More importantly, the article argues that colonialism introduced a new symbolic uncertainty in the ways in which people imagine the relationships between material goods, the power of the fetishes and the visual images that represent them.]

- Berner, Ulrich, 2011, 'Globalization and Religion: Some Preliminary Questions', in *Adogame* 2011: 1-10
- Bersselaar, Dmitri van den, 2006, 'Missionary Knowledge and the State in Colonial Nigeria: On How G.T. Basden Became an Expert', in *History in Africa* 33: 433-450
[This paper explores the work and career of George Thomas Basden, who joined the Church Missionary Society (CMS) Niger Mission in 1900, and who became recognized as an expert on the Igbo people of Nigeria. It examines the intersections of academic anthropological, missionary, and colonial knowledge production in an attempt to understand why it took so long for Basden's missionary knowledge to be recognized as expertise that would be useful to the colonial State. A crisis of colonial knowledge forced the Nigerian government to look for expertise outside the restricted circle of colonial knowledge production in the late 1920s. This led to the recognition and encapsulation by the colonial State of the expert knowledge of a range of non-government experts, including Basden, but did not stretch so far as to include the possibility of suitable African experts.]
- Best, Curwen, 2007, 'Popular Gospel in the Caribbean: Gospel Video as a Site of Meaning', in *Journal for the Study of Religion* 20, 2: 65-75
[This essay provides an overview of the state of Caribbean gospel music culture; lists some of the global trends; zeros-in on gospel music as a site of cultural expression; examines two main music video templates in western popular gospel culture; and shows how the Caribbean's leading choral group of the late 1990s and early 2000s respond to and transgress these western models.]
- Binsbergen, Wim van, 2005, "'An Incomprehensible Miracle": Central African Clerical Intellectualism versus African Historic Religion: A Close Reading of Valentin Mudimbe's *Tales of Faith*', in *Journal of African Cultural Studies* 17, 1 (June 2005): 11-65
[Mudimbe's *Tales of Faith* (1997) is an intellectual and spiritual autobiography disguised as a detached history of ideas of Central African intellectuals in the twentieth century. It is about the adventure of clerical intellectualism in Central Africa during the twentieth century, and what this means for the practice and the study of African historic religion. Mudimbe's quest for universalism, which seduces him to court the very European hegemonism he has so clearly exposed, is criticised. He ignores the way out of his predicament the cultivation of an African identity and of African historic religion might have offered him. Finally, the author compares Mudimbe's itinerary with his own. Their paths turn out to be amazingly parallel even if they appear to have ended in opposite destinations.]
- Bondarev, Dmitry, 2007, 'The Nigerian Qur'anic Manuscript Project: Retrieving a Unique Resource on the Kanuri Language and Culture', in *African Research and Documentation* no. 103: 65-82.

[Notwithstanding the existence of a long written tradition, few manuscripts in Arabic and Kanuri from the Kanem-Borno empire, northern Nigeria, have survived. The obliteration and scattering of the documents produced during the Sayfawa dynasty means that knowledge of the Arabic writing tradition used by scholars in Borno before the 19th century is lacking. The SOAS collection of Koranic manuscripts helps fill this historical lacuna. The SOAS manuscripts have a special status compared with other collections of Kanuri written in Arabic script, notably the Richardson Collection in the UK National Archives, the Arabic manuscripts collection in the Leeds University Library, the Hunwick Collections at Northwestern University in the United States, and a 17th-century Koranic manuscript held at the Bibliothèque Nationale de France in Paris. The SOAS collection contains photographic copies of 16th to 18th-century Koranic manuscripts with extensive glosses in archaic Kanembu (the language of Kanem, being the archaic variant of Kanuri) and commentaries (*tafsir*) in Arabic. The four different manuscripts were donated to the Special Collections of the SOAS Library in February 2003 by Professor A.D.H. Bivar. Analysis of the manuscripts yields insights into archaic Kanembu, and the development of Islamic and Koranic studies in Kanem-Borno.]

Bonhomme, Julien, 2009, *Les voleurs de sexe: Anthropologie d'une rumeur africaine*. Paris: Le Seuil, 192 p., ISBN 9782021001693 (pbk), €18.05

Boni, Stephano, 2009, 'Female Cleansing of the Community: The *Momone* Ritual of the Akan World', in *Cahiers d'études africaines* no. 192: 765-790

Bonk, Jonathan J., (ed.) 2007, *Encyclopedia of Mission and Missionaries*. London, etc: Routledge, 320 pp., ISBN 0310275113, US\$195.00

[The *Encyclopedia of Missions and Missionaries* examines the nature and effects of missionary work around the world and throughout history, analyzing how secular and clerical people from major religions (especially Christianity, Buddhism and Islam) have brought social changes along with words of a new faith.]

Bougerol, Christiane, 2008, 'Actualité de la sorcellerie aux Antilles', in *Cahiers d'études africaines*, no. 189/190: 267-281

[Belief in witchcraft is as deeply ingrained in youth in Guadeloupe as it is in older people. 'Magical persecution' is attributed to 'jealousy'. This feeling is expressed in the surveillance of each other, which is a strong feature of relations of proximity. It leads to certain abuses in interactions, the most serious of which being 'magical persecution'. Various characteristics of West-Indian, African and European (North-West France) [beliefs in] witchcraft are compared, particularly the rules governing imputations of witchcraft, the more or less official status of this belief, and communications with others on the subject.]

Browning, Melissa D., 2010, 'Spotlight on the Global Feminist Theologies Symposium in Nairobi, Kenya: Ethnography as Feminist Praxis; A Documentary Film', in *Practical Matters* 3 (Spring 2010): Ethnography and Theology, full text online at: <http://www.practicalmattersjournal.org/issue/3/centerpieces/spotlight-on-the-global-feminist-theologies-symposium-in-nairobi-kenya>

Browning, Melissa D., Edith Chamwama, Eunice Kamaara, Sussy Gumo Kurgat, Damaris Parsitau, Emily Reimer-Barry, Elisabeth Vasko, & Jeanine Viau 2010, 'Listening to Experience, Looking towards Flourishing: Ethnography as a Global Fem-

- inist Theo/Ethical Praxis', in *Practical Matters* 3 (Spring 2010): Ethnography and Theology; full text online at: <http://www.practicalmattersjournal.org/issue/3/centerpieces/listening-to-experience-looking-towards-flourishing>
- Buggenhagen, Beth A., 2009, 'Beyond Brotherhood: Gender, Religious Authority and the Global Circuits of Senegalese Muridiyya', chapter 8 in Diouf & Leichman 2009
- Bujo, Bénézet, 2010, 'Distinctives of African Ethics', in Stinton 2010: 79-89
- Bunza, Mukhtar Umar, 2007, *Christian Missions among Muslims: Sokoto Province, Nigeria, 1935-1990*. Trenton (NJ): Africa World Press, ISBN 1592215238, US\$ 29.95 [The book studies first the significance of Sokoto to Muslims in West Africa, especially from 1804-1903. It then examines the reasons behind the activities of the Christian missions and their use of education, healthcare services and charity for winning converts. It is argued however, that Christianity did not pose any serious threat to Islam in the region. The response of the colonial government to the spread of Christianity is critically examined in the light of the pledge of 'non-interference with the religion of Islam' promised by Lord Lugard, as are factors that retarded the progress and spread of Christianity in the area are highlighted as well as the historic relationship between Islam and Christianity and the changing pattern of relationship between the two religions in modern times. Suggestions are offered for restoring the cordial and peaceful relationship between Muslims and Christians in Nigeria generally.]
- Burgess, Richard 2002, 'Crisis and Renewal: Civil War Revival and the New Pentecostal Churches in Nigeria's Igboland', in *Pneuma* 24, 2: 205-224
- Burgess, R., 2008, 'Freedom from the Past and Faith for the Future: Nigerian Pentecostal Theology in Global Perspective', in *PentecoStudies* 7, 2: 29-63; full text online at: <http://www.glopent.net/pentecostudies/2008-vol-7/no-2-autumn/burgess-2008> [This paper discusses the nature of Nigerian Pentecostal theology and its contributions to intercultural theology, with particular reference to deliverance and success-oriented theologies. It suggests that Nigerian Pentecostal theologies resonate with the search for spiritual power in traditional piety. However, they are elaborated in forms that are consistent with global Pentecostal culture and modern modes of living, and are practical and progressive in orientation.]
- Callahan, Allen Dwight, 2003, 'Perspectives for a Study of African American Religion: From the Valley of Dry Bones', in *Nova Religio* 7, 1 (July 2003): 44-59 [In 'Perspectives For a Study of African American Religion', Charles Long wrote of 'three interrelated perspectives for the study of black religion': 'Africa as historical reality and religious image', 'the involuntary presence of the black community in America', and 'the experience and symbol of God'. I essay to show how Long's categories illumine a celebrated instance of African American biblical appropriation, the prophet's vision of dry bones in Ezekiel 37:1-14, as emblematic of the perspectives of symbolic African absence, involuntary American presence, and collective theological experience of the slaves and their descendants.]
- Cantone, Cleo, 2009, 'The Shifting Space of Senegalese Mosques', chapter 2 in Diouf & Leichman 2009
- Carmody, Brendan, 2008, 'The Nature and Role of Religious Studies at the University of Zambia: 1985-2005', in *British Journal of Religious Education* 30, 1: 25-35

[The place of religion in higher education has been and remains a complex issue internationally. This article aims to outline the nature and development of Religious Studies at the University of Zambia in Lusaka (UNZA) as an instance of how religion entered higher education in an African setting. In doing so, it will also provide perspectives on the method that has been adopted in the study of religion and religious education and will highlight elements of the role which these disciplines strive to play at UNZA.]

Challis, S., P. Mitchell & J. Orton 2008, 'Fishing in the Rain: Control of Rain-making and Aquatic Resources at a Previously Undescribed Rock Art Site in Highland Lesotho', in *Journal of African Archaeology* 6, 2

[This paper describes a previously unrecorded rock art site in the highlands of Lesotho, southern Africa. It then explores the significance of the paintings at this site, which adds to the still small number of locations in the wider Maloti-Drakensberg region at which fishing scenes are depicted. Unusually, paintings of fish at this site are closely associated with that of a rain-animal and with other images, including dying eland and clapping and dancing human figures, that have clear shamanistic references. Drawing also on the local excavated archaeological record, we argue that these images may collectively refer to the power of Bushman shamans to harness and make rain, using that power to produce socially desirable benefits, including perhaps opportunities for group aggregation around seasonally restricted spawning runs of fish.]

Chazaud, Pierre, & Tado Oumarou 2010, *Football, religion et politique en Afrique: Sociologie du football africain*. Paris: L'Harmattan, 184 pp., ISBN: 9782296112506 (pbk), €17

Cheza, Maurice, & Gerard van 't Spijker 2010, *Théologiens et théologiennes dans l'Afrique d'aujourd'hui; sous la direction de Association francophone œcuménique de missiologie*. Paris: Karthala, 276 pp., ISBN: 9782811103835 (pbk), €22.80

Chitando, Ezra, 2011, 'Fused Sounds: Global Influences in Zimbabwe Gospel Music', in *Adogame* 2011: 239-252

Chouin, Gérard, 2002, 'Sacred Groves as Historical and Archaeological Markers in Southern Ghana', in *Ghana Studies: The Journal of the Ghana Studies Council* 5: 177-196

Cinnamon, John M., 2006, 'Missionary Expertise, Social Science, and the Uses of Ethnographic Knowledge in Colonial Gabon', in *History in Africa*: (2006) 33: 413-432
 [To examine the often contentious relationship between missionary expertise, social science, and ethnographic knowledge in colonial Gabon, this article looks comparatively at the fieldwork experiences and writings of the American Presbyterian, Robert Hamill Nassau (1835-1921), and the French Spiritan, Henri Trilles (1866-1949). Both men claimed expert ethnographic understanding based on long-term, first-hand daily contact with Africans, while at the same time expressing standard missionary shock at African customs, fetishism and cannibalism. The article shows that, while their works were not primarily intended to be acknowledged and appreciated by the colonial State, their current value is to be found to a large extent in the insights they provide in the day-to-day specifics of the early colonial encounter - as

ethnographies, therefore, not of the African people described, but of interactions on the colonial frontier.]

- Claffey, Patrick, 2007, *Christian Churches in Dahomey-Benin: A Study of their Socio-Political Role*. Leiden, etc.: Brill, viii, 328 pp., ISBN 90 04 15572 4, € 83.00 / US\$ 123.00

[This book examines the state in the Republic of Benin and the socio-political role of the Christian churches. It first looks at the remarkable pre-colonial kingdom of Danxomé and its place in the imagining of the modern *contrat social béninois*. The second section looks at both the historical role of the mainline churches and the more recent development of a *Christianisme béninois*. The study concludes that the churches are above all a commentary upon the society in which they find themselves. Rather than an overt challenge to the state, they articulate social distress and the desire for a different future. In times of stress they may prove to be the only viable institutional buttress as well as the arbiter. This study seeks to make a contribution to the understanding of the public role of Christian churches in Africa.]

- Clark, Mathew, 2007, 'Contemporary Pentecostal Leadership: The Apostolic Faith Mission of South Africa as Case Study', in *Cyberjournal for Pentecostal-Charismatic Research* 16 (January 2007), full text online at: <http://www.pectii.org/cyberj/cyberj16/clark.html>

- Clasquin-Johnson, Michel, 2002, 'Buddhism in South Africa', in M. Baumann & C. Prebish (eds.) 2002, *Westward Dharma: Buddhism beyond Asia*. Berkeley: University of California Press, 152-162

- Clasquin-Johnson, Michel, 2004, *Quagga Kultuur: Reflections on South African Popular Culture*. Pretoria: Aurora Press

- Clasquin-Johnson, Michel, 2004, 'Ixopo: The Evolution of a South African Buddhist Centre', in *Journal for the Study of Religion* 17, 1: 45-65

- Clasquin-Johnson, Michel, 2005, "'Once the Buddha was a Seagull": Reading Jonathan Livingston *Seagull* as a Mahayana Buddhist Text', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa; Special Edition 2* (2005): 20-34

- Clasquin-Johnson, Michel, 2009, 'The Centuries-old Dialogue between Buddhism and Christianity', in *Acta Theologica* 29, 2 (December 2009): 1-13

- Clasquin-Johnson, Michel, 2011, *Common or Garden Dharma: Essays on Contemporary Buddhism, Volume 1*; e-book; full text online at: <http://www.smashwords.com/books/view/37135>

- Clark, Mary Ann, 2007, *Santeria: Correcting the Myth and Uncovering the Realities of a Growing Religion*. New York: Praeger, 192 pp., ISBN 978-0275990794 (hbk.), \$49.95

[Santeria, also known as Yoruba, Lukumi, or Orisha, was originally brought to the Americas from Africa by enslaved peoples destined for the Caribbean and South America; by the late 1980s it was estimated that more than 70 million African and American people participate in, or were familiar with, the various forms of Santeria, including traditional religions in Africa, Vodun in Haiti, Candomble in Brazil, Shango religion in Trinidad, Santeria in Cuba and, of course, variants of all of these in the U.S. Today, there are practitioners around the world including Europe and Asia. Yet, because of the secretive nature of the religion, it is difficult to get accu-

- rate and objective information. The author introduces readers to the religion, explores the basic elements, including the Orisha, and answers the many questions that Santeria arouses in observers and practitioners alike. Santeria was brought to the United States by Cuban exiles in the early 1960s after the Cuban Revolution. Since then it has spread to the larger Hispanic community, to the African American community, and to other groups as well. Today practitioners can be found in every state, and interest in Orisha and related traditions has gained popularity. As the number of practitioners has grown so has public awareness. The author, a practitioner as well as a scholar of the faith, dispels the myths that surround this religious practice, and brings readers to a better understanding of this growing faith.]
- Cochrane, James R., 2011, 'A Model of Integral Development: Assessing and Working with Religious Health Assets', in *ter Haar* 2011: 231-252
- 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. I use pragmatics, or the relationship between beliefs and the ways people implement them, as a framework to explore how weavers express their faith through techniques and imagery.]
- Cohen, Emma, 2007, *The Mind Possessed: The Cognition of Spirit Possession in an Afro-Brazilian Religious Tradition*. New York: Oxford University Press, 256 pp., ISBN: 0-195-32335-1 (hbk), \$85.00
- Conradie, Ernst & Julia Martin 2006, 'Gender, Religion and the Environment: A University of the Western Cape Case Study', in *Ecotheology* 11, 4 (december 2006): 431-444 [This contribution explores the relationship between gender, religion and the environment in terms of the perceptions of a group of first-year students registered for a course on Environmental Awareness Techniques and Training at the University of the Western Cape in South Africa. The empirical investigation indicates that there is a surprisingly high level of environmental awareness amongst this group, possibly reflecting their different living conditions, but that they were unable to recognize connections between their environmental commitment, their religious affiliation and gender consciousness.]
- Cosentino, Donald, 2009, 'Vodou: A Way of Life', in *Material Religion: The Journal of Objects, Art and Belief* 5, 2 (July 2009): 250-252
- Coulson, Sheila, 2007, 'Response to World's Oldest Ritual Site? The "Python Cave" at Tsodilo Hills World Heritage Site, Botswana by Lawrence H. Robbins, Alec C. Campbell, George A. Brook and Michael L. Murphy', in *Nyame Akuma* no. 68 (December 2007)

Cruz e Silva, Teresa, 2008, 'Evangelicals and Democracy in Mozambique', in Ranger 2008c

[This chapter examines the dynamics of religious and political interaction in the context of rapid social and political change, focusing particularly on evangelical Christianity. It does this by contrasting two case studies. The first is of the United Methodist Church in Mozambique — a church whose history and political significance are increasingly well known. The second is of the Zionist churches in Maputo City and, in particular, in the Luis Cabral suburb. The chapter considers economic and political transitions since independence and the role of evangelical Christians in the peace process and in sustaining a democratic society. It is argued that both Methodists and Zionists have played a key role in securing peace and enabling democracy.]

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.]

Dandala, Hamilton Mvumelwano, 2010, 'The Challenges of Ecumenism in African Christianity Today', in Stinton 2010: 101-108

Danfulani, Umar, 2011, 'Globalization, Fundamentalism and the Pentecostal/Charismatic Movement in Nigeria', in Adogame 2011: 37-66

Dau, Isaiah M., 2010, 'The Problem of Evil and Suffering: Theological Reflections from an African perspective', in Stinton 2010: 118-127

Dawson, Andrew, 2010, 'Taking Possession of Santo Daimé: The Growth of Umbanda within a Brazilian New Religion', in Schmidt & Huskinson: 134-150

Diouf, Mamadou, & Mara A. Leichtman (eds.) 2009, *New Perspectives on Islam in Senegal: Conversion, Migration, Wealth, Power, and Femininity*. New York, etc.: Palgrave MacMillan, 304 pp., ISBN 9780230606487 (hbk), £40, \$94.95

[Drawing together contributions from history, anthropology, sociology, political science and religious studies, this collection of original essays interrogates the new structures and conditions of Islam in Senegal, locally and globally. The volume brings fresh perspectives on 'Senegalese Islam', methodologies and theories on transnational Islam, religious conversion, revisionist histories, and patterns of conspicuous consumption in relation to gender and Islam.]

Dopamu, Abiola T., 2005, 'God and Social Change in Yorubaland', in Ade P. Dopamu *e.a.* (eds.) 2005, *God: The Contemporary Discussion*. Ago-Iwoye (Nigeria): Nigerian Association for the Study of Religions (NASR), 26-41

- Dopamu, Abiola T., 2006, 'Secularization, Christianity and the African Religion in Yorubaland', in *African Ecclesial Review (AFER)* 48, 3: 139-156
- Dopamu, Abiola T., 2006, 'God, Nature, and the Environment in Yoruba Perspective', in Ade P. Dopamu, Olu Obafemi, O. B. Oloyede *e.a.* (eds.) 2006, *Science and Religion in the Service of Humanity*. Ilorin: The Nigerian Association for the Study and Teaching of Religion and the Natural Sciences (NASTRENS); & Local Societies Initiative (LSI), 163-179
- Dopamu, Abiola T., 2007, 'Religious Pluralism in Nigeria: A Case Study of Yorubaland', in Ade P. Dopamu, Olutosin Awolalu & Stephen Delamarter (eds.) 2007, *Dialogue: Issues in Contemporary Discussion*. Lagos: Big Small Books, 307-328
- Dopamu, Abiola T., 2007, 'In the Shadow of Death: A Comparative Study of the Yoruba Use of Ofo and Imprecatory Psalms', in *Alore: Ilorin Journal of the Humanities* 17: 32-54
- Dopamu, Abiola T., 2010, 'The Place of Traditional Rulers in a Democratic System of Government in Yorubaland', in Adam K. arap Chepkwony & Peter M.J. Hess (eds.) 2010. *Human Views on God: Variety Not Monotony; Essays in Honour of Ade P. Dopamu*. Eldoret (Kenya): Moi University Press, 53-61
- Dramé, Aly, 2009, 'Migration, Marriage and Ethnicity: The Early Development of Islam in Pre-colonial Casamance', chapter 7 in Diouf & Leichman 2009
- Dube, Lilian, Stephen Hayes & Tabona Shoko (eds.) 2011, *African Initiatives in Healing Ministry*. Pretoria: UNISA Press, 224 pp., ISBN 9781868885664 (pbk), \$32 (but \$24,34 with amazon.com)
- [Healing ministry is becoming more prominent in many different Christian traditions in Southern Africa. In the past, it was largely confined to the 'Spirit-type' African Independent Churches (AICs), where it was (and still is) a recruitment technique par excellence. For these denominations, healing is central to the mission, and the church is primarily seen as a healing institution. In the Western Initiated Churches (WICs), healing was earlier seen as peripheral, but has become more central in recent years. This book focuses on churches' healing ministries in Zimbabwe, looking at the historical setting and the background to Christianity.]
- Dube, Musa Wenkosi, 2008, *The HIV & AIDS Bible: Selected Essays*. Chicago: University of Scranton Press, x + 208 pp., ISBN 978-1-58966-114-1 (pbk), \$22
- [The book examines the HIV/AIDS crisis in light of biblical and ethical teachings and argues for a strong theological presence alongside current economic, social, and political efforts to quell this devastating disease.]
- Eekelen, Willem van, & Helen Mould 2011, 'Muslim NGOs and the Reality of HIV/AIDS', in *ter Haar* 2011: 253-272
- Fatokun, Samson Adetunji, 2009, 'The "Great Move of God" in an African Community: A Retrospect of the 1930s Indigenous Pentecostal Revival in Nigeria and its Impact on Nigerian Pentecostalism', in *Exchange* 38, 1: 34-57
- [The paper examines the 1930s Pentecostal revival in Nigeria that brought Nigerian Pentecostalism onto the global scene. The study is approached from a socio-historical perspective, drawing data from archival search, oral interview and bibliographical search. Among other things, the research brings to the fore the remote and immediate impact of the revival on the Nigerian Church and State. The paper locates

the rapid growth of Pentecostalism in Nigeria (particularly the much proliferation of churches in the southwest) in the aftermath effects of the 1930s' indigenous Pentecostal revival. It denounces the undue emphasis on material prosperity which forms the nucleus of Pentecostal crusades/revival in contemporary time and calls on all stake holders to purify Pentecostalism in Nigeria of all questionable characteristics.]

Fatokun, Samson Adetunji, 2010, "I Will Pour Out My Spirit Upon All Flesh": The Origin, Growth and Development of the Precious Stone Church - the Pioneering African Indigenous Pentecostal Denomination in Southwestern Nigeria', in *Cyber-journal for Pentecostal-Charismatic Research* 19 (January 2010), full text online at: <http://www.pctii.org/cyberj/cyberj19/fatokun.html>

[The promise and fulfilment of an end time outpouring of the Holy Spirit upon all flesh is a very significant theme in Pentecostal discourse. This paper examines the fulfilment of this promise in African Pentecostal history with particular reference to the Precious Stone Church, the pioneering Pentecostal denomination in south-western Nigerian Christianity, with aim of evaluating the growth and development of this church over close to a century of her existence. The data for this socio-historical study were collected through field research and bibliographical search. It brings to the fore that Pentecostalism, far from being an American export, has an independent root in African Christianity. It identifies the emergence of the Precious Stone Church as an indigenous Pentecostal response to the challenges of spiritual dustiness and cold formalism that characterized the older churches in south-western Nigeria. On the other hand, the paper reveals that while the Precious Stone Church laid the foundation for an African indigenous Pentecostal movement which in turn prepared ground for the smooth take-off of both African independent and foreign Pentecostal missions in Nigeria, the church is presently suffering from a kind of 'spiritual kwashiorkor'. The work concludes by making recommendations to the leadership of the church on areas the church needs a re-awakening.]

Gifford, Paul, 2008, 'Evangelical Christianity and Democracy in Africa: A Response', in Ranger 2008c

[This chapter presents seven important points about the topics covered in this volume and the issues the book raises. The first point concerns labels and particularly the labels 'evangelical' and 'Pentecostal'. The second point relates to 'democracy' and politics. The third point raises the question of how leading evangelical church figures relate to elite behavior. The fourth point refers to the danger of placing too much stress on the change of character of those individuals joining such churches. The fifth point reflects on the African economy. The sixth point argues that the 'powers that be' may directly use evangelical Christianity for political purposes. The seventh point cites the lack of reference to the enchanted worldview that may underlie much evangelical and pentecostal Christianity in Africa.]

Gifford, Paul, 2009, *Christianity, Politics and Public Life in Kenya*. London: Hurst, 283 pp., ISBN 978-1-850-65935-8 (pbk), £17.99, \$90

[Since independence in 1963, Kenya has been a classic personalised patronage state, run by a corrupt elite for its own benefit, as became tragically evident in December 2007's stolen election and its aftermath. Kenya is also said to be 80 percent Christian. Under the bland label 'Kenyan Christianity', several different overlapping realities can be distinguished, and it is these Gifford investigates in this book,

relating them to the country's politics and public life. The politically engaged form that challenged the dysfunctional one-party state in the early 1990s is given due prominence, but Gifford contends that today the mainline churches, both Catholic and Protestant, are marked less by such political engagement than by their involvement in development, in which foreign missionaries and global networks play a huge role. The theology of Kenya's mainline churches is consciously focused on African culture, as a non-negotiable foundation, and the Catholic church has an additional agenda – to Africanise its religious congregations. Kenya is also noted for its rich variety of African indigenous Churches, all originating in a defence of Kenyan cultures, while in recent decades countless Pentecostal churches have also sprung up. They range from affluent middle class churches to refuges for the poor, but nearly all are characterised by a stress on power, success, achievement and prosperity that prioritises modernity rather than traditional culture. Gifford discusses their deployment of the media, crusades, organisation, theology and use of the Bible, and above all the economics that has made this phenomenon possible. Yet another distinct form is an enchanted Christianity in which demons or spiritual forces are deemed responsible for almost everything. All these Christianities relate to Kenya's situation, so all are thoroughly contextualised, but equally almost all are thoroughly domesticated into Kenya's socio-political structures, thus reinforcing rather than challenging the country's dysfunctional political system.]

Gifford, Paul, 2011, 'Ritual Use of the Bible in African Pentecostalism', in Martin Lindhardt (ed.) 2011, *Practicing the Faith: The Ritual Life of Pentecostal-Charismatic Christians*. Oxford: Berghahn, chapter 6.

Glover, John, 2009, 'Murid Modernity: Historical Perceptions of Islamic Reform, Sufism and Colonization', chapter 3 in Diouf & Leichtman 2009

Groop, Kim, 2010, 'Spirit Attacks in Northern Namibia: Interpreting a New Phenomenon in an African Lutheran Context', in Schmidt & Huskinson: 151-170

Haar, Gerrie ter, 2011, 'Religion and Development: Introducing a New Debate', in ter Haar 2011: 3-26

Haar, Gerrie ter, 2011, 'Religion and Human Rights: Searching for Common Ground', in ter Haar 2011: 295-314

Haar, Gerrie ter (ed.), 2011, *Religion and Development: Ways of Transforming the World* (with a foreword by James D. Wolfensohn). London: Hurst & Co. / New York: Columbia University Press, xviii + 428 pp., ISBN 978-0231702522 (hbk), \$45/£50; ISBN 9781849041409 (pbk), £18.99

[Until recently, policy-makers and academics generally saw religion as something that would disappear as countries made economic progress. But we now know that this rarely happens. People in most countries continue to look at the world through the prism of religion even when they develop modern lifestyles. *Religion and Development* looks at the ways in which a religious worldview influences processes of development. It does not concentrate primarily on religious institutions and organisations but on religious ideas themselves. In the final analysis, it is people's ideas that motivate them. Their worldview stimulates them to act in specific ways. Religion is a dimension of life that often lies behind qualities such as social trust and cohesion that are vital to development. This is of growing importance in a world

- where technocratic visions of development have lost their way. For communities where religious belief is accepted as a fact of everyday life, religion constitutes a major resource. It is a way of transforming the world.]
- Haar, Gerrie ter, & Stephen Ellis 2008, 'Africa's Religious Resurgence and the Politics of Good and Evil', in *Current History* 107, nr. 708 (April 2008): 180-185
[At a time when 'development' – the notion that bureaucratic, secular government will lead to unprecedented prosperity – has for many lost its appeal, religion provides alternative ways of organizing society and politics and of thinking about the world.]
- Haar, Gerrie ter, & Stephen Ellis 2009, 'The Occult Does Not Exist: A Response to Terrence Ranger', in *Africa* 70, 3: 399-411, full text online at:
<http://campus.iss.nl/~terhaar/copy%20article%20Africa.pdf>
- Hackett, Rosalind, 2006, 'Religious Pluralism in an Undecidedly Secular World', in *Human Rights Magazine* 33: 21-24
- Hackett, Rosalind I.J., 2008, 'Devil Bustin' Satellites: How Media Liberalization in Africa Generates Religious Intolerance and Conflict', in Hackett & Smith 2008
- Hackett, Rosalind I.J., 2009, 'The New Virtual (Inter)Face of African Pentecostalism', in *Society* 46, 6: 496-503
[In the absence of research on religion and the internet in Africa, this paper examines select African Pentecostal ministries that are developing websites as a major new interface for interacting with their membership, with potential converts, competing or partnering religious groups, and organs of the media and the state. It argues that this new media platform constitutes an important site for the constitution of Pentecostal leadership in the contemporary African and diasporic contexts.]
- Hackett, Rosalind, 2011, 'Is Satan Local or Global?: Reflections on a Nigerian Deliverance Movement', in *Adogame* 2011: 111-132
- Hackett, Rosalind I.J., & James Smith (eds.) 2010, *The Religious Dimensions of Conflict and Peace in Neoliberal Africa*. University of Notre Dame Press
- Haron, Muhammed. 2004, 'The South African Muslims Making (Air)Waves during the Period of Transformation', in D. Chidester, A. Tayob & W. Weisse (eds.) 2004, *Religion, Politics, and Identity in a Changing South Africa*. New York: Waxmann Munster
- Hinga, Teresia M., Anne Nkirete Kubai, Philomena Mwaura & Hazel Ayanga (eds.) 2008, *Women, Religion and HIV/AIDS in Africa: Responding to the Ethical and Theological Challenges*. Pietermaritzburg: Cluster Publications, xviii + 206 pp., ISBN 978-1-875053-69-8 (pbk), R75
[The HIV/AIDS crisis is urgent, complex and life threatening to women. The authors go beyond the biological and epidemiological dimensions of the disease to name the scandal of stigma as a major factor in the ethical challenge posed by HIV/AIDS. They dig into the religio-cultural worldviews that shape our understandings of the world in which we live, thus exposing some of the deadly cultural, theological and scriptural roots of attitudes and practices that have compounded the crisis of HIV.]
- Hock, Klaus, 2005, *Das Christentum in Afrika und dem Nahen Osten*. Leipzig: Evangelische Verlagsanstalt (=Kirchengeschichte in Einzeldarstellungen, Band IV/7)

- Hock, Klaus, Werner Haussmann, Hansjörg Biener & Reinhold Mokrosch (eds.) 2006, *Handbuch Friedenserziehung: interreligiös – interkulturell – interkonfessionell*. Gütersloh: Gütersloher Verlagshaus
- Hock, Klaus, 2009, 'Liminalität: Die Konstruktion von Alter als religiöse Statuszuweisung', in Martina Kumlehn & Thomas Klie (Hg.) 2009, *Aging – Anti-Aging – Pro-Aging*. Stuttgart: Kohlhammer, 157-175
- Hock, Klaus, 2009, 'Umstrittene Besitzansprüche: Religionswissenschaft – Religionspädagogik – religionswissenschaftliche Fachdidaktik', in Jürgen Court & Michael Klöcker (Hg.) 2009, *Wege und Welten der Religionen: Forschungen und Vermittlungen. Festschrift für Udo Tworuschka*, Frankfurt am Main: Lembeck: 221-230
- Hock, Klaus, 2009, 'The Religious Dimension of Political Conflicts', in Corinna Hauswedell (ed.) 2009, *Too Rich for Dignity and the Law?: Perspectives after the 2007 Elections*. Rehbürg-Loccum: Evangelische Akademie, 109-124 (= Loccumer Protokolle 23/07)
- Hock, Klaus, 2009, 'Open Boundaries, or: Perspectives on "Person" for Inter-Religious Dialogue', in Stephen R. Goodwin (ed.), *World Christianity in Local Context: Essays in Memory of David A. Kerr*. London/New York: Continuum, Vol. I: 33-42
- Hock, Klaus, 2009, 'Die Allgegenwart des Religiösen: Religion in Nigeria', in Bertelsmann Stiftung (Hrsg.), *Woran glaubt die Welt?: Analysen und Kommentare zum Religionsmonitor 2008*. Gütersloh: Verlag Bertelsmann-Stiftung, 279-311
- Hock, Klaus, 2009, 'The Omnipresence of the Religious: Religion in Nigeria', in Bertelsmann Stiftung (ed.), *What the World Believes: Analyses and Commentary on the Religion Monitor 2008*. Gütersloh: Verlag Bertelsmann-Stiftung 271-300
- Hogenhuis, Christiaan, 2011, 'A Wind of Change: Spirituality and Technology for Global Sustainable Development', in ter Haar 2011: 331-344
- Huskinson, Lucy, & Bettina E. Schmidt, 'Introduction: Problems of Understanding Possession and Trance', in Schmidt & Huskinson: 1-15; full text online at: http://cipg.codemantra.us/UI_TRANSACTIONS/Marketing/UI_Marketing.aspx?ID=WP9780826435743&ISBN=9780826435743&sts=b
- Igboin, Benson Ohihon, J.A. Onimhawo & M.A. Izibili 2006, *Theistic, Atheistic Arguments: Issues and Problems*. Accra: Deocraft Ghana, 2006
- Igboin, Benson Ohihon, C.O. Isiramen & F.J. Imaekhai (eds.) 2010, *Religion and the Nigerian Nation: Some Topical Issues*. Ibadan: En-Joy Press
- Igboin, Benson Ohihon, 2010, 'On Dopamu's God Loves Variety and Hates Monotony: A Review', in A.K. Chepkwony & P.M.J. Hess (eds.) 2010, *Human Views on God: Variety, Not Monotony; Essays in Honour of Ade P. Dopamu*. Eldoret: Moi University Press, 7-14
- Imo, Cyril, 2008, 'Evangelicals, Muslims, and Democracy: With Particular Reference to the Declaration of Sharia in Northern Nigeria', in Ranger 2008c
[This chapter discusses the evangelical attitude toward Muslim activism in a section of Nigeria that is predominantly Muslim – the north – and the confrontation of Christianity and Islam. The chapter is divided into five broad sections. The first clarifies key terms for the Nigerian context. The following section provides background on northern Nigeria, considering the relationship of Islam, Christianity, and politics. It also gives a brief history of Sharia in northern Nigeria and discusses the

status of the Sharia in the national constitution and the penal code in the north. The next section analyzes the evangelical tradition, Sharia, and the political democratic traditions, particularly the nature of democracy in the Fourth Republic. This section also examines how evangelical traditions have affected the present democratic process in Nigeria, how the declaration of the Sharia has led to the development of evangelical theological innovations, and the implications of the full implementation of Sharia as a state religion for evangelicals in the north. The final section examines the prospects of the relationship between evangelicals and Muslims in northern Nigeria in the 21st century.]

- Jacobs, Carolien, 2010, *Plurality of Religion, Plurality of Justice: Exploring the Role of Religion in Disputing Processes in Gorongosa, Central Mozambique*. Leiden: African Studies Centre, ix + 222 pp., €10 (= African Studies Collection, 28); full text online at: <https://openaccess.leidenuniv.nl/bitstream/handle/1887/16268/ASC-28%20Jacobs%20nieuw.pdf?sequence=4>

[This research investigates the role of religion in disputing processes in Gorongosa, Mozambique, where both traditional religion and Christianity are tremendously popular. What impact does religion have in everyday life as provider of normative orientations? In the light of ongoing religious conflicts around the world, we need not only understand the role of religion in fuelling disputes, but also in preventing and solving disputes. This dissertation shows that religion plays a significant role in disputing processes in Gorongosa.]

- Janson, Marloes. 2009, 'Searching for God: Young Gambian Conversion to the Tabligh Jama'at', chapter 6 in Diouf & Leichman 2009
- Janson, Marloes, 2011, 'Living Islam through Death: Demarcating Muslim Identity in a Rural Serahuli Community in The Gambia', in *Journal of the Royal Anthropological Institute* 17: 100-115; full text online at: <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-9655.2010.01671.x/pdf>

[Drawing on a case study of a graveyard dispute in Numuyel, a Serahuli village in eastern Gambia, this article argues that conflicts between local Muslim communities are not so much a matter of how differently they bury their dead but of how differently they 'live' Islam in daily practice. It illustrates that graveyards are more than burial sites; they are spatial representations of the ways social order, religious authority, and political legitimacy are constructed. Although focusing on a dispute in a small West African village, the case has far wider applications in that it offers a window onto the impact of reformist Islam on local Islamic traditions and is linked to questions of how space is related to the formation of Muslim identity, how Muslim identities are (re)negotiated in daily life, how Islamic knowledge is defined, and who holds the power and authority to determine 'true Islam'.]

- Jong, Eelke de, 2011, 'Religious Values and Economic Growth: A Review and Assessment of Recent Studies', in ter Haar 2011: 111-140
- Kalu, Ogbu, 2011, 'Who is Afraid of the Holy Ghost?: Presbyterians and Early Charismatic Movement in Nigeria 1966-1975', in Adogame 2011: 83-110
- Kaag, Mayke, 2007/08, 'Transnational Islamic NGOs in Chad: Islamic Solidarity in the Age of Neoliberalism', in *Africa Today* 54, 3: 3-18.

[In the current era of neoliberalism, there is not only an expansion of Western influence in many parts of Africa, but also increased influence from the Arab world.

Transnational Islamic nongovernmental organizations (NGOs) are a vehicle of this influence. In a context of structural adjustment, an increased spread of Western consumption ideals through mass communication, and a growing sense of the global context in which one is living, these organizations aim to influence people's material and moral well-being. By combining material aid with proselytization, they embed their work in ideas about transnational solidarity and the importance of enlarging the *umma*, the global community of the faithful. By disseminating a Salafi form of Islam, they link local believers to other parts of the Muslim world. They thus nourish processes of Islamization and Arabization. This paper explores the interventions of these organizations in Chad, focusing on the logic of their work and the effects of their involvement in Chad, characterized by poverty and a strong politicization of religion.]

Kalu, Ogbu U. 2002. 'Preserving a Worldview: Pentecostalism in the African Maps of the Universe', *Pneuma* 24, 2: 110-137

Kalu, Ogbu, Chima Jacob Korieh, G. Ugo Nwokeji & Obioma Nnaemeka (eds.) 2005, *Religion, History, and Politics in Nigeria: Essays in Honor of Ogbu U. Kalu*. Lanham (MD): University Press of America, 2005, 282 pp., ISBN 0761831401, 9780761831402

Kamp, Linda van de, 2010, 'Burying Life: Pentecostal Religion and Development in Urban Mozambique', in Barbara Bompani & Maria Frahm-Arp (eds.) 2010, *Development and Politics from Below: Exploring Religious Spaces in the African State*. Basingstoke [UK], etc.: Palgrave MacMillan, 152-171

Kamp, L. van de, & R.A. van Dijk 2010, 'Pentecostals Moving South-South: Ghanaian and Brazilian Transnationalism in Southern Africa', in Afe Adogame & J. Spickard (eds.) 2010, *Religion Crossing Boundaries: Transnational Dynamics in Africa and the New African Diasporic Religions*. Leiden: Brill Academic Publishers), 123-142

Karanja, John, 2008, 'Evangelical Attitudes toward Democracy in Kenya', in Ranger 2008c

[This chapter examines the sociotheological character of the main evangelical institutions in Kenya and how that character affects their political orientation. It also explores their participation in political developments since 1986. The institutions are classified into three categories: (1) 'activist' institutions, or those institutions that have openly criticized some state activities; (2) 'loyalist' institutions, or institutions that have allied themselves with the state; and (3) 'apolitical' institutions, or those that have largely kept aloof from politics. Five evangelical institutions are examined, including one panchurch umbrella organization from each of the first two categories. From the 'activist' the National Council of Churches of Kenya (NCCK) is chosen; from the 'loyalist', the EFK. The Anglican Church of Kenya (ACK) represents the 'activist' churches, the African Independent Pentecostal Church of Africa (AIPCA) the 'loyalist' churches, and the Deliverance Church (DC) the "apolitical" churches. It is shown that Kenyan evangelicals are likely to remain polarized for a long time to come. As long as some evangelical churches continue to hold a theology that renders uncritical support to the government of the day, there is little hope of evangelicals coming together over issues of governance.]

- Kingsley Larbi, Emmanuel, 2001, 'The Nature of Continuity and Discontinuity of the Ghanaian Pentecostal Concept of Salvation in African Cosmology', in *Cyberjournal for Pentecostal-Charismatic Research* 10 (July 2001), full text online at: <http://www.pctii.org/cyberj/cyberj10/larbi.html>
- Kingsley Larbi, Emmanuel 2002. 'African Pentecostalism in the Context of Global Pentecostal Ecumenical Fraternity: Challenges and Opportunities', in *Pneuma* 24, 2: 138-166
- Kings, Matthias, 2008, 'Conversion on Screen: A Glimpse at Popular Islamic Imaginations in Northern Nigeria', in *Africa Today* 54, 4: 45-68.
 [This article discusses several northern Nigerian video feature films that depict stories about conversion to Islam. Based on three months of fieldwork in 2003 and a close reading of Hausa videos and video magazines, it suggests reading these films against the backdrop of the current process of religious and cultural revitalization associated with reformist Islam and the reintroduction of the *shari'a* legal code in the northern states of Nigeria since 1999. Video filmmakers have used religious themes and foremost, conversion stories, to give a 'religious flair' to their products, a flair that resonates with the permeation of public culture with fundamentalist Islam. Far from addressing potential future converts, conversions on screen are geared toward a Muslim Hausa-speaking audience. The invention of heroic jihads and successful conversion campaigns may have helped assert northern identities at a time when, on the national level, northern Muslim society felt politically and economically deprived at the hands of a federal government led by a southern born-again Christian president. In a wider context, the link between religion and media suggested by the material warrants a comparison with similar processes in southern Nigeria and elsewhere, where Pentecostal practices have migrated beyond the religious domain to become part of public culture.]
- Leichtman, Mara A., 2009, 'The Authentication of a Discursive Islam: Shi'a Alternatives to Sufi Orders', chapter 5 in Diouf & Leichtman 2009
- Konadu, Kwasi, 2007, *Indigenous Medicine and Knowledge in African Society*. New York: Routledge, 240 pp., ISBN 978-0-415-95620-8
 [The book investigates the ways in which Ghanaian healers and indigenous archives of cultural knowledge in the Techiman area conceptualize and interpret medicine and healing.]
- Konadu, Kwasi, 2008, 'Medicine and Anthropology in Twentieth Century Africa: Akan Medicine and Encounters with (Medical) Anthropology', in *African Studies Quarterly* 10, 2&3: 45-69; PDF online at: <http://www.africa.ufl.edu/asq/v10/v10i2-3a3.pdf>
- Konick, Adrian, 2008, 'Cultural Artifacts as Places of Political Contestation: Radical Democracy, Discursive "Groundlessness" and *The Name of the Rose*', in *South African Journal of Art History* 23, 1: 258-274
- Konick, Adrian, 2008, 'The Political Significance of "Presentism" in Annaud's *The Name of the Rose* (1984)', in *South African Journal of Art History* 23, 2: 89-105
- Konick, Adrian, 2009, *Buddhism and Transgression: The Appropriation of Buddhism in the Contemporary West*. Leiden: Brill, 205 pp., ISBN 978 90 04 17875 5 (hbk), €89.00 / US\$ 132.00 (= Numen Book Series, 125)

[If Buddhism is to remain relevant to the contemporary era, through providing effective solutions to the proliferating and protean discursive problems encountered by its present-day practitioners, it cannot continue to ignore the role of discourse in the formation of subjectivity. In the interest of problematizing such 'ignorance', this book explores the potential interface between Foucaultian discourse analysis and the development of an indigenous rationale for the practice of contemporary Western Buddhism, along with the growing significance of such a rationale for 'traditional' Buddhism in an era dominated by disciplinary/bio-power. Through doing so, this book radically re-conceptualizes the role of Buddhism in the world today by linking Buddhist practice with acts of discursive transgression.]

Korieh, Chima J., & G. Ugo Nwokeji 2005, 'Introduction', in Kalu *e.a.* 2005: 1-12

Korieh, Chima J., & Raphael Chijioke Njoku 2007, *Missions, States, and European Expansion in Africa*. London: Routledge, 314 pp, ISBN 978-0-415-95559-1, £75

[This volume explores the ways Christianity and colonialism acted as hegemonic or counter hegemonic forces in the making of African societies. As Western interventionist forces, Christianity and colonialism were crucial in establishing and maintaining political, cultural, and economic domination during the nineteenth and twentieth centuries. The volume uses a wide range of perspectives to address the intersection between missions, evangelism, and colonial expansion across Africa. The contributors address several issues, including missionary collaboration with the colonizing effort of European powers; disagreements between missionaries and colonizing agents; the ways in which missionaries and colonial officials used language, imagery, and European epistemology to legitimize relations of inequality with Africans; and the ways in which both groups collaborated to transform African societies.]

LeBlanc, Marie Nathalie, & Benjamin F. Soares (guest eds.) 2008, *Muslim West Africa in the Age of Neoliberalism*; special issue of *Africa Today* 54, 3: XII + 155 p.

[Case studies in Senegal, Niger, Nigeria and Chad explore how some African Muslims in the West African Sahel have been making sense of and helping shape the changes associated with neoliberalism. They probe the processes of identification, changing ways of being Muslim and transnational religious aspirations, ties and networks among notably West African Muslim women and youth.]

Loimeier, Roman, 2007, 'Sit Local, Think Global: The *Baraza* in Zanzibar', in *Journal for Islamic Studies* 27: 16-38

[Although being a major feature of Zanzibar's everyday life, the *baraza* has so far largely escaped attention of academic discussion. Public or semi-public places where people of a house, of a neighbourhood or even a larger social configuration meet to sit and chat, to spend time, drink coffee and discuss politics, religion, football or other quotidian issues are certainly found in many societies. Yet, Zanzibar's *baraza* are so omnipresent that it is hard to imagine the island without them. At the same time, *baraza* life is not easy to grasp. Although there are set rules of *baraza* etiquette, they are not a permanent 'institution' but may disappear as quickly as they have come into existence. This contribution discusses some of the major features of *baraza* life and the spatial organization of the *baraza*, in particular, in order to establish thereby something like a *baraza* 'sociology'.]

- Loimeier, Roman, 2009, *Between Social Skills and Marketable Skills: The Politics of Islamic Education in 20th century Zanzibar*. Leiden, etc.: Brill, xxxii + 644 pp., ISBN 90 04 17542 3 (hbk), €199 / \$295 (= Islam in Africa, 10)
 [This volume is a study of the development of Islamic traditions of learning in 20th century Zanzibar and the role of Muslim scholars in society and politics, based on extensive fieldwork and archival research in Zanzibar (2001-2007). It highlights the dynamics of Muslim traditions of reform in pre-colonial, colonial and post-colonial Zanzibar, focussing on the contribution of Sufi scholars (Qādiriyya, ‘Alawiyya) as well as Muslim reformers (modernists, activists, an ‘*ār al-sunna*) to Islamic education. It examines several types of Islamic schools (Qur’ānic schools, *madāris* and ‘Islamic institutes’) as well as the emergence of the discipline of ‘Islamic Religious Instruction’ in colonial government schools. The volume argues that dynamics of cooperation between religious scholars and the British administration defined both form and content of Islamic education in the colonial period (1890-1963). The revolution of 1964 led to the marginalization of established traditions of Islamic education and encouraged the development of Muslim activist movements which have started to challenge state informed institutions of learning.]
- Loimeier, Roman, 2009, ‘Dialectics of Religion and Politics in Senegal’, chapter 10 in Diouf & Leichman 2009
- Magesa, Laurenti, 2007, *African Catholicism in Transition: Models of the Church for a New Century*. Akropon-Akuapem (Ghana): Akrofi-Christaller Institute of Theology, Mission & Culture
- Magesa, Laurenti, 2010, ‘African Christian Spirituality’, in Stinton 2010: 68-78
- Maluleke, Tinyiko Sam, 2010, ‘A Postcolonial South African Church: Problems and Promises’, in Stinton 2010: 150-159
- Marshall, Katherine, 2011, ‘Development and Faith Institutions: Gulfs and Bridges’, in ter Haar 2011: 27-54
- Masquelier, Adeline, 2008, ‘When Spirits Start Veiling: The Case of the Veiled She-Devil in a Muslim Town of Niger’, in *Africa Today* 54, 3 (Spring 2008)
- Mbillah, Johnson A., 2010, ‘Interfaith Relations in Africa’, in Stinton 2010: 109-117
- Meyer, Birgit, 2003, *Visions of Blood, Sex and Money: Fantasy Spaces in Popular Ghanaian Cinema*. Abingdon: Taylor and Francis, 2003 (= reprint from *Visual Anthropology* 16 [2003]: 15-41).
- Meyer, Birgit, 2008, ‘Images du mal ou images maléfiques?: Les images populaires du Diable chez les chrétiens du Ghana’, in *Terrain* (ISSN 0760-5668) no. 50: 32-43
 [Focusing on images of evil, this paper explores differences between the modes of looking induced by the exposition *All About Evil* in the Royal Tropical Museum in Amsterdam, on the one hand, and the Christian setting in which the items on display feature in Ghana, on the other. While images of evil are more or less harmless depictions in the context of the exposition, in the Ghanaian setting they may easily slip into evil images that render present the very force that they depict. Tracing the genesis of Christian attitudes towards images of evil in Ghana, the paper focuses on the continued importance of the image of Satan in popular Ghanaian Christianity. It is argued that Christianity propounds a religious aesthetics that induces particular ‘looking acts’ and attitudes towards evil through which images of evil achieve a reality of themselves.]

- Meyer, Birgit, 2008, 'Le Diable', in *Terrain* (ISSN 0760-5668) no. 50: 4-13
- Meyer, Birgit, 2009, 'Comment on Ranger and Ter Haar & Ellis', in *Africa* 79, 3: 413–415
- Meyer, Birgit, 2009, 'Pentecostalism and Modern Audio-visual Media', in Kimani Njogu & John Middleton (eds.) 2009, *Media and Identity in Africa*. Edinburgh: Edinburgh University Press, 114–123
- Meyer, Birgit, (ed.) 2010, *Aesthetic Formations: Media, Religion and the Senses in the Making of Communities*. New York: Palgrave Macmillan, 288 pp., ISBN 978-0-230-62229-6 (pbk), \$28
- [The central theme of this volume is the incorporation of newly accessible mass media into practices of religious mediation in a variety of settings, including Pentecostal-charismatic churches and Islamic movements, and the use of religious forms and images in the sphere of radio and cinema. Based on a long-term cooperation, the contributors examine the role of religion and media in the emergence and sustenance of new 'aesthetic formations' that appeal to the body and the senses, and generate new styles of binding and moods of belonging in our time.]
- Meyer, Birgit, 2010, 'Introduction: From Imagined Communities to Aesthetic Formations: Religious Mediations, Sensational Forms and Styles of Binding', in Meyer 2010
- Meyer, Birgit, 2010, 'Aesthetics of Persuasion: Global Christianity and Pentecostalism's Sensational Forms', in *Global Christianity*, special Issue of *South Atlantic Quarterly* 109, 4
- Meyer, Birgit, 2010, "'Tradition and Color at its Best': 'Tradition' and 'Heritage' in Ghanaian Video Movies", in *African Screen Media*, special issue of *Journal of African Cultural Studies* 22, 1: 7–23
- [This essay focuses on the representation of 'tradition' and 'heritage' in Ghanaian video films, which are frequently critiqued by accomplished filmmakers (as well as global audiences accustomed to 'African Cinema') for offering a negative image of Africa. Film is shown to be situated in the midst of tensions and cleavages about 'tradition' and 'heritage', between state and Christian-Pentecostal views that hark back to the colonial era. With the commercialization of film production in the aftermath of democratization, movies have increasingly come to depend on audience approval. Two modes of depicting 'tradition' and 'heritage' and the ways in which they offer pleasurable experiences to audiences are explored. First, I show that a great number of video films surf along with the popularity of Pentecostal churches that view 'tradition' and 'heritage' as devilish legacies from the past that need to be overcome, instead of being cherished as a repository of cultural values. Secondly, focusing on the so-called 'epic' genre and other recent attempts to picture 'tradition' and 'heritage' in a more positive light, I identify a subtle shift from an understanding of 'tradition' and 'heritage' in binary terms of 'good' and 'evil' towards a visual aestheticization of 'the past' that produces nostalgic pleasure. Based on these explorations, I argue for a performative (rather than essentializing) approach to 'tradition' and 'heritage' that takes into account video filmmakers' creative use of traditional repertoires. This approach challenges the opposition of 'African Cinema'

and ‘video movies’ that still underpins much scholarly work on and debates about film in Africa.]

Meyer, Birgit, 2010, “‘There is a Spirit in that Image’”: Mass Produced Jesus Pictures and Protestant Pentecostal Animation in Ghana’, in *Comparative Studies in Society and History* 52, 1: 100-130

[In southern Ghana Christian imagery is everywhere. The Ghanaian state re-adopted a democratic constitution in 1992, and this was followed by a liberalization and commercialization of mass media, which in turn facilitated the spread of Pentecostalism in the public sphere. Within this process, Christian pictures have become ubiquitous. Pentecostal-charismatic churches assert their public presence and power via television, radio, posters, and stickers, and there has also emerged a new public culture rife with Christian imagery. This visual and aural expansion of Christianity and its particular aesthetic severely challenges what is being called African traditional religion, and clashes with initiatives developed by the state and intellectuals to secure a national heritage.]

Meyer, Birgit, David Morgan, Crispin Paine, & S. Brent Plate 2010, ‘The Origin and Mission of *Material Religion*’, in *Material Religion* 30, 1: 1–5

Mugambi, J.K.N., 2007, ‘African Hermeneutics in Global Context: Conceptual Clarification’, in Holter 2007c: 13-28

Mugambi, Jesse N.K., 2010, ‘Theology of Reconstruction’, in Stinton 2010: 139-149

Mukonyora, Isabel, 2008, ‘Foundations for Democracy in Zimbabwean Evangelical Christianity’, in Ranger 2008c

[This chapter examines the broad range of ideas and groups associated with evangelical faith and how they shape attitudes to politics and promote active participation in the quest for democracy in Zimbabwe. It begins with a discussion of the beliefs of what could be called ‘other-worldly Christians’ or those individuals reluctant to reflect on the way their beliefs shape their politics and who reinforce the status quo, believing they are avoiding politics altogether. It describes the religious concerns of the Masowe Apostles in a way that demonstrates that certain important differences notwithstanding, significant common ground exists between them and mainstream evangelicals. It also discusses how gender influences the quest for democracy.]

Müller, Louise F., 2008, ‘The Reality of Spirits?: A Historiography of the Akan Concept of “Mind”’, in *Quest: An African Journal of Philosophy / Revue Africaine de Philosophie* 22: 163-184; full text online at:

http://www.quest-journal.net/volXXII/Quest_XXII_Muller.pdf

[In this article the following thesis is considered: the classifications used to define African indigenous religions are ‘inventions’ of Western scholars of religion who employ categories that are entirely ‘nonindigenous’. The author investigates the presumptions of this statement and discusses the work of scholars of religion studying the Akan and in particular the Akan concept of mind. In the analytic philosophical tradition the precise meaning of Akan concepts of mind such as *okra* and *sumsum*, described by various scholars of religion in different eras, are reviewed. The pre-colonial, colonial and the postcolonial era all have had specific influence on the conceptualization of the mind. On the basis of an historiography of the Akan mind the author concludes that, contrary to the originally thesis under review, ‘cultural

- background' and 'academic discipline' are relatively unimportant in the classification of 'indigenous religions'. The 'paradigm' prevailing within a discipline, 'personal belief' and the spatio-temporal context in which conceptualisations are created, turn out to be far more significant.]
- Müller, L.F., 2010, 'The Persistence of Asante Chieftaincy in the Colonial Period (1896-1957): Explanations for an Enigma', in *Africana Studia* 14, 2
- Müller, L.F., 2010, 'Dancing Golden Stools', in *Fieldwork in Religion* 5, 1: 31-54
- Müller, L.F., 2011, 'Spirits of Migration Meet the Migration of Spirits among the Akan Diaspora in Amsterdam, the Netherlands', in *African and Black Diaspora: An International Journal* 4, 1: 75-97
- Mwaura, Philomena Nyeri, 2010, 'Christian Identity and Ethnicity in Africa: Reflections on the Gospel of Reconciliation', in *Stinton* 2010: 128-138
- Oduro, Thomas, 2010, 'Contributions and Challenges of the African Instituted Churches in Developing African Theology', in *Stinton* 2010: 46-55
- Ògúngbílé, David O., 2009, 'Medicine', in Molefi Kete Asante & Ama Mazama (eds.) 2009, *Encyclopedia of African Religion, Vol. 1*. Thousand Oaks [CA]: Sage Publications, 413-419
- Ògúngbílé, David O., 2009, 'Seclusion', in Molefi Kete Asante & Ama Mazama (eds.) 2009, *Encyclopedia of African Religion, Vol. 2*. Thousand Oaks [CA]: Sage Publications, 597-601
- Ògúngbílé, David O., 2009, 'Serpent', in Molefi Kete Asante & Ama Mazama (eds.) 2009, *Encyclopedia of African Religion, Vol. 2*. Thousand Oaks [CA]: Sage Publications, 607-608
- Ògúngbílé, David O., 2009, 'Ile (Earth) and Sustainability: Motherhood Symbolism, Sex Metaphor, and Ritual Essence in African Indigenous Spirituality', in *Orita: Ibadan Journal of Religious Studies* 41, 2: 84-101
- Ògúngbílé, David O., & Ebun A. Akinade (eds.) 2010, *Creativity and Change in Nigerian Christianity*. Lagos, Nigeria: Malthouse Press, xxvi + 364 pp.
- Ògúngbílé, David O., 2010. 'Issues and Perspectives', in Ògúngbílé & Akinade 2010: 1-18
- Ògúngbílé, David O., 2010, 'Faith Without Borders: Culture, Identity and Nigerian Immigrant Churches in Multicultural American Community', in Ògúngbílé & Akinade 2010: 311-332
- Ògúngbílé, David O., 2011, 'Women and Leadership in Nigerian Islam: The Experience of Alhaja Sheidat Mujidat Adeoye of Òşogbo', in Oyeronke Oyewumi (ed.) 2011, *Gender Epistemologies in Africa: Gendering Traditions, Spaces, Social Institutions, and Identities*. New York: Palgrave Macmillan, 85-99
- Oladosu, Samson Bisib, 2004, 'Healing Miracles in the Acts of Apostles', in S.O. Abo-gunrin, J.O. Akano, D.O. Akintunde, G.N. Toryough & Dr. P.A. Oguntoye (eds.) 2004, *Biblical Healing in African Context*. Ibadan: The Nigerian Association for Biblical Studies (NABIS) (= Nigerian Association of Biblical Studies, Biblical Studies Series, 3), 201-213
- Oladosu, Samson Bisib, 2004, 'Baptismal Rites and the Decimation of Christianity: A Critical Appraisal of the Johannine Gospel', in *ETSI Journal* 5 (June 2004): 25-39

- Oladosu, Samson Bisis, 2008, 'A Biblical Response to Reproductive Technology', in *UMCATC Journal of Theological Studies* 6 (October, 2008): 18-29
- Olanisebe, Samson Olusina, 2006, 'The Role of the Church in the Development of Nationalism in Nigeria: Past and Present', in Sola Akinrinade et al. (eds.) 2006, *Rethinking the Humanities in Africa*. Ile-Ife: Faculty of Arts, 311-326
- Olanisebe, Samson Olusina, 2006, 'Musical Terminology in the Psalms', in *Bulletin for Old Testament Studies in Africa*. Full text online at: http://www.mhs.no/article_533.shtml
- Olanisebe, Samson Olusina, 2007, 'The Prophetic Vocation of Amos 2: 6-16 and its Relevance for National Development in Nigeria', in *African Journal for Biblical Studies* 24, 1: 21-28
- Olowu, Dele, 2011, 'Faith-based Organisations and Development: An African Indigenous Organisation in Perspective', in ter Haar 2011: 55-80
- Olupona, Jacob, 2011, 'Globalization and African Immigrant Communities in America', in Adogame 2011: 67-82
- Omenyo, Cephas, 2008, 'In Remembrance of the Late Professor Dr. Kwame Bediako, Member of the Advisory Board of Exchange, 1996-2008', in *Exchange* 37, 4: 387-389
- Onyinah, Opoku, 2001, 'Deliverance as a way of Confronting Witchcraft in Modern Africa: Ghana as a Case History', in *Cyberjournal for Pentecostal-Charismatic Research* 10 (July 2001), full text online at: <http://www.pctii.org/cyberj/cyberj10/onyinah.html>
- Orobator, Ahbonkhianmeghe E., 2010, 'Contextual Theological Methodologies', in Stinton 2010: 3-11
- Ozoy, Ismail, 2011, 'Islamic Banking: Background, Theory and Practice', in ter Haar 2011: 159-182
- Padwick, John, & Nicta Lubaale 2011, 'Harnessing Popular Visions for Social Transformation: The Experience of the OAIC in its Work with African Independent Churches', in ter Haar 2011: 315-330
- Parsitau, Damaris S., 2011, "'Arise oh ye Daughters of Faith": Pentecostalism, Women and Public Culture in Kenya', in H. Englund (ed.), 2011, *Christianity and Public Culture in Africa*. Ahtens [Ohio]:Ohio University Press, 131-148
- Parsitau, Damaris S., & Philomena N. Mwaura 2010, "'God in the City": Pentecostalism as an Urban Phenomenon in Kenya', in *Studia Historiae Ecclesiasticae/Journal of the Church History Society of Southern Africa* (University of Pretoria) 36, 2: 95-112
- Pérouse de Montelos, Marc-Antoine, 2008, 'Conversion to Islam and Modernity in Nigeria: A View from the Underworld', in *Africa Today* 54, 4: 71-87.
- [Since September 11, 2001, conversions to Islam have worried strategic analysts, as neophytes are usually considered to be more extremist than traditional Muslims. The author argues that a distinction must be made between (1) conversion from one religion to another, (2) 'internal' conversion (a 'born-again' phenomenon for Christians), and (3) the discovery of God, especially for animists in Africa or atheists and agnostics in the West. When these types are considered together, the expansion of Islam in Africa remains mysterious, not only because its appeal would need further investigation to be fully understood, but also because it raises doubts as to the real-

ty of its growth. Hence this paper challenges common assumptions, arguing that there is no scientific measurement of the progression of Islam in Africa. Nigeria, the most populous country on the continent, is an interesting case study in this regard, because it has experienced many religious confrontations between Muslims in the North and Christians in the South. In the first part of the article, the author shows that there are no rational proofs about the growth of Islam, only clues. In the second part, he questions the development of Islam among non-Muslim societies, as compared to the rapid propagation of Christianity in the Middle Belt of the country. In the third part, he analyses political conversions to Islam in the South, where Muslims constitute a minority of the population. Focusing on Asari Dokubo and his Niger Delta People's Volunteer Force, a group that demands local autonomy, the author aims to understand the attraction of Islam for gangsters or warlords who oppose a Christian elite. Their conversion seems quite paradoxical because it can repulse their non-Muslim followers. And one wonders what is radical in such a process: Islam or the converted?]

Pew Forum on Religion & Public Life, The, 2011, *The Future of the Global Muslim Population*; full text online at:

<http://www.pewforum.org/The-Future-of-the-Global-Muslim-Population.aspx>

[This new Pew Forum Report projects global Muslim population to increase approximately 35% in next 20 years but rate of growth is expected to be at slower pace than in the past two decades.]

Phiri, Isabel Apawo, 2008, 'President Frederick Chiluba and Zambia: Evangelicals and Democracy in a "Christian Nation"', in *Ranger* 2008b

[Christians in general and evangelicals in particular have come to dominate Zambian politics. There are three reasons for this. First, Chiluba's regime fell far short of the expectations of those – particularly evangelicals – who supported the Christian nation idea at the beginning of his presidency. The second reason is that during Chiluba's presidency, once evangelicals were provoked to speak out on the Christian nation declaration, a more vibrant evangelical civil society emerged, which has been gaining confidence ever since and growing increasingly ready to play a political role. The third reason is that the old 'two-kingdom' theology of the evangelical mission churches has come to be subverted by an African holism that makes no effective distinction between the spiritual and the material worlds. This chapter seeks to illustrate these general claims.]

Phiri, Isabel Apawo, & Sarojini Nadar 2010, 'African Women's Theologies', in *Stinton* 2010: 90-100

Pobee, John Samuel, 2009, *The Anglican Story in Ghana: From Mission Beginnings to Province of Ghana*. Tema: Amanza Ltd., 490 pp., ISBN 9789988037802 (pbk), £32,95

[The Anglican Church, by virtue of being the Christian communion most closely tied to the colonial history of the West Africa sub continent, could be said to be the oldest historic mission ecclesial body within the region. Emeritus Professor Canon John Samuel Pobee's work *The Anglican Story in Ghana* is the only published full length monograph of Ghanaian Anglicanism since Church of England missionaries first set foot on the soils of the then Gold Coast in the middle of the 18th century. It

is a historical account that features insights into the work and activities of the various dioceses of the Anglican Church including their contributions to education, social evangelism and education in particular. Each chapter is illustrated with pictures of key personnel dating back to the colonial era.]

Ranger, Terence, 2008a, 'Evangelical Christianity and Democracy in Africa', in Ranger 2008c

Ranger, Terence, 2008b, 'Afterword', in Ranger 2008c

[This concluding chapter presents comments on more recent developments in four of the cases presented in this book: northern Nigeria, Zambia, Kenya, and Zimbabwe. Topics covered include Islam in northern Nigeria, political change in Zambia, political change in Kenya, and political change in Zimbabwe.]

Ranger, Terence, (ed.) 2008c, *Evangelical Christianity and Democracy in Africa*. Oxford: Oxford University Press, 304 pp., ISBN13: 978-0-19-517477-9 (pbk), \$99

[What role has evangelical Christianity played in Africa's democratic history? To what extent do its churches affect its politics? By taking a historical view and focusing specifically on the events of the past few years, this volume explores these questions, offering individual case studies of six countries: Nigeria, Zimbabwe, South Africa, Kenya, Zambia, and Mozambique. The contributors, mainly younger scholars based in Africa, bring first-hand knowledge to their chapters and employ both field and archival research to develop their data and analyses.]

Schmidt, Bettina E., 2008, *Caribbean Diaspora in the USA: Diversity of Caribbean Religions in New York City*. London: Ashgate, ix + 198 pages, \$89.95 (hbk)

Schmidt, Bettina E., 2010, 'Possessed Women in the African Diaspora: Gender Difference in Spirit Possession Rituals', in Schmidt & Huskinson: 97-116

Schmidt, Bettina E., & Lucy Huskinson (eds.) 2010, *Spirit Possession and Trance: New Interdisciplinary Perspectives*. London: Continuum, 256 pp., ISBN 9780826435743 (hbk), \$120

[Spirit possession is a phenomenon that often elicits a response of fear, particular in those who are ignorant of its meaning and role within its particular religious and cultural traditions. Possession by divine beings (such as spirits or gods) is, however, a key practice in religions worldwide. It is therefore important to gain an understanding of this practice in its cultural context before trying to develop a wider theory about it. This book contains several case studies that present new interpretations of spirit possession worldwide. The authors show the diversity of possible interpretations and methodological approaches that provide a new insight into the understanding of possession and trance.]

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

[This article explores competing discourses and understandings of proper Muslim practice in urban Mali as they are reflected in controversies among female supporters of Islamic moral renewal, and between them and Muslims who do not consider themselves part of the movement. Supporters of Islamic moral renewal highlight the primacy of deeds, such as proper behaviour and correct ritual performance, as ways to validate their newly adopted religious identity. Their emphasis on proper action and their dismissal of talking about religiosity, stand in tension with their

own tendency to construct elaborate narratives about their decision to embrace what they consider a more authentic form of Islam. The importance they attribute to the embodied performance of virtue leaves many supporters of Islamic renewal in a double bind: despite their claim to unity, their conception of the relationship between individual ethics and the common good, combined with the tendency among supporters of Islamic moral renewal to set themselves apart from ‘other Muslims’, reinforces trends of differentiation among Muslims who aspire to a new moral community. The article is based on data collected in the towns of San and Segu, and in the capital, Bamako, between July 1998 and August 2006.]

Sharma, Veena, 2004, *Kailash Manasarovar: A Sacred Journey*. New Delhi: Roli Books

Sharma, Veena, 2009, *Hindi-Swahili Dictionary*. New Delhi: Central Hindi Directorate

Sharma, Veena, (ed.), 2011, *Leisure and Tourism: Cultural Paradigms*. New Delhi: Rawat Publishers

Sharma, Veena, 2011, *Yoga Vasistha* (a two volume Hindi translation). New Delhi: Motilal Banarsidass

Stewart Diakit , Dianne M., 2010, ‘The Limits of Theology: Notes from a Theographer’, in Don E. Saliers e.a. 2010, ‘Ethnography and Theology: A Critical Roundtable Discussion’, in *Practical Matters* 3 (2010), full text online at:

<http://practicalmattersjournal.org/issue/3/centerpieces/ethnography-and-theology>

Stinton, Diane, (ed.) 2010, *African Theology on the Way: Current Conversations*. London: SPCK, 206 pp., ISBN 9780281062515 (pbk), £12.99

[Stinton has edited the work of prominent African theologians, making their writings accessible at an introductory level. Some African scholars have written new pieces for the book, others have given permission for articles to be condensed and simplified in style. Kwame Bediako, Benezet Bujo, Philomena Mwara and Isabel Phiri are just four of the theologians featured.]

Tayob, Abdulader, 2004/5, ‘Muslim Public Claiming Heritage in Post-Apartheid Cape Town’, in *Journal for Islamic Studies* 24&25: 78-104

[On November 29, 1929, only a month after the stock market crash of 1929, a ‘great-great-grandson (of Tuan Guru, the then) the Imaum, or Priest, of the Chiappini-Street Mosque’, told a journalist of the Cape Times that: The Circle of Islam around Cape Town and suburbs, prophesied by a holy man of Islam 260 years ago, is now complete. Sketching the circle, the report continued: From Signal Hill, round ZandVleit, Constantia, Bakoven and Robben Island, stretches a long line of *kramats*, the tombs of Tuans, or holy men of Islam, completing a vast circle within which, if the prophecy of Khardi Abdusalam 260 years ago is correct, all followers of the Prophet Mohammed will henceforth be safe from fire, famine, plague, earthquake and tidal wave.]

Tayob, Abdulkader I., 2007, ‘Muslim Publics: Contents and Discontents’, in *Journal for Islamic Studies* 27: 1-15

[The 2007 issue of the *Journal for Islamic Studies* focuses on question of Islam in African public spheres. The essays explore the concept of Muslim publics as part of public spheres. The authors have touched on spaces, theologies, communities and symbols that form the cornerstone of public religious life, and illuminated the rich-

ness of African Muslim societies. At the same time, they also alert us to the critical fault lines of the public interventions. Some of the essays point to the quandaries of moral and theological regimes that some groups seem to promote in Muslim publics. In general, they demonstrate that the concept of Muslim publics provides a useful prism through which to examine a society from many different angles. The conceptual pair, Public Islam and Muslim Publics, forms the cornerstone of this collection of case studies in Islam in Africa. Public Islam refers to the highly diverse invocations of Islam as ideas and practices that religious scholars, self-ascribed religious authorities, secular intellectuals, Sufi orders, mothers, students, workers, engineers, and many others contribute to civic debate and public life. In this 'public' capacity, 'Islam' makes a difference in configuring the politics and social life of large parts of the globe, and not just for self-ascribed religious authorities.]

Tayob, Abdulkader I., 2008, 'The Past and the Present of African Islam', in *Religion Compass* 2: 1-12

Tayob, Abdulkader I., 2008, 'Islamic Politics in South Africa between Identity and Utopia', in *South African Historical Journal* 60, 4: 583-599

Tayob, Abdulkader I., 2009, *Religion in Modern Islamic Discourse*. New York: Columbia University Press, 256 pp., ISBN 978-0-231-15432-1 (hbk), US\$50/London: C. Hurst & Co.

[This book examines the place of religion in debates and discussions from the nineteenth century to the present. Religion as an analytical category does not lend itself to the reexamination and reinvention of tradition, especially in Islam, where the lines demarcating religion, culture, civilization, and politics are kept deliberately ambiguous. Tayob follows the transformation of Islamic discourse, both in its adaptation and resistance to modernity. He focuses on the efforts by intellectuals to reconcile Islam with the forces of modernization. He begins in Egypt and colonial India, closely reading works on the essence of religion and its social value. He then explores key contributions on identity, state, law, and gender.]

Tayob, Abdulkader I., 2009, 'The Shifting Politics of Identity', in Muhammad Khalid Masud, Armando Salvatore & Martin van Bruinessen (eds.) 2009, *Islam and Modernity*. Edinburgh: Edinburgh University Press

Tayob, Abdulkader I., 2009, 'Divergent Approaches to Religion in Modern Islamic Discourse', in *Religion Compass* 3, 2: 155-167

Tiilikainen, Marja, 2010, 'Somali *Saar* in the Era of Social and Religious Change', in Schmidt & Huskinson: 117-133

Tyndale, Wendy, 2011, 'Religion and the Millennium Development Goals: Whose Agenda?', in ter Haar 2011: 207-230

Ugba, Abel, 2006, 'Between God and Ethnicity: Pentecostal African Immigrants in 21st Century Ireland', in *Irish Journal of Anthropology* 9, 3: 56-63

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Ugba, Abel, 2007, 'Ireland', in Anna Triandafyllidou & Ruby Gropas (eds.) 2007, *European Immigration: A Sourcebook*. Farnham (Surrey): Ashgate, 169-184

Ugba, Abel, 2007, 'African Pentecostals in Twenty-first Century Ireland: Identity and Integration', in Bryan Fanning (ed.) 2007, *Immigration and Social Change in Ireland*. Manchester: Manchester University Press

Ugba, Abel, 2009, *Shades of Belonging: African Pentecostals in Twenty-First Century Ireland*. Trenton (NJ): Africa World Press, 302 pp., ISBN 13: 9781592216598 (pbk), US\$ 29.95

[This book examines the history, nature and activities of Ireland's African Pentecostal churches, based on ethnographic observations, detailed interviews and surveys. It documents recent developments in Ireland's immigration policies, especially those affecting sub-Saharan Africans. While acknowledging the social, emotional and material uses of Pentecostalism, the book analyses the interfaces between Pentecostal beliefs and the interpretation of self, others and social reality. It examines theories of religion and of immigrant acculturation and integration. It assesses the implications of religiously-motivated self-understanding for the position of African Pentecostals in Irish society.]

Ukah, Asonzeh F. K., 2003, 'Advertising God: Nigerian Christian Video-films and the Power of Consumer Culture', in *Journal of Religion in Africa* 33, 2: 203-231

[Pentecostalism in Nigeria is increasingly altering the way that those who are attracted in large numbers by its practices and resources perceive their relationship with local culture and material goods. One of the practices of Pentecostalism that has captured popular imagination is the production of Christian video-films. This paper discusses how these popular narratives negotiate both the local world view and the cultural marketplace. It argues that the rhetoric of Pentecostalism as portrayed in locally produced videos is implicated in changing consumer tastes and behaviour. Although this type of Pentecostalism speaks the language of traditional world views in terms of the emphasis on occultism, it is harnessed to a project of Westernized commodity consumption.]

Ukah, Asonzeh, 2005, "'Those Who Trade with God Never Lose": The Economics of Pentecostal Activism in Nigeria', in Toyin Falola (ed.), *Christianity and Social Change in Africa: Essays in Honor of John Peel*. Carolina: Carolina Academic Press: 251-274

Ukah, Asonzeh, 2005, 'The Local and the Global in the Media and Material Culture of Nigerian Pentecostalism', in Laurent Fourchard, André Mary & René Otayek (eds.) 2005, *Entreprises religieuses transnationales en Afrique de l'Ouest /Transnational Religious Enterprises in West Africa*. Paris: Karthala & Ibadan: IFRA, 285-313

Ukah, Asonzeh, 2008, "Roadside Pentecostalism: Religious Advertising in Nigeria and the Marketing of Charisma", in *Critical Interventions: Journal of African Art History and Visual Culture* 2: 125-141

Ukah, Asonzeh, 2008, *A New Paradigm of Pentecostal Power: A Study of the Redeemed Christian Church of God in Nigeria*. Trenton (NJ): Africa World Press, 410 pp., ISBN 978-1592216215, US\$ 34.95

[This book describes the Redeemed Christian Church of God (RCCG). It is arguably the most popular and fastest growing Pentecostal Church in Africa, with more than 10,000 congregations in more than 80 countries around the world. It documents the multiple processes of change in this Church. Focusing on the history, growth, doctrinal and ritual transformations of the RCCG, the book chronicles the contours of religious change taking place in contemporary Nigeria and relates it to the wider social, political and economic transformations taking place in the world.

It illustrates the patterns of transformation of religion in Africa from a sociological perspective and shows how churches refashion themselves in order to remain appealing and attractive to a broad spectrum of individuals, groups and corporate entities in Africa.]

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- Wijsen, Frans, & Sylvia Marcos (eds.) 2010, *Indigenous Voices in the Sustainability Discourse*. Berlin, etc.: Lit Verlag, 440 pp, ISBN 978-3-643-90053-1 (pbk), €44.90 [This book is the outcome of a research program conducted by an international and multidisciplinary team of 20 scholars on the relation between indigenous spirituality and sustainable development. It reveals that there is a clash between the developmental views of modern scientific knowledge and traditional indigenous knowledge, each claiming to be better able to contribute to sustainability than the other. Some authors put more trust in modern science and others in indigenous spirituality, yet others occupy a position in between. Whatever their position, all authors hold that in principle evidence-based research can show which knowledge claim is more appropriate to bring about a better quality of life.]



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