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# AASR EXECUTIVE 2010-2015

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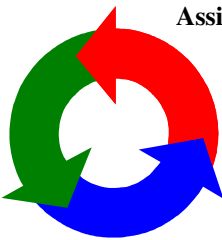
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# EDITORIAL

## From the desk of the President

Elias K. Bongmba

This issue of the AASR Bulletin comes to you on the eve of our conference at Egerton University in Kenya, July 18-23, 2012. It is a rich resource containing information on forthcoming conferences, report of a recent conference, book reviews, information on our colleagues and recent publications. I know many of you will appreciate this update.

We do note also, with regrets, the passing away of Professor Peter Clarke and extend our condolences to his family. Our thoughts and prayers are with our colleague the Reverend Roswith Gerloff as she recovers from illness. We wish her a speedy recovery. We extend our congratulations to Professor Philomena Mwaura who was promoted to Associate Professor at Kenyatta University, Professor Ezra Chitando who was promoted to Full Professor at University of Zimbabwe and Professor Lillian Dube who was promoted to associate Professor at the University of San Francisco.

The theme of our conference, Sports, Leisure, Religion and Spirituality in Africa and the African Diaspora invites an interdisciplinary dialogue on a broad and complex issue which frames not only individual identities but also national identities. We know something about the subject as athletes, armature performers, spectators, fans and supporters of our favorite athletes, teams, and national teams. Coming nearly two years after the remarkable first FIFA World Cup on the African soil in South Africa, this theme reminds us of the many things about sports and leisure that give us a sense of pride, bring out our emotions, give us satisfaction, or make us disappointed when our favorite athlete or team is not doing well. In a curious way, it reminds us of the things we do when we fail to win. Our task at the forthcoming conference is to bring a critical perspective on a variety of themes related to sports and leisure. This task requires interdisciplinary studies, a methodological and theoretical approach which many scholars in our discipline do quite well. It is fitting that we adopt such an approach because sports and leisure affect all areas of our lives and deal with identity, economy, health, power, politics, media, gender, etc. The games and performances we engage in often reflect the totality of our experience of life.

The games and performances that people put out reflect both the common good and negative aspects of life. Winning a game or recording the best performance all give us something to celebrate. However, sometimes a loss generates negative performance and people turn to violence. We see this not only in sporting activities, but also in real life when loosing fails to bring the proverbial "sportsmanship." Loosing in some cases prolongs the dark games of life and the negative performances, which could be deadly to

people and the environment. Many negative “games of life” and performances have been costly and deadly.

One example in the game of life where the loser did not accept the loss but continued to engage in deadly games was brought to our attention this past spring in the Kony 2012 video. Joseph Kony took over the leadership of The Lord’s Resistance Army from Alice Auma, also called Alice Lakwena. Alice Lakwena who founded the movement abandoned the fight and escaped into exile and eventually died in Kenya. Since he took over, Joseph Kony took over and has presided over deadly “war games” in brutal performances in which he has captured young boys and turned them into child soldiers, turned young girls into sex slaves, tortured citizens, taken food from people and killed so many people in the region where Kony and his band of fighters have been perambulating, crisscrossing boundaries to hide from authorities.

Tens of millions, many of whom did not know anything about Kony and the Lord’s Resistance Army, saw the release of the viral Kony 2012 video. Not everyone praised the producers and many described the video as a crude attempt to raise money for the charity and some claiming that the video does not contribute anything to the solution of the problem besides drawing western sympathies and more aid to the charity responsible for the video. Some scholars argued that the video failed to demonstrate the complexity of the issues and was misleading. I think it is simplistic to deny that this video as it ignores many important issues. I also think it is simplistic for scholars to make a mockery of the video or engage in performances that look like the scholars have entered a damage control mood to prevent the public from getting the so-called “false” information given by the video. One cannot dismiss the point of the video because its makers ignore the “complexity” of the problems in Uganda. We know different things about the Lord’s Resistance Army, but we also know that they have played deadly games and prevented many youths from engaging in education, sports, and leisure.



AASR-NA MEETINGS 2012  
CHICAGO, NOVEMBER,  
17-20 2012

AASR-SBL ANNUAL MEETING  
PROPOSAL CHICAGO,  
NOVEMBER 17-20, 2012

Book Discussion: *Religion and HIV and AIDS: Charting the Terrain*, Edited by Beverley Haddad, 2011.

HIV and AIDS have been around for more than 30 years and taken million of lives and millions more live with the virus today. Scientific and social scientific studies of the virus and the development of AIDS have helped defined our understanding of the crisis. Scholars of religion have for several years now carried out research and published essays, monographs, and books on the subject. *Religion and HIV and AIDS: Charting the Terrain*, edited by Beverley Haddad is not just one of such books, but a creative collaborative study focusing on religious and theological perspectives of HIV and AIDS. This book comes out of the Collaborative for HIV and AIDS, Religion and Theology (CHART) convened by Beverley Haddad at the University of KwaZulu Natal in Pietermaritzburg. It highlights the place and role of religion in the public realm of health, religious and theological perspectives on HIV and AIDS, the social and communal dimensions of HIV AIDS. Its unique feature is that the book includes perspectives, dialogue and response to the essays from activists and people living with HIV and AIDS. Panelist will discuss the wide range of topics addressed in this book which could be read as a “state of the discourse” on HIV and AIDS and offer critical perspectives on the scholarship as well as our understanding of the multiple dimensions of HIV and AIDS from a religious and theological perspective and the impact HIV and AIDS has made on individuals, families, society, and the postneocolonial state.



AASR-AAR ANNUAL MEETING  
PROPOSAL CHICAGO,  
NOVEMBER 17-20, 2012

Book Discussion of *African Sexualities: A Reader*, Edited by Sylvia Tamale,  
2011

The debate and controversies around/about sexuality in contemporary Africa, particularly over homosexuality and same sex marriage, requires an urgent critical analysis and understanding of African sexualities and a search for transformative action from African religious studies. The panel in response to the above book will explore the intersection of sexualities and religions in African, including traditional beliefs and practices, and forms of Christianity and Islam in specific historical frameworks. The Panelists will discuss the complexity of external and internal religious, economic and political factors that shape sexualities in Africa and the African Diaspora. These are explored through a variety of lenses including feminist and gender perspectives. The discussion will interrogate patterns of sexuality control fostered by African religious traditions and/or some specific methods that are deplored to embrace 'the infinite possibilities of sexual, social, economic and political beings' from the same religious traditions.



Muhammed Haron  
University of Botswana

# INTERNATIONAL CONFERENCE ON SOURCES FOR AFRICAN HISTORY IN AFRICAN LANGUAGES WRITTEN IN ARABIC (AJAMI), AFRICAN AND LATIN SCRIPTS IN EASTERN AND SOUTHERN AFRICA: A REPORT

## *Africa's Manuscripts: Earlier Academic Efforts*

During the past few years there has been a great deal of interest shown in the preservation and conservation of Ajami manuscripts (hereafter mss) in and outside the African continent. Many of these mss, which formed part of a significant knowledge production process over the past few centuries and which have enormous historical relevance for present-day communities, have been located in the public and private sector in countries such as Mali, Niger, and Northern Mozambique. Regrettably, whilst a concerted attempt was made by a few scholars such as Professor John Hunwick from Northwestern University with regards to mss in parts of West Africa not much effort was made in preserving and conserving mss in East Africa where the extant mss in Northern Mozambique have notoriously been neglected and ignored. This situation has since changed.

In the recent past, scholars – who hail from diverse disciplines - with the help of financial support from certain institutions have set up committees and structures with the hope of arresting and rescuing the mss' deterioration and disintegration. Towards the second half of 2005 the South African government generously funded Tombouctou Manuscript Project (TMP) – established in 2002 as the South Africa–Mali Project - of the University of Cape Town (UCT) got off the ground and this resulted in Shamil Jempie and Souleymane Diagne's co-edited rich and informative publication titled *The Meanings of Timbuktu* (Cape Town: HSRC 2008). About a year after this important conference – November 2006 - the Bamako based Afro-Arab Cultural Institute and the Cairo based African-Arab Research Centre joined forces to organize a three day conference that focused on 'National African Languages as Space for Afro-Arab Integration' in Tunis; at this conference Helmi Sharawy's edited *Heritage of African Languages Manuscripts* (Bamako: AACI 2005) was launched.

Related to these developments Francois Deroche along with others had by then produced *Islamic Codicology – An Introduction to the Study of Manuscripts in Arabic Script* (London: Al-Furqan 2006) and Adam Gacek published his *Arabic Manuscripts: A Vademecum for Readers* (Leiden: E.J. Brill 2009). During April 2010 the African In-

stitute at the University of Cologne invited scholars addressed the role of ‘Arabic Script in Africa’; the radically revised papers will shortly appear in a Kees Versteeg and Michael Mumin edited E.J. Brill volume at the end of 2012 or early 2013. In December 2010 the Dakar based Aid Transparency International under the capable leadership of Professor Habib Sy brought to the UN Economic Commission for Africa conference premises in Addis Ababa scholars who responded to the theme: ‘Preserving Ancient Manuscripts in Africa’ ([www.africanmanuscripts.org](http://www.africanmanuscripts.org)). And at the beginning of 2011 Graziano Kratli and Ghislaine Lydon edited a wonderful work dedicated to John Hunwick; this was titled *The Trans-Saharan Book Trade: Manuscript Culture, Arabic Literacy and Intellectual History in Muslim Africa* (Leiden: E.J. Brill) and it appears as the third volume in ‘The Manuscript World’ series edited by Richard Gameson.

Each of these academic gatherings as well as the publications demonstrated scholarly concerns regarding the general status and preservation of Ajami mss on the African continent. At each of these meetings, a team of scholars have shown their commitment to devote their time and energy to rescue some of the mss that were in the process of deteriorating as a consequence of a variety of factors such as the climatic conditions under which they were kept. They have done so by locating, preserving, conserving, editing and studying selected mss. In the light of these developments, the Fontes Historiae Africanae (FHA - <http://www.fha.sk/>) under the directorship of Professor Viera Pawlikova-Villanova decided to organize an international conference with a similar objective; however, instead of focusing on the continent as a whole, the conference confined itself to East and Southern African where such mss were extant but – as mentioned earlier – neglected and overlooked. Since Professor Pawlikova-Villanova realized that it was somewhat difficult to organize the conference on her own, it was best to partner with an East African or Southern African academic institution; in this instance it teamed up with the Arquivo Histórico de Moçambique (AHM), the Department of History and the Centre of African Studies (CES) located at the Universidade Eduardo Mondlane (UEM). Before reflecting upon the conference a few words about FHA and its projects would be in order.

### *Fontes Historiae Africanae: Its Aims and Projects*

According to the FHA website (<http://www.fha.sk/>), the FHA Project was proposed by Prof. Ivan Hrbek from the Oriental Institute of the Czechoslovak Academy of Sciences in Prague in 1962 and adopted as Project XXII of the International Union of Academies of the UAI (i.e. l’Union Académique Internationale) which have its headquarters in Brussels. The rationale for this project is traced to the 1950s when scholars encountered methodological problems and queried the difficulty of sources; from then onwards the scholars gradually began to redefine the historical knowledge about the African continent. In the process of having been faced with the challenges of reassessing, reconstructing and rewriting African history, the FHA identified three strategies to deal with the problem; the first was “to pay great attention to the discovery, examination and authentication of the sources of African history”; the second was “to develop other hitherto non-conventional historical sources”; and the third was to “evolve and refine methods for the study of materials about the past that have been produced without writing practices”. Along with these strategies, the FHA aimed “to prepare and publish critical editions and translations of written and oral sources, historical texts or collections of



documents assembled to address particular topics for the history of sub-Saharan Africa in the original language together with a translation into either English or French”.

Since the objectives were important and ambitious, FHA partnered with numerous institutions such as the British Academy in Europe and also with institutions on the African continent. The following are the institutions that it partnered with in the continent: ACALAN – Académie africaine des langues which is based in Bamako (Mali), the Department of Arabic at Usmanu Danfodiyo University in Sokoto (Nigeria), the Department of History at the Université Cheikh Anta Diop in Dakar (Senegal) and the well-known Département des Manuscrits Arabes et Ajamis de l’Université Abdou Moumouni in Niamey ([www.manuscrits-ancienne-niger.com](http://www.manuscrits-ancienne-niger.com), Niger). Over the past few years FHA jointly organized the following meetings in North/West Africa: in 2002 with the University of Legon (Ghana) the focus was on: ‘FHA: Prospects and Challenges for the Future’; in 2004 with Université Cheick Anta Diop (Senegal) the organizers concentrated on: ‘Patrimoine et sources historiques en Afrique’; in 2007 with the Université Abdou Moumouni (Niger) and the conference’s focus looked at: ‘Les manuscrits africains, arabes et ajamis, comme sources historiques un Afrique’; and in 2010 a conference was held in Sokoto with scholars coming from Mali, Niger, Ghana, and Nigeria and the theme for that meeting was ‘Arabic Manuscripts in West Africa: Their Preservation and Publication.’

From among the list of meetings that took place, two edited publications appeared thus far and one is at the press; they are: Ibrahima Thioub’s edited text titled *Patrimoine et sources historiques en Afrique* (Dakar: L’Université Cheikh Anta Diop de Dakar & Union Académique Internationale, 2007) and Seyni Moumouni & Viera Pawliková-Vilhanová’s *Le temps des Ulêmes. Les Manuscrits africains comme sources historiques*. Collections Études Nigériennes No.61 (Niamey: Université Abdou Moumouni de Niamey - Union Académique Internationale 2009). FHA awaits the publication of Sani Umar Musa et al’s edited work titled: *Arabic manuscripts in West Africa: Their preservation and publication* (Sokoto: Usmanu Danfodiyo University, 2011/12?).

After having had a successful series of conferences/meetings in North/West Africa, FHA seriously decided to look further south and as a result eyed institutions in UEM to assist in achieving its goals. FHA thus partnered with the Arquivo Histórico de Moçambique (AHM) that, in turn, brought on board Universidade Eduardo Mondlane’s Centro de Estudos Africanos (CEM), and Departamento de História (DH). The idea behind this broad partnership – as far as could be established – was to eventually form a national Mozambique committee that would link up with FHA; and this may probably lay the groundwork for the formation of a regional committee for the Southern Africa region with the intention of furthering the FHA’s wider objectives. In any case, it is with the new partners at the UEM that FHA managed to successfully organize the conference that was held in Maputo between the 16th to the 18th of April 2012; the theme that the agreed upon for this event was: *Sources for African history in African languages written in Arabic (Ajami) African and Latin scripts in Eastern and Southern Africa*.

### *The Conference Presentations*

The prime mover behind the conference was Professor Viera Pawliková-Vilhanová who took over from Charles Beckingham in 1997 as the FHA Project’s International Director. Apart from having sent out a call for papers, Professor Pawliková-Vilhanová -

through her academic networks - identified individuals who generally responded positively to her call to make a presentation at the conference. Even though key figures, namely Sozinho Francisco Matsinhe (ACALAN), Shamil Jeppie (TMP-UCT) and Liaz-zat Bonate (UEM), were not able to participate in this conference, the event began during the early afternoon of the 16<sup>th</sup> of April 2012. At the opening ceremony that was held in the Auditorio da Biblioteca Central da UEM Brazão Mazula, Professor Joel das Neves Tembe of Arquivo Histórico de Moçambique (AHM), Professor Armindo Ngunga (CEM) and Professor Viera Pawliková-Vilhanová (FHA) addressed the audience about the importance and objectives of the conference. They were also joined by a representative from the office of Rector of the Eduardo Mondlane University (UEM); the representative basically supported the conference's aims and looked forward to the proceedings.

Soon after the official opening, the first panel was chaired by Professor Luis Filipe Pereira (a UEM Historian). On this panel there were three presenters: the first was Eugeniusz Rzewuski (Warsaw, Poland) who spoke about 'Shirazi fontes ex-machinae: Project of a database on Swahili oral and written traditions from Cabo Delgado, Mozambique.' Rzewuski's paper concerned itself with "electronic processing and editing of written and oral text sources related to the so called Shirazi traditions of coastal East Africa and adjacent islands." The idea behind this project, according to Rzewuski, is twofold: the first to (a) trace the spreading of the various narratives of the Shirazian saga as oral and written traditions, and (b) determine their function and character as sources for studying history and cultural creativity. The second was a joint paper by Joel das Neves Tembe (AHM) and Chapane Mutiua (UEM); they addressed the issue of 'Cultura swahili no norte de Moçambique: Algumas reflexões sobre o projecto piloto sobre a ocmntação do sec. XIX em Ajami no AHM;' and the third was Viera Pawlikova-Vilhanova's (Bratislava, Slovakia) 'The Challenge of Writing a History: Early Luganda Historical Writing and Buganda's Ekiitibwa and Position in Colonial Uganda'. Pawlikova-Vilhanova was interested in knowing to what degree "literacy changed the perceptions of the past;" if this was the case, then wanted to establish "to what extent early Luganda historiography came to be affected by politics and whether Luganda historical scholarship was a variable in enhancing Buganda's *ekitiibwa* (prestige or honour), manipulating the attitude of the British colonial officials and shaping the special position of Buganda in colonial Uganda."

On the morning of the 17<sup>th</sup> April there were two sessions; the first session was chaired by Professor Jose de Silva Horta (Lisbon, Portugal) and the second by Armindo Ngunga (UEM). In the first session Seyni Moumouni (Niamey, Niger) offered an overview of the rich 'Corpus paléographiques des manuscrits datés du département des manuscrits arabes et ajamis de l'Université de Niamey'. He was followed by Muhammed Haron (Gaborone, Botswana) who spoke about 'Shaykh Behardien's Arabic-Afrikaans Text: Theological and Linguistic Reflections'; Haron, however, placed Behardien's manuscript within a broader literary frame to demonstrate why it is viewed as one of the last Arabic-Afrikaans texts. Immediately after Haron's presentation, Demeke Berhane (Addis Ababa, Ethiopia) responded to the questions: 'How and when are Ethiopian literary heritages dispersed all over the world?' Berhane's paper was mainly concerned with the quality and the quantity of Ethiopian documents that were/are located

outside Ethiopia; and it also explored the reasons why these documents – which form part of Ethiopia's irreplaceable heritage – shifted to their current locations.

In the second session the audience listened to a joint paper by Eugeniusz Rzewuski, Armindo Atelela Ngunga and Anna Markowska; they looked at the 'Parallel Ajami text editions - an electronic "Rosetta Stone" of slave trade abolition in Zanzibar'. They critically reflected upon aspects of translation of a unique source document (i.e. the Decree which was issued on the 1<sup>st</sup> of August 1890 by Sultan Ali b. Said) that appeared in the two orthographic versions. Whilst the one was in Swahili in the Arabic script and the other in the Latin script, a third appeared in English. After their joint presentation, Gerhard Liesegang (UEM) discussed selected 'Diaspora Nguni Praise Poems from the 19th century and their Tsonga interpretation'; he principally focused on three poems, which hailed from Southern Mozambique, and that made reference to two Nguni heads of state (circa 1859-1865) and their Tsonga adversary (namely Magudzu Khosa). And the final session in the early afternoon, Mustafa Yayla (Kirkklareli, Turkey) shared his thoughts on the 'Possible Contributions of Ottoman Archives to the writing of social political and cultural history of Africa' and José da Silva Horta (Lisbon, Portugal) provided ample examples of the uses of Portuguese as well as other European archival sources as regards 'Recent Portuguese Historiography on Lusophone Africa.'

### *Towards a conclusion*

Though Sozinho Francisco Matsinhe (ACALAN) who prepared a paper on the 'Ajami – Beyond Historical Considerations. A View from ACALAN' was not able to make it because of the unexpected unrest and political developments in Mali, the conference was informative and educational; there was a great deal of interaction between the presenters and audience; and the discussions were generally lively and revealing. Fortunately, in most of the sessions there was sufficient time for questioning and debate. And since the three languages at this conference were in English, Portuguese and French, the translators did an excellent job when they translated/interpreted the various presentations.

The conference basically re-emphasized the fact that even though a fair amount of work has been done by scholars on the continent's extant mss much more should still needs to be undertaken by conservationists and researchers to reveal and demonstrate the importance of these unedited manuscripts as source material for Africa's history. In fact, Africa's academic institutions should invest time, energy and funds to unearth and make known these significant treasures not only to reconstruct and rewrite the continent's history but to show to what extent its peoples have contributed towards the making of an African civilization; a civilization that has consciously been marginalized in the published texts. And conference underlined the importance of setting up a team of scholars who should plough their energies into identifying, conserving and studying the extant manuscripts and texts that may act as critical historical sources for the rewriting of Africa's history.





PETER BERNARD CLARKE  
1940-2011

Peter Bernard Clarke, Professor Emeritus of the History and Sociology of Religion at King's College, the University of London, died in late June 2011 at the age of 71 unexpectedly from complications caused by deep-vein thrombosis. He was an AASR-UK member for many years (<http://www.a-asr.org/index.php?id=490>).

Peter B. Clarke was born in Woking, Surrey, UK, of Irish parents in 1940. He was educated in Manchester and the Lake District at a Catholic boarding school. He read history at Oxford and then went to London University where he obtained an MA in History, an MPhil in History and Philosophy, and a PhD in Sociology of Religion. Both his MPhil dissertation and PhD thesis were on Islamic sectarian movements. He was an Associate Professor in the Department of History at the University of Ibadan, Nigeria, from 1974 to 1978, and later worked as a producer in the BBC World Service.

From 1978-2003, he was lecturer and then professor in the Department of Theology & Religious Studies at King's College, University of London, with special reference to the social sciences and religion and new religions. At KC he created the Centre for New Religions and founded *Religion Today: Journal of Contemporary Religion*, now *Journal of Contemporary Religion*, of which he was co-editor till his death in June 2011.<sup>1</sup> His research interests included Islam, African and African-American religions, Japanese religions, religions in Brazil, especially Candomblé, and new religious movements.

He was awarded a Ford Foundation International Scholarship in Houston, Texas, in 2000. In 2002, he became Honorary Professor, University of Birmingham. From 2003 to 2007, he was Senior Research Associate at the Centre for Brazilian Studies, University of Oxford.

Since his early retirement in 2003, he was a common room member of Wolfson College, Oxford University, and a professorial member of the Faculty of Theology, University of Oxford, where he taught the Anthropology of Religion and supervised PhD theses. He also travelled to teach courses on the role of religions in environmental conservation at the Spiritan University College in Ghana from 2004 to 2008, and at the Spiritan Missionary Seminary in Tanzania in 2008. He also developed an interest in engaged religion, and in particular in engaged Buddhism in Asia, including the activities of the Tzu-chi: Buddhist Compassion and Relief Society, based in Taiwan. He also spent time lecturing at various universities in Brazil, including PUC in São Paulo and in Japan at Tsukuba and Hokkaido Universities.

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<sup>1</sup> See the long list of tributes to him in: John Barber, Paul Heelas, Louella Matsunaga, Keishin Inaba, Ian Reader, Ronan Alves Pereira, Martyn Percy, Michael O. York, Keith Ward, David Martin, Richard Gombrich, Peter Beyer & André Droogers 2011, 'Peter B. Clarke: Tributes', in *Journal of Contemporary Religion* 27, 1: 1-18

To honour his contributions to Sociology of Religion, the Sociology of Religion Study Group in the British Sociological Association (BSA) has instituted an annual prize competition for postgraduate students in Sociology of Religion: the Peter B. Clarke Memorial Prize. It is an essay competition, the aim of which is to encourage new scholars in the Sociology of Religion. Essays are welcome from postgraduates at all stages of their studies and on any aspect of contemporary religion grounded in a sociological perspective. The winning essay will receive £100. There will also be an opportunity to publish the winning entry in the [Journal of Contemporary Religion](#), subject to the journal's normal peer review processes. For the 2012 Peter B. Clarke Memorial Prize competition, cf. <http://www.a-asr.org/index.php?id=843>

Peter B. Clarke was a prolific author, as the bibliographic list below, probably incomplete, shows.

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## REVIEWS

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Pew Forum on Religion and Public Life. *Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa*. Washington, D.C.: Pew Research Center. pp. i-viii & 1-324, April 2010. (accessible @ [www.pewforum.org](http://www.pewforum.org))

Africa has remained under the spotlight for various reasons during the past decades. The Pew Research Center (PRC) has been among those institutions that have given attention to this continent and that produced during April 2010 this report under review. This report forms part of a project referred to as the Pew-Templeton Global Religious Futures Project which is managed by the 'Pew Forum on Religion and Public Life'; a structure that disseminates information "on issues at the intersection of religion and public affairs." This particular report was a co-funded by The Pew Charitable Trusts and the John Templeton Foundation under Luis Lugo's directorship.

And as expected, it sought the expertise of a wide range of scholars; among them were Peter Lewis, associate professor and director of African Studies at Johns Hopkins School of Advanced International Studies, Amaney Jamal, assistant professor in the Department of Politics at Princeton University, and Timothy Samuel Shah, senior research fellow at the Institute on Culture, Religion and World Affairs at Boston University. Whilst Lewis served as the project's special adviser, Jamal acted as consultant on global Islam and Shah as consultant on global Christianity. The report was divided into five chapters and prefaced with an Executive Summary (pp. 1-18). It mentioned that its survey questionnaire is available online at <http://pewforum.org/docs/?DocID=524> with all the results, and that the report's online version also includes interactive graphics (available at <http://features.pewforum.org/africa/>).

The anonymous editors observed in their preface that the demographic shifts have been dramatic; at the beginning of the 1900s both Christianity and Islam were represented but they were numerically small. By the end of the 20<sup>th</sup> century the African population increased many-fold and so have the adherents of these two major religious traditions. Nonetheless, the PRC was concerned with the negative opinions and images that have been circulating about Africa and more specifically about the status of Religion on the continent. Out of this concern, PRC decided to conduct a survey that would demonstrate tangibly how sub-Saharan Africans view religion's role in the lives of Africans. With generous funding injections from the afore-mentioned institutions, the PRC was able to conduct a critical public opinion survey across the continent. The survey basically involved more than 25,000 face-to-face interviews that were conducted in more than 60 languages/dialects in 19 countries between December 2008 and April 2009. According to the PRC research the survey represented 75% of the total Sub-Saharan population. Though this might be regarded as a sizeable number and a wide range, the question that comes to mind is: to what extent do the outcomes of this survey articulate the views of the rest of the Africans such as Zimbabweans, Gabonese, and Maurita-

nians who were not interviewed? Notwithstanding this, let us not be bogged down with those who were not interviewed or reached to be interviewed and let us assess the issues that were asked and the types of responses that were given.

This continental survey, in spite of its inherent problems, was structured in such a manner that it posed a variety of interrelated questions. It, for example, asked each individual to describe his/her religious beliefs and practices; it gauged his/her knowledge of and attitudes toward other faiths. In addition, it assessed his/her degree of political and economic satisfaction and his/her concerns about crime, corruption and extremism. After collating and analyzing the responses, the report revealed and reaffirmed that Africa was generally a morally conservative continent, on the one hand, and amidst some tension a surprisingly tolerant continent, on the other hand (p. 7); this is so despite the diverse religious affiliations, cultural practices, and linguistic divisions of Africa's inhabitants. The overall outcome of this report reached numerous findings (pp. 1-2); it, however, showed how religion and society were represented on the African continent. Compared to countries such as Sweden, Japan and Czeck Republic outside the African continent, it demonstrated that 'religion' remained an important factor in the lives of Africans (p. 3). And it also underscored the view that whilst Africans are generally in favour of democracy and Africans are also inclined towards accepting the implementation of religious laws (pp. 10-11). With this summarized version of the Executive Summary, let us at this point turn to the contents of each chapter.

The first chapter, which focused upon 'Religious Affiliation' (pp. 19-24), illustrated the spread of Christianity and Islam in the surveyed countries and it also demonstrated the diverse religious strands within these two major religious traditions. The second, which reflected upon 'Commitment to Christianity and Islam' (pp. 25-32), reinforced the view that adherents to these two religious traditions were heavily committed to their respective faiths and that many espouse a belief in monotheism rather than polytheism. The third, which discussed 'African Traditional Beliefs and Practices' (pp. 33- 35), underlined that this tradition is still influential in societies such as Tanzania and Senegal where Christianity and Islam flourished. The fourth, which dealt with 'Interreligious Harmony and Tensions' (pp. 36 -57), brought to the fore the perceptions that Christians have of Muslims and vice versa. Herein it also highlighted the perceptions of anti-Christian and anti-Muslim hostilities, their respective concerns regarding religious extremism and the use of violence in defense of their religious traditions. And the final chapter, which considered the relations between 'Religion and Society' (pp. 48-58), disclosed that Africans desire democracy and yearn for religious freedom. It also divulged the view that religious leaders have a right to express their opinions on the political conditions in their respective countries and that both Christians and Muslims share similar moral standpoints with regards to social issues such as abortion and homosexuality. Even though we would like to question the reasons for not expanding the number of interviewees or the rationale for not undertaking the survey in the other countries that were excluded, the outcome may be described as a successful and satisfactory venture.

The illustrated and analyzed chapters were followed by a list of valuable appendices. The first appendix consisted of 'A Glossary of Terms' (pp. 59-61) that explained terms such as Pentecostal and Sunni. The second appendix contained a table that reflected the 'Religious Demographics in Sub-Saharan Africa' (pp. 62-64). The report acknowledged that it relied upon sources such as the national censuses as well as surveys



such as the Pew Global Attitudes Project and Afro-Barometer; these offer useful population data that reveal the populations' affiliation to the different religious traditions. And the report listed all its Topline survey results in the third appendix titled 'Survey Methodology' (pp. 65-324). For the specialist and researcher on 'Religion in Africa', this PRC project yielded unbelievably fascinating and intriguing data; the data contained in this appendix can further be expanded upon country specialists who might wish to plan and work on complementary country surveys.

For us the value and relevance of the outcomes of this continental survey, despite its inherent shortcomings, cannot be over emphasized. The data that this survey produced in this text will go a long way to put to rest some of the incorrect perceptions that individuals and groups have had of this continent and its peoples. The survey's results should hopefully stimulate others to embark on similar projects. On the whole, it is a welcome report that will be of interest to a diverse group of social scientists in general and specialists in religion in particular.

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## A CHURCH HISTORY OF JESUIT CATHOLICISM IN ZIMBABWE<sup>2</sup>

Nicholas M. Creary, 2011, *Domesticating a Religious Import: The Jesuits and the Inculturation of the Catholic Church in Zimbabwe, 1879-1980*. New York: Fordham University Press. Illustrations. xv + 339 pp. \$45.00 (cloth), ISBN 978-0-8232-3334-2/6

Over the last few decades, historiography on Christian missions in Africa has moved from depicting the institutional histories of churches to something much more ambitious. Works from the 1990s emphasized the economic implications of mission life.<sup>3</sup> Recent works have gone even further and used rich mission documentation to explore questions of consciousness, agency, community, aspiration, and culture raised by Afri-

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<sup>2</sup> Published on H-Africa, H-Net Reviews. September, 2011, full text at: <http://www.h-net.org/reviews/showrev.php?id=33274>

<sup>3</sup> An early example is T. O. Beidelman, *Colonial Evangelism: A Socio-Historical Study of an East African Mission at the Grassroots* (Bloomington: Indiana University Press, 1982). Important 1990s era works were centered on the experience of Tswana Christianity, including Paul Landau, *Realm of the Word: Language, Gender, and Christianity in a Southern African Kingdom* (Portsmouth: Heinemann, 1995); and Jean Comeroff and John Comeroff, *Of Revolution and Revolution: Christianity, Colonialism, and Consciousness in South Africa*, vol. 1 (Chicago: University of Chicago Press, 1991).

ca's conquest, colonization, and nationalist struggles.<sup>4</sup> Beyond such social and cultural histories, scholars have responded to the obvious centrality of Christianity in contemporary Africa by connecting careful archival work with oral history and anthropological questions and in some cases fieldwork. These analyses have revived histories of belief and *mentalité*, allowing readers insights into just how thoroughly Christianity and churches have become the intellectual and cultural property of their local adherents, with or without the assent of missionaries from outside the continent. Recent monographs on Catholic experiences have demonstrated how girls and women, whether from Fipa and Maasai communities in Tanzania or from within urban sodalities and prayer societies in Congo, have been a part of this.<sup>5</sup> Catholic men have been less central to these discussions of changing identity, but thoughtful works by John Mary Waliggo and Ronald Kassimir in Uganda suggest that, like women, men have at times found more in Catholic theology and practice than their sponsors intended.<sup>6</sup>

Nicholas M. Creary's book thus emerges within a dynamic and rapidly changing field that has been producing some of the most creative social, cultural, and intellectual history of colonialism and its legacy in the field of African history. It was, though, researched, written, and revised as Zimbabwe was becoming difficult as a site for life, let alone research. This has produced major problems with sources. Creary notes that while he 'wanted to study Africans adapting and taking charge of the church, making it their own', his experience was very different (p. xi). Research on 'inculturation' and the making of local faith would be, at best, challenging in contemporary Zimbabwe. Interviews with lay Christians were not possible. Basic fieldwork through the observation of church ritual, institutions, and associations seems to have been seriously constrained. The book hints at problems with access to the National Archives, as none of their materials are referenced in the notes. What emerges, therefore, is an oddly archaic church institutional history rather than the more fluid exploration of Zimbabwean Catholicism that Creary set out to write. Creary's work draws on central Catholic archival materials from the Jesuit archives and the archdiocese and uses these to track the church's expansion, rather than exploring broader questions of what people were up to in becoming Catholic. Ironically, despite his ambitious agenda, Creary thus finds himself following very closely the well-worn depiction of the Catholic Church's first century in Zimbabwe of A. J. Dachs and W. F. Rea's centennial church history *The Catholic Church and Zim-*

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<sup>4</sup> Examples include J. D. Peel, *Religious Encounter and the Making of the Yoruba* (Bloomington: Indiana University Press, 2000); Elizabeth Elbourne, *Blood Ground: Colonialism, Missions, and the Contest for Christianity in the Cape Colony and Britain, 1799-1853* (Montreal: McGill University Press, 2002); and, more recently, Derek Peterson, *Creative Writing: Translation, Bookkeeping, and the Work of Imagination in Colonial Kenya* (Portsmouth: Heinemann, 2004).

<sup>5</sup> Kathleen R. Smythe, *Fipa Families: Reproduction and Catholic Evangelization in Nkansi, Ufipa, 1880-1960* (Portsmouth: Heinemann, 2006); Dorothy Hodgson, *Church of Women: Gendered Encounters between Maasai and Missionaries* (Bloomington: Indiana University Press, 2005); and Phyllis Martin, *Catholic Women of Congo-Brazzaville: Mothers and Sisters in Troubled Times* (Bloomington: Indiana University Press, 2009).

<sup>6</sup> John Mary Waliggo, "The Catholic Church in the Buddu Province of Buganda, 1879-1925" (PhD diss., Cambridge University, 1976); and Ronald Kassimir, "The Social Power of Religious Organization: The Catholic Church in Uganda, 1955-1991" (PhD diss., University of Chicago, 1996).

*babwe, 1879-1979* (1979), and lacking the sorts of evidence other scholars in Zimbabwe and elsewhere have used to discuss, or challenge, ideas of inculturation.

Creary's study begins with basic chronology, offering a sketch of nineteenth-century mission failure drawn mostly from Dachs and Rea's overview. He then proceeds into the twentieth century through thematic chapters, each centered on a concern or controversy documented in the Jesuit archives of Zimbabwe. The chapter on Zimbabwean girls' and women's efforts to become nuns focuses on the relations between a succession of bishops and Southern Rhodesia's Native Department, with its emphasis on patriarchal power and order. Creary delineates an intense debate as documented in official Jesuit files. From this perspective, debates over African women's ability to become nuns was centered not on their faith or intellectual and spiritual capacity, but on their fathers' need for bride wealth, an issue that remained sensitive into at least the 1960s. Creary's limited interviews with surviving nuns enliven the discussion, but the emphasis remains on institutional aspects of their vocations, rather than on sisters' insights into how their faith allowed them to understand the gendered and segregated world of their families and the Rhodesian state. A chapter on the male religious is likewise centered on formal institutions, examining seminaries and their crises, rather than exploring the theological issues raised by race and hotly debated among theologians developing ideas of black or liberation theology.<sup>7</sup>

A chapter on lay Catholic associations raises a more interesting and political set of questions as it suggests congregations that acted and pushed for their own versions of Catholic faith and community rather than just taking sacraments and following orders. But instead of seeing this as central to Catholicism in an increasingly mobilized Rhodesia, or investigating the government's attitude toward such a potentially popular association, Creary documents how authorities dismissed its significance to the point of discarding its communications and failing to protect the organization from government suspicions. Discussions of such articulate and important organizations as Mambo Press (and its Catholic magazine *Moto*) and the Catholic Peace and Justice Commission are notably missing.

The final three chapters are explicitly on sacramental and theological issues that have their own files in official Jesuit archives: marriage, translating 'God', and debates over ancestral rites. Each chapter is interesting, but limited in its ability to shed light on questions regarding what Catholicism meant to people beyond the church hierarchy and religious leadership, whose perspectives are mostly missing. As Creary demonstrates, the Jesuits of the time understood that in regulating marriage, translating the word for 'God', and deciding whether specific rites honored one's father and mother, or constituted idolatrous spirit worship, they were shaping the experience of Catholicism in Southern Rhodesia. Absent, though, are discussions of the input and experience of the laity, the specific and increasingly contested Rhodesian context that had escalated to war by the 1970s, or a sustained exploration of faith and belief as opposed to simply sacrament and hierarchical practice. Other historians of Zimbabwean Catholicism, such as Janet McLaughlin (*On the Frontline: Catholic Missions in Zimbabwe's Liberation War* [1996]) and Ian Linden (*The Catholic Church and the Struggle for Zimbabwe* [1980]),

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<sup>7</sup> For an alternative approach, see David Magaziner, *The Law and the Prophets: Black Consciousness in South Africa, 1968-1977* (Athens: Ohio University Press, 2010).

have gone further to explore hierarchy, theology, and practice, especially in the volatile years of the second *Chimurenga*.

Creary's conclusions, therefore, point less to the "domestication of a religious import" announced in the book's title, or to a crisis of inculturation as discussed in the preface and conclusion, than to Jesuit-sponsored Catholicism's failure to become a meaningful part of Zimbabwean life. Instead of a dialogue, Creary notes, clerical efforts at inculturation acted as 'ecclesiastical imperialism'. Creary concludes that 'if inculturation is to be ... a conversation between equals ... there must be [a] parity between church and culture that the church thus far has not allowed to exist' (p. 253).

It is in struggling with the idea of inculturation and the realities of church history in Zimbabwe that Creary is most interesting. In his title, introduction, and organization, he has suggested the sort of book that demonstrates the agency of believers, and the vitality of Africans' culture and faith. His evidence, though, has failed to support such a celebratory reading. The study's tone thus darkens as it moves from stories of struggles by nuns and priests to descriptions of both institutional stalemate and lethargy over lay Catholicism and a dramatic, increasingly grim cooptation or dismissal of indigenous symbols, beliefs and sacraments of marriage, God, and ancestors. His conclusion rejects the idea that inculturation can reconcile global Catholicism and local culture. Ideas of Catholic liberation and humanism fade in this depiction of Jesuits in Rhodesia or Zimbabwe as Vatican II era institutions, such as the Catholic Peace and Justice Commission, fail to become part of the story. Ironically, the Zimbabwean Catholic Church that emerges here is one that fits unexpectedly well with the condemnation of alien impositions, and cooptation of hierarchical authority characteristic of that former Catholic mission pupil President Robert Mugabe.<sup>8</sup>

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Lilian Dube, Tabona Shoko & Stephen Hayes 2011, *African Initiatives in Healing Ministry*. Pretoria: UNISA Press, 208 pp., ISBN 978-1-86888-564-1

This book is the 13<sup>th</sup> in a series called African Initiatives in Christian Mission. The series is edited by Marthinus Daneel and Dana L. Robert. This particular volume focuses specifically on initiatives in the healing ministry in Zimbabwe. At 208 pages, the book opens with an introduction and then closes with an epilogue. The body of the book is then divided into three parts: Part I which is on Shona history and traditional religion, Part II with case studies of healing in Shona churches, then Part III with evaluations and conclusions.

The introductory section of the book contains two chapters by Hayes and Shoko respectively. Hayes provides the context of the case studies that are then presented in Part

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<sup>8</sup> See, for example, Peter Godwin, *The Fear: Robert Mugabe and the Martyrdom of Zimbabwe* (New York: Little, Brown and Company, 2011).

I. He gives brief background information on Zimbabwe in terms of its geographical location and political history. He focuses on how British colonization of the country opened doors for Christian missions like the Roman Catholic Church, Anglican and Lutheran churches. He ends the chapter looking at the rise of African Independent churches from the early 1900s, in the process, highlighting the South African influence on this phenomenon. The chapter also defines terms as they are used in the book. Shoko then follows with a general discussion of healing in mainline and independent churches basically explaining his approach and methodology.

With the stage set in the introduction, Part I then gives the *nitty-gritty* of Shona history and traditional religion. Dube opens this part with a general introduction to Shona religion. Shoko follows with a discussion of health and healing in traditional Shona society. He looks at the causes of illness, ways of diagnosis and ways of healing. The third section by Dube is a general discussion of healing in African Initiated Churches. She specifically looks at the role of prophecy in AICs' healing. In the 4<sup>th</sup> chapter Dube turns to look at women's religious experiences. She notes the important positions women among VaBudy'a of Mtoko hold as compared to other Shona women.

Part II provides the core of this book with four case studies of healing practices among the Shona. The first case study is by Lilian Dube on the Zvikomborero Apostolic Faith Church. Dube gives six cases of people delivered from *zvikwambo* (goblins) and three cases of other general healings by the founder and prophetess of the church, Agnes Majecha. She notes the use of both Christian teachings and traditional views of healing in the church's practice of healing. Whereas Dube looks at the ministry of healing in an AIC, Shoko's case studies are on main line churches as well. He first discusses a breakaway AIC from the Lutheran Church, St Elijah Church. He then looks at the healing ministry of a Roman Catholic priest and the controversies that have accompanied this ministry. He ends with a description of the healing ministry of an Anglican institution in Gokwe. Shoko describes in detail how the three churches differ in their healing practices.

Part III concludes the book with each of the three authors contributing a chapter. Dube looks at women in relation to traditional spirits and the Holy Spirit comparing the use of these spirits in healing. Shoko considers the cases presented and raises the question on the direction the practice of healing is going. Hayes closes the book looking at insights to be drawn from the case studies and possible directions for future studies on the topic of Christianity and healing.

The book ends with a comprehensive bibliography, a glossary of Shona terms used in the book and an index. This is indeed a very valuable book in the study of Christianity and healing in Zimbabwe. The book, especially as reflected in the case studies, underlines African Christians' yearning for healing. This calls for initiatives in the Christian practices of healing, initiatives that should take seriously the African world-view. The book makes a great contribution to Christian literature on healing and health and I would recommend it to all studying and writing on the interaction between Christianity and traditional religion, inculturation/contextual theology, the study of African Initiated Churches, Christianity and health and related studies. It is very rich in field evidence as the authors explain in detail healing practices in AICs and main-line churches.

## PERSONS & POSTS

**Rev. Dr. Roswith Gerloff**, AASR member (<http://www.a-asr.org/index.php?id=390>), who lives in retirement in Potsdam, Germany, since a few years after having served for many years as Lecturer in Black Theology at Leeds University, has been in hospital almost permanently since September 2011 both for orthopedic operations and now for cancer treatment. Her recovery will take a long time. It is to be hoped that she may be able to be released from hospital in February 2012 if the treatments are successful.

**Dr. Lilian Dube**, AASR Representative for North America (<http://www.a-asr.org/index.php?id=463>), Assistant Professor in the Department of Theology & Religious Studies in the University of San Francisco (2130 Fulton St., San Francisco, CA 94117, USA), has been granted tenure and promotion to Associate Professor.

**Professor Ezra Chitando**, the AASR vice President (<http://www.a-asr.org>) of the University of Zimbabwe's Department of Religious Studies, Classics and Philosophy has been promoted to the rank of Full Professor.

**Professor Jacob Olupona** was named the Walter Channing Cabot Fellow at Harvard University for the publication of his book, *City of 201 Gods: Ile Ife in Time, Space, and Imagination*.



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6. Ph.D. (1963, Cambridge); Dr. Theol. h.c. (1989, University of Lausanne, Switzerland), D.D. h.c. (General Theol. Seminary, New York); D.D. h.c. (2006, Colgate University, U.S.A.); and others
7. Theology, Science of Religion, Traditional and Oral African literature
8. Family Christology, Translation of the Greek New Testament into Kiikamba (Kenya)
9. Journal Ecumenical Studies; Studium Novi Testamenti Societas; Vereinigung der Schweizerischen Hochschuldozierenden
10. = 2010, (ed. with Mutua Mulonzya) *Ngaaka Waaka, Myali ya Kiikamba: Kiikamba Poems*. Nairobi: Akamba Cultural Trust, 154 pp.  
= 2010, *Concepts of God in Africa*, 2nd Edition. Nairobi: Acton Publishers, 542 pp.  
= 2012, *Wetelete Ndakusaa* (Fiction, Kiikamba novel). Nairobi: Wamtila Publishers



## RECENT PUBLICATIONS

- Ammah, Rabiātu, 2007, 'Christian-Muslim Relations in Contemporary Sub-Saharan Africa', in *Islam and Christian-Muslim Relations* 18, 2: 139-153  
 [Socio-economic developments in Africa in an era of globalization, the rise of charismatic and evangelical Christianity, and the call for Islamization and application of the Shari'a in parts of Africa are in danger of creating tension and destroying the apparently peaceful co-existence between the two faith communities. The article offers a conceptual basis for the relationship between Christians and Muslims from the Islamic perspective, addressing the need for Christians and Muslims to work in concert and the inherent problems that must be faced, and makes recommendations to foster a better relationship. Since any discussion of the contemporary is rooted in the past, reference is made to historical situations in order that Muslims and Christians may learn from history. Examples from Nigeria and the Sudan, where there has been polarization of Muslims and Christians, and where the problem is endemic, seek to illustrate the point, together with personal experiences and observations from Ghana.]
- Andoh, Timothy E., 2008, 'The Choral Music Scene in the Gold Coast (Ghana) prior to 1933', in *Ghana Bulletin of Theology NS* 3 (December 2008): 77-110  
 [This paper argues that before Amu's *Twenty-five African Songs*, published in 1933, there was a tradition of choral music composition in the country, nurtured by the introduction of art music, the hymn and anthem of Western Europe, and by the formal and music education introduced by the Europeans. The paper presents a profile of the early Ghanaian composers of choral music, with samples of some of their compositions.]
- An-Na'im, Abdullahi Ahmed, 2006, *African Constitutionalism and the Role of Islam*. Philadelphia: University of Pennsylvania Press, xii + 199 pp., ISBN 0-812-23962-8 (hbk), \$65.00
- Anderson, Allan H., 2002. 'Christian Missionaries and "Heathen Natives": The Cultural Ethics of Early Pentecostal Missionaries', *JEPTA: Journal of the European Pentecostal Theological Association* XXII, 2002 (4-29).
- Anderson, Allan H., 2002. 'The Newer Pentecostal and Charismatic Churches: The Shape of Future Christianity in Africa?', *Pneuma* 24:2 (167-184)
- Anderson, Allan H., 2004. "Writing the Pentecostal History of Africa, Asia and Latin America", *Journal of Beliefs and Values* 25:2 (139-151)
- Anderson, Allan H., 2005. "Revising Pentecostal History in Global Perspective", Allan Anderson & Edmond Tang (eds.), *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*. Oxford: Regnum & Baguio City: APTS Press (147-173)
- Anderson, Allan H., 2005. "New African Initiated Pentecostalism and Charismatics in South Africa". *Journal of Religion in Africa* 35:1 (66-92)
- Anderson, Jeffrey E., 2005, *Conjure in African American Society*. Baton Rouge: Louisiana State University Press, xvi + 230 pp., ISBN 0-8071-3092-3, \$39.95
- Anonymous (ed.) 2007, *Mission et sainteté: Comment promouvoir la sainteté aujourd'hui en Afrique?: Actes du colloque 'Sainteté et mission: comment promouvoir la sainteté aujourd'hui en Afrique?'*, Kinshasa, 8-10 mars 2007 [special issue of *Revue africaine des sciences de la mission* 12, no. 22/23. Kinshasa: BAOBAB, 306 p.]  
 [Selon l'épiscopat congolais, il existe en République démocratique du Congo un divorce entre la foi d'un grand nombre de chrétiens et le comportement au quotidien de la plupart des pratiquants. L'incohérence constatée entre foi et comportement civique ou professionnel, mise au compte des nombreuses difficultés sur le plan sociopolitique et économique que connaît l'Afrique en général, est-elle un problème soluble? Si oui, que faire pour contribuer à sa solution? L'Institut africain des Sciences de la Mission et l'Institut Saint Eugène de Mazenod ont organi-

- sé, à l'occasion des vingt-cinq ans d'existence de celui-ci, un colloque à Kinshasa du 8 au 11 mai 2007, sur le thème 'Mission et sainteté. Comment promouvoir la sainteté aujourd'hui en Afrique?'. La sainteté qu'entend stimuler ainsi l'Église catholique implique, entre autres, l'héroïcité des vertus et 'un accomplissement constant et exact des devoirs de son propre état'.]
- Aucante, Vincent, (ed.), 2008, *L'Afrique subsaharienne et la mondialisation*; préf. de Crescenzo Sepe. Paris: L'Harmattan, 2008, 265 p., ISBN 978-2-296-04889-8 (= Études africaines) [Cet ouvrage collectif est issu d'un colloque tenu les 29 et 30 avril 2004 à Rome, sur le thème 'L'Afrique subsaharienne entre mondialisation et diversité culturelle'. Il a pour objectif d'interroger le paradoxe de cette partie du monde qu'est l'Afrique, qui semble à la fois absente et présente de la mondialisation, selon plusieurs perspectives: culturelle, économique, politique et religieuse. En outre, le libéralisme comme moteur de la 'globalisation' est questionné. Le livre comprend six parties: 1) Mondialisation et dialogue interreligieux (Juvénal Ilunga-Muya); 2) Cultures africaines. Contributions: Le paradoxe global (Simon Njami); Mondialisation et diversité culturelle: le rôle du christianisme (Juvénal Ilunga-Muya); Réflexions éthiques sur l'avenir des populations en Afrique (Enrico dal Covolo); 3) Les religions en Afrique: christianisme, religions traditionnelles, islam, sectes. Contributions: L'exigence d'universalisation des conduites éthiques en christianisme: une chance pour la mondialisation (Geneviève Médevielle); L'Afrique comme modèle d'un non-désenchantement du monde (Jean-Pierre Dozon); La notion de développement dans la pensée de l'Église catholique africaine (Roberto Papini); Islam, paix et pluralisme (Souleymane Bachir Diagne); 4) Peut-on sortir des conflits africains? Contributions: Les chemins de la paix (Mario Giro); L'expérience mozambicaine (Matteo Zuppi); À propos du Soudan (Miguel Ángel Ayuso Guixot); L'expérience gabonaise ou la doctrine du partage du pouvoir comme fondement de la paix civile (Bruno Ben); 5) L'économie africaine. Contributions: Le miracle africain aura-t-il lieu? (Jérôme Bindé); Perspectives africaines sur le FMI (Jean Coussy); -L'avenir du NEPAD (Jean-Christophe Belliard); 6) Gouvernance et sociétés. Contributions: La gouvernance en Afrique (Renato R. Martino); Démocratisations, conflits et mondialisation au sortir de la Guerre froide (Roland Marchal); L'avenir de l'enfance africaine (Catherine Maia); Le droit à l'alimentation et l'Afrique (Roberto Papini) - Conclusions (Francis Arinze, Jean-Michel Debrat).]
- Bagnol, Brigitte, 2008, 'Lovolo e espíritos no Sul de Moçambique', in *Análise Social* 43, 2: 251-272; full text at: <http://analisesocial.ics.ul.pt/documentos/1218639358J7rHJ9xd4V153NC9.pdf> [In Mozambique, the *lobolo* or bride-price is a significant practice in urban society. This is because the *lobolo* enables communication between living people and their ancestors, and helps to create or re-establish social harmony. It embeds the individual in a network of kinship and alliance relationships with both the living and the dead. The *lobolo* is a part of the individual and collective identity, tying the living and the dead together in a network of interpretations of the world and in a set of constantly changing traditions.]
- Bank, Andrew, 2006, *Bushmen in a Victorian World: The Remarkable Story of the Bleek-Lloyd Collection of Bushman Folklore*. Cape Town: Double Storey, 422 pp., photographs, index.
- Baskouda, Jean Baptiste & Hyacinthe Vulliez 2010, *Baba Simon, le père des Kirdis*. Paris: Editions du Cerf, 172 pp., ISBN: 9782204092791 (pbk), €14 (= Trésors du Christianisme)
- Bateye, Bolaji Olukemi, 2007, 'Forging Identities: Women as Participants and Leaders in the Church among the Yoruba', in *Studies in World Christianity* 13, 1: 1-12
- Bateye, Bolaji, 2008, 'Paradigmatic Shift: Reconstruction of Female Leadership Roles in New Generation Churches in South-western Nigeria', in Afe Adogame et al. (eds.) 2008, *The Appropriation of a Shattered Heritage: Christianity in Africa and the African Diaspora*. ????
- Becker, Felicitas, 2008, *Becoming Muslim in Mainland Tanzania 1890-2000*. Oxford, etc.: Oxford University Press, 376 pages, 12 plates, 2 maps, ISBN 978-0-19-726427-0 (hbk), £65.00 [We know that many people converted to Islam in colonial East Africa, but the why and how remain obscure. Recently, these Muslim congregations have come under scrutiny for producing Islamic radicals, but again the causes are poorly understood. This book traces the history of Muslim congregations in a mainland Tanzanian region from their inception in the early

- twentieth century to the early 2000s, using the records of governments and missions as well as hundreds of interviews. It argues that rural villagers became Muslim of their own initiative, in the pursuit of more equitable relations with Muslim townspeople and among themselves. The egalitarian ethos of these rural Muslims resonated with that of Tanzania's movement for independence, in which they strongly participated. The current conflicts among Muslims are rooted partly in their shifting and problematic relationship with successive post-independence governments, but also in the transitions in gender relations, education and ritual observance to which Islamization has contributed.]
- Bennett, James B., 2005, *Religion and the Rise of Jim Crow in New Orleans*. Princeton and Oxford: Princeton University Press, xiv + 305 pages. ISBN: 0-691-12148-6
- Bennett, James, 2006, 'Neither Inevitable nor Continuous with the Past: Writing about Jim Crow New Orleans and Religion', in *The Journal of Southern Religion* 9, full text at: <http://jsr.fsu.edu/Volume9/Bennett/Bennett.html>
- Biyela, M.D., 2007, "'Children, Do You Have Any Fish?': Re-inventing the Kairos Document', in *Holter* 2007c: 81-92
- Blanes, R., & Sarró, R. 2008, 'European Christianities at the Turn of the Millennium: An Introduction', in R. Blanes & R. Sarró (eds.) 2008, *European Christianities at the Turn of the Millennium: Ethnographic Approaches*, special section in *Etnográfica* 12, 2 (November 2008): 371-376; full text at: [http://www.scielo.oces.mctes.pt/scielo.php?script=sci\\_arttext&pid=S0873-65612008000200005&lng=en&nrm=iso&tlng=en](http://www.scielo.oces.mctes.pt/scielo.php?script=sci_arttext&pid=S0873-65612008000200005&lng=en&nrm=iso&tlng=en)
- Boulaga, Fabien Eboussi, (ed.) 2007, *La dialectique de la foi et de la raison: hommage à Pierre Meinrad Hebga*. Yaoundé : Éditions Terroirs, 319 p. ISBN 995-646410-4.  
[Ce livre constitue un hommage au jésuite camerounais Pierre Meinrab Hebga (1928-2008). Il considère la vie et l'oeuvre de Pierre Meinrab Hebga, théologien et anthropologue. Celui-ci s'est, entre autres, intéressé aux croyances, à la sorcellerie et aux manifestations du paranormal en Afrique, pour tenter une rationalisation de ces phénomènes et en tirer une psychosociologie. En théologie, il a mis l'accent sur l'inculturation et l'africanisation de l'Église catholique sur le continent. Auteurs: Fabien Eboussi Boulaga, Paulin Poucouta, Ignace Ndongala Maduku, Éric de Rosny, Yvon Christian Elenga, Jean-Pierre Yetna, Ludovic Lado, Michel Kouam, Martin Edzima, Marc Bruno Mayi, Emmanuel Malolo Dissakè, Emboussi Nyano, François-Xavier Akono, Jacques Fédry, Jean-Pierre Ymelé.]
- Boungou Bazika, Jean-Christophe, 2003, 'Production and International Marketing of Generic Drugs and the Fight Against AIDS in Africa', in *CODESRIA Bulletin* nos. 1, 2 & 3 (2003): 78-81, at: <http://www.codesria.org/Links/Publications/bulletin0203/aids.pdf>
- Brigaglia, A , 2007, 'The Radio Kaduna Tafsīr (1978-1992) and the Construction of Public Images of Muslim Scholars in the Nigerian Media', in *Journal for Islamic Studies* 27: 173-210  
[This paper looks at a public contest over Qur'anic interpretation that accompanied the emergence of Nigerian reformist activism in the late 1970s. This contest was staged on national radio at regular intervals during the months of Ramadan over several years. The events allowed a public negotiation of the issues involved by the then polarizing fracture between 'Sufi' and 'anti-Sufi' Nigerian Muslims. In addition to the demands of the familiar doctrinal polemic register, the religious scholars who participated in these programs were thrown into a new, challenging arena. The paper focuses separately on the three major protagonists involved at different stages as 'Radio Kaduna exegetes' (Shaykh Abu Bakr Gumi, Shaykh 'Umar Sanda, Shaykh Tahir Bauchi), outlines their scholarly careers, their doctrinal inclination and their favored themes. It concludes by highlighting how the success of the Radio Kaduna *tafsir* contest rested on the degree to which it staged critical cultural negotiations that engaged the society in a variety of ways.]
- Bringhurst, Newell G., & Darron T. Smith (eds.) 2004, *Black and Mormon*. Champaign (Il.): University of Illinois Press, 184 pp., ISBN 0252073568, US\$19.95

[In 1978, the Church of Jesus Christ of Latter-day Saints reversed a longstanding ban by granting the lay priesthood to all worthy men, regardless of race. In this book, eight scholars weigh in on the history of the ban, the present role of African-Americans in Mormon life and the residue of earlier racism. The editors claim that despite the 1978 revelation, the Church has done little to distance itself from damaging folk doctrines of the past, and 'needs to forthrightly confront its past history of racial exclusion and discrimination'. The book's best essays are Alma Allred's fascinating analysis of racial themes in LDS scripture; Armand Mauss's summary of post-1978 developments; and Ken Driggs's on-the-ground report of a successful, racially mixed Mormon congregation in Atlanta. Like other scholarly anthologies on narrow topics, this collection contains some repetition of ideas, case reports and anecdotes, but it is one of the most far-reaching studies of black Mormons to date.]

Bujra, Janet, 2006, 'Leo Igwe: Interview with a Nigerian Humanist', in *Review of African Political Economy* 33, nr. 110: 740-743

["What led you to become a humanist?" "Like all Nigerians, I was born into the family religion - Christianity - the Catholic faith to be precise. At the age of twelve, I was sent to a Catholic seminary where I spent another twelve years of my life as a student, teacher and in training as a priest. It was in the course of my philosophical studies that I saw the 'light'. When I started questioning and inquiring deeply and critically into the claims of my family religion, and religions in general, I discovered, to my great shock and surprise, that religions thrive on lack of evidence, on supposition, superstition, lies, myths and transcendental illusion ..."]

Bühnen, Stephan, 2005, 'Askia Muhammad I and his *qabila*: Name and Provenance', in *Sudanica Africa: A Journal of Historical Sources* 16: 83-90

Byaruhanga-Akiiki, A.B.T., 2007, 'Reading African True and Traditional Religion in Uganda', in *Holter* 2007c: 119-128

Bunza, Mukhtar Umar, 2007, *Christian Mission among Muslims: Sokoto Province, Nigeria, 1935-1990*. Trenton, NJ: Africa World Press, 180 pp., ISBN 1 59221 523 8 (pbk), £18.99

Camara, Mohamed Saliou, 2007, 'Nation Building and the Politics of Islamic Internationalism in Guinea: Toward an Understanding of Muslims' Experience of Globalization in Africa', in *Contemporary Islam* 1, 2 (July 2007): 155-172

[This article discusses the historical role of Islam in the political evolution of Guinea in the broader context of Muslims' experience of nation/state building and globalization in Africa. It examines Islam's role in the creation of cultural identities, territorial politics, and complex regional and trans-continental networks of trade and scholarship in pre-colonial West Africa; the formation of fronts of resistance to European colonial conquest and occupation; and the mobilization of new nationalist forces which sparked the national liberation struggle of the 1940s and 1950s in the region. The discussion of key concepts such as nationalism, nation-state building, internationalism, and globalization exposes the limited applicability of existing theories to the African experience by highlighting the complexity of post-colonial cultural reconstruction and nation building on the continent. From this perspective, the article focuses upon the political and ideological contradictions that marked the relations of the regime of the *Parti Démocratique de Guinée* (PDG) under President Ahmed Sékou Touré and conservative Guinean Muslim circles in the early years of independence, due in part to Touré's Marxist and socialist leanings of the time. Also comprehensively discussed is this regime's subsequent ideological incorporation and diplomatic use of Islam in an effort to curb anti-PDG opposition at home and abroad and to free itself from isolation by the West. Past experiences of party-centered and state-controlled regimentation of religious organizations under Touré's state-party regime is compared to the current trend of self-decentralization and self-internationalization of Islamic forces in light of the challenges of religious radicalism and post-Cold War politics in Africa.]

Chatters, Linda M., Robert Joseph Taylor, Kai M. Bullard & James S. Jackson 2008, 'Spirituality and Subjective Religiosity among African Americans, Caribbean Blacks, and Non-Hispanic Whites', in *Journal for the Scientific Study of Religion* 47, 4: 725-737

[Patterns and correlates of self-perceptions of spirituality and subjective religiosity are examined using data from the National Survey of American Life, a nationally representative study of African Americans, Caribbean blacks, and non-Hispanic whites. Demographic and denominational correlates of patterns of subjective religiosity and spirituality (i.e., religious only, spiritual only, both religious/spiritual, and neither religious/spiritual) are examined. In addition, the study of African Americans and Caribbean blacks permits the investigation of possible ethnic variation in the meaning and conceptual significance of these constructs within the U.S. black population. African Americans and Caribbean blacks are more likely than non-Hispanic whites to indicate that they are 'both religious and spiritual' and less likely to indicate that they are 'spiritual only' or 'neither spiritual nor religious'. Demographic and denominational differences in the patterns of spirituality and subjective religiosity are also indicated. Study findings are discussed in relation to prior research in this field and conceptual and methodological issues deserving further study are noted.]

Chojnacki, Stanislaw, & Carolyn Gossage 2006, *Ethiopian Crosses: A Cultural History and Chronology*. Milano: Skira, 199 pp., ISBN: 8876248315 (hbk), US\$ 34.50

Chrétien, Jean-Pierre, 2008, 'Les communautés Indiennes au Burundi sous les colonisations Allemande et Belge', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 15, 1 (June 2008): 161-173

[From the beginning of the 20th century, Indian traders from the Swahili coast settled on the shores of Lake Tanganyika. In Burundi, their number grew from twenty in 1914 under the German administration, to almost five hundred in 1946 under the Belgians. These young, mobile, mostly male 'Indians' were self-employed or worked for firms based in British East Africa. They formed networks based on economic, family and religious ties (Hindus, Muslims, Shiites, in particular Ismailis, Sunnites, Goan Catholics) and had distant relations with the Africans and ambiguous ones with the colonisers. The colonial archives illustrate this demographic and social micro-history.]

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

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

Colleyn, Jean-Paul, 2004, 'L'alliance, le dieu, l'objet', in *L'Homme* no. 170 (octobre-décembre 2004): 61-78, cf: <http://lhomme.revues.org/index265.html>

['Alliance, Deities and Powerful Objects': This study of the notion of the ritual objects (*boliv*) used among the Bamana in Mali takes as framework a theory of "mediations". The management of these 'powerful objects' and the cognitive representations associated with them bear, even as they construct, two fundamental differences: the sexual difference and the elder-youngest hierarchy. Modeled on marital alliances, the highly ritualized acquisition of *boliv* suggests a parallel between these prodigious objects and mythical women in Manding traditions. Like these women, these power-objects are highly charged with the reproduction of persons and society. Rather than being a specific type of belief, this so-called fetishism fits into a set of symbolic systems including geomancy (*cèndala*), the 'science of trees' (*jiridon*) and witchcraft (*subaya*).]

- Cox, Jeffrey, 2007, *The British Missionary Enterprise since 1700*. London: Routledge, 336 pp., ISBN 978-0-415-09004-9, US\$150.00  
 [This survey examines both Britain as the home base of missions and the impact of the missions in Africa and elsewhere, while also evaluating the independent initiatives by African and Asia Christians. Also addressed are the previously ignored issues of missionary rhetoric, the predominantly female nature of missions, and comparisons between British missions and those from other predominantly Protestant countries including the United States.]
- Croft Dutton, Edward, 2006, 'Big Brother, Pilgrimage and the Ndembu of Zambia: Examining the Big Brother Phenomenon through the Anthropology of Religion', in *Journal of Religion and Popular Culture* 12 (Spring 2006), at: <http://www.usask.ca/telst/jrpc/art12-bigbrother.html>  
 [This article examines the Big Brother television series through the prism of the anthropology of religion. It examines the ways in which Big Brother is comparable to a pilgrimage on the one hand and a tribal initiation ceremony on the other. Victor Turner's research on these subjects, and related criticisms, is discussed in detail. It is argued that one possible reason for the popularity of Big Brother is that it is a modern liminal phase in which contestants undergo suffering to attain the status of celebrity. This is pertinent because modern society prizes celebrity so highly. The Big Brother programme appeals not only to voyeurism but to a kind of religious or tribal structure—that those who endure suffering have their status raised.]
- Daneel, Marthinus L., 2007, *All Things Hold Together: Holistic Theologies at the African Grassroots; Selected Essays by M.L. Daneel*. Pretoria: Unisa Press, xvi + 408 pp., ISBN 978-1-86888-429-5
- Delisle, Philippe, & Marc Spindler (eds.) 2003, *Les relations entre Eglises-Etat en situation post-coloniale: Amérique, Afrique, Asie, Océanie, XIXe - XXe siècles*. Paris: Khartala, 419 pp., ISBN 2-84586-416-7, 30 Euro  
 [Présente les contributions sur les rapports entre les Eglises et l'Etat dans les anciennes colonies ayant accédé à l'autonomie et depuis la prise d'autonomie des Eglises locales. Propose des analyses générales, une typologie des relations Eglise/Etat et des études de cas classés par grande région.]
- De Lorenzi, James, 2008, 'Caught in the Storm of Progress: Timoteos Saprighian, Ethiopia, and the Modernity of Christianity', in *Journal of World History* 19, 1: 89-114  
 [This article examines how European concepts of progress and race transformed relations between non-European Christians in the nineteenth century. The travel narrative of Timoteos Saprighian, an Armenian visitor to Ethiopia from the Ottoman Empire, suggests that some Orthodox Christians set themselves apart from their African coreligionists by using new ideas about the hierarchy of human communities to reorder the Christian ecumene. The article concludes by using Walter Benjamin's model of progress to understand changes in religious identity during the imperial age.]
- Devisch, René, 2005, 'Cultural modes of comprehending and healing insanity: The Yaka of DR Congo', in *Africa Development* 30, 3: 98-110  
 [This paper looks at a particular autochthonous medical knowledge and practice of Yaka healers in peri-urban Kinshasa and rural southwestern Congo. It first presents a sequential analysis of the well-known *mbwoolu* healing cult, directed at types of affliction most of which I would characterize as deep depression and related insanity. The *mbwoolu* patient is first led into a state of fusion with the group, with the aid of rhythmic movement and music culminating in a trance-possession. Following this, the initiate undergoes a therapeutic seclusion lasting from one month to some nine months in an initiatory space in which a dozen or so statuettes or figurines are laid on a bed parallel to the patient's. In a play of mirrors between the figurines and the patient, the latter's sensory perceptions and body movements are redirected and rejuvenated. The figurines thus function as doubles that the patient incorporates or inscribes in his or her own bodily envelope, which now constitutes a new interface with others. In the course of a verbal liturgy that unfolds to the rhythm of the initiatory rite, the initiate is gradually enabled to decode and incorporate traces of the collective imaginary conveyed by

- these figurines and liturgy. The statuettes enact a cosmogony in which the patient is intimately involved throughout. In this, the patient is led into an ontogenetic passage from a fusional and primal state towards a particular and sexualised identity, one with precise contours and situated within a social hierarchy and a historicity of generations and of roles.]
- Diesel, Alleyn, 2008, 'Felines and Female Divinities: The Association of Cats with Goddesses, Ancient and Contemporary', in *Journal for the Study of Religion* 21, 1: 71-94  
[Cats have been associated with female divinities from Neolithic sites in Anatolia to Sumer, Crete, Egypt and India; and also in Hindu temples in South Africa, in which the fierce goddesses, Amman and Durga, and occasionally Kali, are depicted in proximity of lions and tigers. The concept of virginity appears to hold the key to why this is so: only powerful, autonomous goddesses are linked with felines.]
- Dijk, Rijk van, 2001, 'Contesting Silence: The Ban on Drumming and the Musical Politics of Pentecostalism in Ghana', in *Ghana Studies: The Journal of the Ghana Studies Council* 4: 31-64.
- Dijk, Rijk van, 2009, 'Social Catapulting and the Spirit of Entrepreneurialism: Migrants, Private Initiative, and the Pentecostal Ethic in Botswana', in Gertrud Hüwelmeier & Kristine Krause 2009: ??-??
- Dilger, Hansjörg, & Ute Luig (eds.) 2010, *Morality, Hope and Grief: Anthropologies of AIDS in Africa*. Oxford: Berghahn Books, x + 353 pp., ISBN 978 1 84545 663 4 (hbk), £55
- Dississa, Vincent, 2009, 'Pouvoir et chansons populaires au Congo-Brazzaville: Les funéraires comme lieu de la dénonciation politique', in Hilgers & André 2009: 81-95  
[This article shows the role that funerals play in Congo-Brazzaville today. Taking a perspective 'from below', the text highlights the specificities of some Congolese funerals in a context of limited political freedom, and more general political crisis. Indeed, funerals potentially become here places of political denunciation and contestation. When youngsters die especially, groups of young people regularly try to take over the funerals in order to give them a political style of contestation. They sing popular songs of which they change the lyrics in order to insult and criticize politicians and the political sphere. Finally, the article shows how funerals can become spaces where forms of subversion of the everyday political domination occur.]
- Dorman, Jacob S., 2007, "'I Saw You Disappear with My Own Eyes": Hidden Transcripts of New York Black Israelite Bricolage', in *Nova Religio* 11, 1 (August 2007): 61-83  
[To date, scholars have tended to view Black Israelites as mercenary, derivative, or imitative. However, this microhistorical reading of the public, partial, and hidden transcripts of New York Rabbi Wentworth Arthur Matthew's beliefs and ritual practices demonstrates that Black Israelites did not simply imitate Jews, but rather they were bricoleurs who constructed a poly-cultural religion that creatively reworked threads from religious faiths, secret societies, and magical grimoires. Black Israelite religious identity was imagined and performed in sidewalk lectures and in Marcus Garvey's Liberty Hall; it was embodied through Caribbean pageants, and acted out in parades. Black Israelism was lived through secret Spiritualist and Kabbalistic rituals, and taught openly through Sunday Schools and Masonic affiliates. Finally, it was an identity that was formed and performed in a mixture of Sanctified and Judaic rites. Print culture, performance, and complex social networks were all important to the imagination and realization of this new Israelite religious identity. Recognizing the subversive quality of this bricolage and the complexity of its partial and hidden transcripts belies attempts to exclude esoteric African American new religious movements from the categories of protest religion and black religion. When one combines the study of Black Israelism with similar studies of African American NRMs of the 1920s, it is possible to appreciate a remarkable wave of overlapping esoteric religious creativity that accompanied the much more famous artistic creativity of the Harlem Renaissance.]
- Dos Santos, Diana Fernandes, 2009, 'Black Heritage in Brazil', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 300-306

- Drønen, Thomas Sundnes, 2009, *Communication and Conversion in Northern Cameroon: The Dii People and Norwegian Missionaries, 1934-1960*, Leiden, etc.: Brill, 234 p., ISBN 978-90-04-17754-3 (hbk), € 99.00 (= Studies in Christian Mission, 37)
- Drotbohm, Heike, 2009, 'Haunted by Spirits: Balancing Religious Commitment and Moral Obligations in Haitian Transnational Social Fields', in Gertrud Hüwelmeier & Kristine Krause 2009: ??-??
- Dube, Lilian, Tabona Shoko & Stephen Hayes 2011, *African Initiatives in Healing Ministry*. Pretoria: Unisa Press, 223 pp., ISBN 978-1-86888-566-4 (pbk), R190, US\$21, Euro 24 [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 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 volume presents four case studies of churches' healing ministries in Zimbabwe. They examine aspects of healing ministry in four different church communities: the Zvikomborero Apostolic Faith Church; the St Elijah Church; a Roman Catholic church; and an Anglican church.]
- Ebewo, Patrick J., 2006, 'Religion as an Ideological Weapon in Africa: A View From the Stage', in *The Journal of Religion and Theatre* 5, 2 (Fall 2006): 115-123, at: [http://www.rjournal.org/vol\\_5/no\\_2/ebewo.html](http://www.rjournal.org/vol_5/no_2/ebewo.html) [When the missionaries introduced Christianity in Africa, many embraced the new religion because of its promise of a fruitful and promising life for all. But instead of religion serving as armor of hope against oppression, some African critics and writers are of the opinion that it has become an ally of the exploitation foisted on the oppressed and hungry African peasants by the forces of colonialism and capitalism. This paper analyzes the negative role of religion in contemporary Africa presented by two African playwrights - Ngugi Wa Thiong'o (Kenya), and Zakes Mda (South Africa). As presented in their plays, which are discussed in this paper, religion is viewed as a weapon used by the privileged in society to subdue the poor and perpetuate evil and oppression in African society. The playwrights view religion as an agent of foreign capitalism, and present in their plays the unprogressive role that it has played in the economic and socio-political lives of the masses. To the playwrights, in the midst of poverty and hunger in Africa, blind followership of Christian religion, is regarded as 'chasing an illusion'.]
- Ellison, Christopher G., Marc A. Musick & Andrea K. Henderson 2008, 'Balm in Gilead: Racism, Religious Involvement, and Psychological Distress Among African-American Adults', in *Journal for the Scientific Study of Religion* 47, 2: 291–309 [Although a long tradition of theoretical and sociohistorical analysis has suggested that religious practices and values help African Americans in coping with the distressing sequelae of racism and discrimination, few studies have examined this issue with systematic, quantitative, empirical data. Our work contributes to the literature by: (a) outlining a series of arguments regarding the potential significance of multiple aspects of religious involvement—attendance at services, church-based social support, and religious guidance in daily life—in dealing with harmful psychosocial effects of recent experiences of discrimination; and (b) testing hypotheses derived from two alternative models of the racism-religion-distress relationship using longitudinal data from a nationwide survey. Results indicate that both religious guidance and religious attendance moderate the effects of racism on psychological distress, while congregational support has a direct (but not interactive) effect on distress, thereby partly offsetting (but not buffering) the negative effects of discrimination.]
- Evans, Curtis J., 2007, 'Booker T. Washington and the Quest for an Industrialized and Civilized Religion for Black Southerners', in *The Journal of Southern Religion* 10, full text at: <http://jsr.fsu.edu/Volume10/Evans.htm>



- Evans, Curtis J., 2008, *The Burden of Black Religion: Representing, Vindicating, and Uplifting the Race*. Oxford: Oxford University Press, 392 pp., ISBN13: 978-0-19-532818-9, \$99  
 [Evans traces ideas about African American religion from the antebellum period to the middle of the twentieth century. Central to the story, he argues, was the deep-rooted notion that blacks were somehow 'naturally' religious. At first, this assumed natural impulse toward religion served as a signal trait of black people's humanity -- potentially their unique contribution to American culture. Abolitionists seized on this point, linking black religion to the black capacity for freedom. Soon, however, these first halting steps toward a multiracial democracy were reversed. As Americans began to value reason, rationality, and science over religious piety, the idea of an innate black religiosity was used to justify preserving the inequalities of the status quo. Later, social scientists -- both black and white -- sought to reverse the damage caused by these racist ideas and in the process proved that blacks were in fact fully capable of incorporation into white American culture.]
- Falaye, Tiwatola Abidemi, 2007, 'A Historical Review of the Origin of C.A.C Agbala-Itura', in *Journal of Studies in Humanities* (JOSIH). (College of Humanities Tai Solarin University of Education) 2, 1
- Falen, Douglas J., 2008, 'Polygyny and Christian Marriage in Africa: The Case of Benin', in *African Studies Review* 51, 2: 51-74  
 [Since the arrival of European missionaries in Africa, there has been charged debate over people's marriage choices. This article outlines the major elements in the academic, theological, and popular discourses on marriage in Africa, focusing on two topics: the conceptual divide between monogamous Christian marriage and African polygyny, and the claim that women automatically prefer monogamy. By comparing the assumptions in the literature with ethnographic data from the Republic of Benin, this article demonstrates that marital choices cannot necessarily be predicted by a person's gender and rarely are characterized by a definitive conceptual divide. Instead, personal motives related to economics, prestige, and competition for power are the main factors in marriage choices.]
- Fancello, Sandra, 2008, 'Sorcellerie et délivrance dans les pentecôtismes africains', in *Cahiers d'études africaines* vol. 48, cah. 189/190: 161-183.  
 [Le discours sur la sorcellerie s'impose comme une réalité quotidienne de la vie sociale et des rapports humains, y compris dans le milieu urbain des sociétés africaines contemporaines. Si le champ de l'imaginaire sorcellaire s'amplifie en milieu urbain, la famille et les proches demeurent traditionnellement considérés comme la source principale du pouvoir sorcier. La perception de la sorcellerie comme composante de la modernité urbaine africaine accompagne l'explosion des pentecôtismes indigènes. La contribution active du pentecôtisme au phénomène de la sorcellerie, par la diabolisation des esprits païens, ancêtres et génies protecteurs, entretient un vaste marché de la guérison, manne des guérisseurs traditionnels ainsi que des églises indépendantes, prophétiques et pentecôtistes. La délivrance se présente alors comme une libération de la souffrance et du mal qui passe par l'exorcisme, l'éradication. L'article s'appuie d'abord sur une série d'enquêtes menées au sein de la Church of Pentecost quasi simultanément dans trois pays: le Burkina Faso, la Côte d'Ivoire et le Ghana depuis 2001.]
- Farag, Lois, 2009, 'Beyond Their Gender: Contemporary Coptic Female Monasticism', in *Journal of World Christianity* 2, 1: 111-144; and at:  
<http://www.journalofworldchristianity.org/index.php/jowc/article/view/21>  
 [The essay introduces a range of monastic models in the Coptic Orthodox Church. These models witnessed rapid change by the end of the nineteenth century affected by the changing political and social climate in Egypt that transformed the status of women in the society. The ecclesial hierarchy gave special attention to the education of women. The women who joined the monastery in the early twentieth century reflected this change and they prepared the way for the college-educated women that joined the monasteries in the early nineteen sixties. These educated women transformed the role of female monastics and monasteries within the Egyptian Christian society. Monasteries became spiritual centers for women. These monastics

became spiritual leaders and role models that inspires the younger generation of Coptic women. They contributed to the spiritual revival of monasticism in the church. Their vocation extended beyond the traditional monastic work. They built new monasteries in the desert, published books, contributed to the artistic revival of Coptic icons, and engaged in spiritual direction to monastery visitors. Their monastic model and spiritual example extended beyond the boundaries of Egypt to sister churches.]

Fitzgerald, John. T., Fika J. van Rensburg & Herrie F. van Rooij (eds.) 2009, *Animosity, the Bible and Us: Some European, North American and South African Perspectives*. Leiden: Brill, ISBN 1589834011 (pbk), \$ 45.95

[Animosity in its various forms, including enmity, war, homicide, domestic violence, religious hostility, and retaliation, is a perennial problem that has plagued every form of interpersonal and international relationship since the dawn of human existence. The essays in this volume, offering perspectives from three continents, examine how animosity is understood and presented in the biblical text and its historical and literary contexts. The authors recognize at the same time that the Bible itself and how it has been used have sometimes contributed to the problem of animosity and thus seek to glean any insights that might address this problem in the contemporary world, which today is a pressing global concern.]

Folarin, George O., 2007, 'The Prosperity Gospel in Nigeria: A Re-Examination of the Concept, Its Impact, and an Evaluation', in *Cyberjournal for Pentecostal-Charismatic Research* 16 (January 2007), at: <http://www.pctii.org/cyberj/cyberj16/folarin.html>

Fomin, Denis E.S., 2008, 'Royal Residences and Sacred Forests in Western Cameroon: The Intersection of Secular and Spiritual Authority', in *Journal of the Society of Religion, Nature and Culture* 2, 3: 391-407

[In this paper I discuss the environmental, cultural, and political significance of the palace forests of the indigenous rulers in the Grassfields region of north western Cameroon. All true chiefs in the Grassfields have palaces, and the possession of an impressive palace with a sacred forest adds much to the status and legitimacy of a ruler. The forests, which may be as large as 200 acres, lie close to the palace buildings and are homes for a variety of social institutions. They are the shrines where the palace and state gods reside; they are burial sites for young children from the palace community; they are the sites of sacrifices of appeasement; and, in several regions, they are the venue for meetings of secret societies. The forests are also the venue for the royal dances known as lefem, carried out by members of dance groups. The lefem events involve rituals, dancing, and feasting within the forest, and are occasions where individuals display their social status. In this paper I explain why the ecological condition of many of these forests is still good, despite lack of specific support for their conservation from the central government of Cameroon. There is a wide range of local stakeholders with interests in the continued well being of the forests, and the general cultural revival in the region today serves to further strengthen the institutions responsible for the forests' survival.]

Fossouo, Pascal, 2008, 'Missionary Challenges Faced by the First African Church Leaders in Cameroon and Ghana', in *Exchange* 37, 3: 263-289

[The practice of the Christian faith in Ghana and Cameroon changes in details according to the leaders exercising power in church and in the religious traditional system of government known as Sacral Rule. African church leaders were expected to show more understanding in affirming African tradition or in undermining white missionaries' attitudes, thought and rules. They were called to fill the omissions of their predecessors and to solve the problem of spiritual emptiness of the modern state bequeathed to Africa by the colonial practices. More of all, African leaders have to manage the presence of people with dual responsibility in Church as well as in the traditional African system of government.]

Francis, Michael, 2009, 'Contested Histories: A Critique of Rock Art in the Drakensberg Mountains', in *Visual Anthropology* 22, 4 (July 2009): 327-343

[The Drakensberg Mountains which stretch across the eastern part of South Africa offer us a legacy of beautiful rock art. These images are often used to show the disappearance and ulti-

- mate destruction of the Southern San. In this article I argue that these images also show a continuity with contemporary Zulu-speaking people of the region, and I challenge the assumed ethnic or cultural boundaries represented in the historical and archaeological record of the ancient peoples of the Drakensberg Mountains. I also criticize the dominant interpretations of rock art as essentially religious and more importantly as essentially 'San'.]
- Frank, B., 2004, 'Gendered Ritual Dualism in a Patrilineal Society: Opposition and Complementarity in Kulere Fertility Cults', in *Africa* 74, 2: 217-240
- Frederiks, Martha T., 2009, 'Methodists and Muslims in the Gambia', in *Islam and Christian-Muslim Relations* 20, 1: 61-72
- [The Gambia (West Africa) is a predominantly Muslim country, with a small Christian community. Christian-Muslim encounters in the Gambia can be traced back as far as the fifteenth century. This article explores part of this long interreligious history of the Gambia. It researches – on the basis of archival materials – the attitudes and perceptions of the Gambian Methodist Church towards Muslims in the nineteenth and twentieth centuries. The article argues that, although the attitude of the Methodists towards Muslims changed in the middle of the twentieth century from aggressive evangelization towards more irenic relations, Methodism in the Gambia still perceives Christian witness to Muslims to be one of its core callings.]
- Frenz, Margret, 2008, 'Global Goans: Migration Movements and Identity in a Historical Perspective', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 15, 1 (June 2008): 183-202
- [Reflecting on the often diffuse use of the concepts transnationalism and translocality this paper argues that the terms need to be historicised. The case study of migration movements of Goans across the Indian Ocean and beyond it illustrates the argument that the temporal layers of translocal, transnational and global phenomena cannot be conceptualised without taking into account the characteristics of the different locations concerned. In a further step, it is argued that specific space time relations are correlated with specific forms of social interaction. The identity of Goans was constituted within the translocal, transnational, and global temporal layers in the context of their twice migration. Social institutions such as the church, the club, and schools played an important role in this process. Arguably, the connection between migration movements and identity formation can be applied to other migratory groups with a similar history.]
- Furte, Berge Ragnar, 2008, 'The Brazilian "Universal Church of the Kingdom of God": From a Suburb in Rio de Janeiro to the Entire Globe', in Sturla Johan Stålsett (ed.) 2008, *Religion in a Globalised Age: Transfers and Transformations, Integration and Resistance*. Oslo: Novus Forlag, 37-46
- Furte, Berge Ragnar, 2006, 'Crossing Boundaries: The "Universal Church" and the Spirit of Globalization', in Sturla Johan Stålsett (ed.) 2006, *Spirits of Globalization: The Growth of Pentecostalism and Experiential Spiritualities in a Global Age*. London: SCM Press, 39-51
- Ganiel, Gladys, 2006, 'Race, Religion and Identity in South Africa: A Case Study of a Charismatic Congregation', in *Nationalism and Ethnic Policy* 12, 3+4: 555-576
- Ganiel, Gladys, 2007, 'Religion and Transformation in South Africa?', in *Transformation: Critical Perspectives on Southern Africa* 63: 1-22 <http://www.transformation.ukzn.ac.za/index.php/Issue-63/Religion-and-transformation-in-South-Africa.html>
- [A number of Christian churches in South Africa have proclaimed their commitment to reconciliation and the elimination of unjust inequalities. This study analyses how these commitments are being worked out at the micro-level of a congregation. Using an ethnographic approach, I explore how a charismatic congregation in Cape Town has changed from being nearly all-white to being more inclusive. I explore links between individual, cognitive identity change and institutional change; and consider the discourses which justify change, including their emphasis on 'unity in diversity' and 'restitution'. I outline the limitations of change, including the persistence of 'racialised' leadership structures and the discursive privileging of

- unity over restitution. This allows us to understand how micro-level changes take place, to explore their potentialities and limitations, and to apply these insights to other contexts.]
- Ganiel, Gladys, 2008, 'Is the Multiracial Congregation an Answer to the Problem of Race? Comparative Perspectives from South Africa and the USA', in *Journal of Religion in Africa* 38, 3: 263-283
- [This paper uses a comparative perspective to analyze how multiracial congregations may contribute to racial reconciliation in South Africa. Drawing on the large-scale study of multiracial congregations in the USA by Emerson *et al.*, it examines how they help transform antagonistic identities and make religious contributions to wider reconciliation processes. It compares the American research to an ethnographic study of a congregation in Cape Town, identifying cross-national patterns and South African distinctives, such as discourses about restitution, AIDS, inequality and women. The extent that multiracial congregations can contribute to reconciliation in South Africa is linked to the content of their worship and discourses, but especially to their ability to dismantle racially aligned power structures.]
- Ganusah, Rebecca, 2004, 'Community versus Individual Rights in Africa: A Viewpoint', in *Legon Journal of the Humanities* 15: 1-??
- Ganusah, Rebecca, 2008, 'Informed Choices on Marriage, Childlessness and Reproductive Technologies: An African Christian Theological and Ethical Reflection', in *Ghana Bulletin of Theology NS* 3 (December 2008): 9-41
- [Great value is placed in Africa on fertility. Infertility is viewed as a great problem, for a marriage without children is regarded as incomplete. Can an African couple enjoy marriage even without children? This paper reflects on concepts held in Africa about marriage, childlessness and reproductive technologies in order to assist in making informed choices.]
- Garbin, David, 2009, 'Symbolic Geographies of the Sacred: Diasporic Territorialization and Charismatic Power in a Transnational Congolese Prophetic Church', in Gertrud Hüwelmeier & Kristine Krause 2009: ??-??
- Gbenda, Joseph S., 2007, 'Time and Space in Tiv Traditional Eschatology', in *Journal of Oriental and African Studies* 16: 319-333.
- [This paper refutes the claims of some African scholars that African people, including the Tiv of central Nigeria, have no developed eschatology. Since Tiv eschatology is so diverse and permeates every aspect of Tiv traditional life, the paper highlights two elements in Tiv life – time and space – as the basis for analysing all aspects of Tiv culture and eschatology. The Tiv have an infinite future and are forward-looking in eschatological thought. The entire core value systems of the Tiv people, coupled with their social institutions, are built on these eschatological ideas. This is a field of study grossly neglected by many foreign and African writers on the Tiv people. In spite of the exposure of their culture to various external influences, the Tiv are still very traditional.]
- Geest, Sjaak van der, 2002, 'The Performativity of Akan Libations: A Comment', in *Ghana Studies: The Journal of the Ghana Studies Council* 5: 231-232
- Gemmeke, Amber Babke, 2004, 'Maraboutage Senegal', in *CODESRIA Bulletin* 1&2 (2004): 72-74.
- Gewald, Jan-Bart, Marja Hinfelaar & Giacomo Macola (eds.)2008, *One Zambia, Many Histories: Towards a Post-Colonial History of Zambia*. Leiden, etc.: Brill, 304 pp., ISBN 978-90-0416594-6 (pbk), € 42.00 (= Afrika-Studiecentrum Series, 12)
- Giggie, John M., 2008, *After Redemption: Jim Crow and the Transformation of African American Religion in the Delta, 1875–1915*. New York: Oxford University Press, 315pp., \$99.00 (hbk); \$21.95 (pbk)
- Glave, Dianne D., & Mark Stoll (eds.) 2006, *To Love the Wind and the Rain': African Americans and Environmental History*. Pittsburgh: University of Pittsburgh Press, xiii + 271 pp., ISBN: 0-8229-5899-6 (pbk), \$24.95
- Gonçalves, António Custódio, & Maciel Santos 1999, 'The Kongolese Saint Anthony: Dona Beatriz Kimpa Vita and the Antonian Movement 1684-1706', de John Thornton', in *Africana*

- Studia* (Centro de Estudos Africanas de Universidade de Porto, Portugal, ISSN: 0874-2375), no. 1 (January 1999): 269-272.
- Gonzalez Quiroga, Mario, 2000, 'La Santería o Regla de Ocha como ejemplo de Sincretismo Afro-cubano', in *Ilu: Revista de Ciencias de las Religiones* 5: 79-96
- Gorder, Christian van, 2008, 'Beyond the Rivers of Africa: The Afrocentric Pentecostalism of Mensa Otabil', in *Cyberjournal for Pentecostal-Charismatic Research* 17 (January 2008), at: <http://www.pctii.org/cyberj/cyberj17/Gorder.html>  
[Mensa Otabil is an African Pentecostal who has developed an Afrocentric focus as a way of responding to the initiatives and interest that face today's growing African Pentecostal church. Otabil warns African Americans that questions of their relationship with Africa must be addressed. Perhaps Otabil's legacy will be his most immediate role of a motivational speaker and encourager for progress in a part of the world that has been drowned with both internal and external projections of pessimism. What is certain is that Mensa Otabil believes in a Pentecostal faith able to speak to Africa's social needs. His conviction is rooted in his conviction that the inherent strength of the great people of Africa have yet to be fully released.]
- Glazier, Stephen D., 2005, 'On Greenfield's Review of *The Encyclopedia of African and African American Religions*: A Response', in *Reviews in Anthropology* 34, 2: 211-213
- Gräbe, P.J. 2002. 'The Pentecostal discovery of the New Testament theme of God's power and its relevance to the African context', in *Pneuma* 24, 2: 225-242
- Granja, Paulo, 2007, 'Determination and Chaos according to Mozambican Divination', in *Etnográfica* 11, 1 (May 2007): 7-28  
[Although it is often assumed that the southern African systems of misfortune interpretation are deterministic, the notion of deterministic chaos seems to be more accurate to understand underlying principles of the Mozambican divination with tinhlo. That system is based on a deterministic structure, it seeks to explain and to regulate the uncertainty, but its outcome is chaotic due to the complexity of the factors involved, unknowable in their totality and characterised by agency. To understand it as a domestication of aleatory system legitimates new comparison fields worldwide (including with the probabilistic notion of 'risk'), and refocuses the study of *Ngoma*-like phenomena, from their reproduction mechanisms as affliction cults to their underlying logics and world visions.]
- Green, L., & Noëleen Murray 2004/05, 'Introduction: Life Space and Burial Space in the Post-Apartheid City', in *Journal for Islamic Studies* 24&25: 1-16  
[Landscapes of the dead are always, simultaneously, landscapes of the living. It is this coterminousness of life and death that gives the burial site its salience and emotional power. Different societies, at different times, renegotiate the relationship between what anthropologists call 'life space' and 'burial space', depending on settlement patterns and the nature of livelihood.]
- Green, Maia, 2003, *Priests, Witches and Power*. Cambridge: Cambridge University Press.
- Green, Maia, 2006, 'Confronting Categorical Assumptions About the Power of Religion in Africa', in *Review of African Political Economy* 33, nr. 110: 635-650  
[This article examines the place of religion in social science accounts of Africa, particularly as they relate to politics and culture. It explores the significance of representational continuities across the twentieth century and across disciplines which present African social life as religiously determined, and considers the political implications of African exceptionalism as a mode of analysis and policy rationale. Finally, the article considers some directions of institutional change in southern Tanzania and the consequences for understanding religion.]
- Grodz, Stanislaw, 2007, "'Vie with Each Other in Good Works": What Can a Roman Catholic Missionary Order Learn from Entering into Closer Contact with Muslims?', in *Islam and Christian-Muslim Relations* 18, 2: 205-218  
[The article deals with concerns and hopes regarding something commonly known as Christian missionary activity, which in Africa has tended to see Muslims as rivals in a race for the souls of the adherents of African indigenous religions. After explaining the meaning of a dialogue-based approach to missionary work, the focus is on matters concerning the Society of the

- Divine Word (SVD) and its new involvement in Chad. Such an analysis is essential if the SVD is going to change the perception of Christian mission from an exercise in religious imperialism to a dialogical way of searching together for the signs of God's presence. The latter will involve closer contact with Muslims and hopefully will incline SVD missionaries to a more thorough adoption and implementation of a dialogical way of carrying out their ministry, one based on profound and conscious respect for others.]
- Gruchy, John de, & Steve de Gruchy 2005, *The Church Struggle in South Africa: 25<sup>th</sup> Anniversary Edition*. Minneapolis: Fortress Press, 320 pp., ISBN 0800637550, \$20 (pbk)  
[This updated account of Christian complicity with and then resistance to *apartheid* places that religious struggle in an instructive global setting.]
- Gruchy, John de, 2006, 'Reforming Congregations in a Time of Global Change: Towards a Kenotic Ecclesiology', in *Princeton Seminary Bulletin* 27, 1: 51-66
- Gutelius, David, 2004, 'Sufi Networks and the Social Contexts for Scholarship in Morocco and the Northern Sahara, 1660-1830', in Reese 2004
- Gutelius, David, 2007, 'Islam in Northern Mali and the War on Terror', in *Journal of Contemporary African Studies* 25, 1: 59-76  
[Since the 1990s, Islam has assumed a more prominent place in northern Mali by making use of the new broadcast media and new community associations. It also looms large through the growing competition among leaders and among Islamic NGOs. Since the northern rebellion in the late 1990s, Islam has become a site for contesting social status.]
- Gutierrez, Manuel, 2008, 'L'art rupestre de la province de Namibe, Angola: étude des sites par rapport à leur position topographique', in *Journal of African Archaeology* 6, 1: 21-32  
[Au sud de l'Angola, la province de Namibe est l'une des plus riches en sites de peintures et de gravures rupestres. L'article montre des différences importantes entre les sites à peintures rupestres qui se trouvent à proximité les uns des autres mais dans des positions topographiques différentes. Les sites placés au niveau du sol présentent des pourcentages plus élevés de figures reconnaissables, tandis que dans les sites en hauteur, les figures sont plutôt abstraites et difficiles à identifier. La différence topographique entre sites semble déterminer la différence des expressions picturales. L'élaboration d'un cadre chronologique fiable pour l'ensemble de l'art rupestre de la province de Namibe permettra d'affiner cette approche.]
- Haar, Gerrie ter, 2008, 'Religion in the Development Debate: Relevance and Rationale', in *Ghana Bulletin of Theology NS* 3 (December 2008) 1-8  
[This article considers the reasons why it is important to reflect on the role of religion in development. It shows that religious perspectives on development differ from the secular views that tend to dominate the development industry, focusing very largely on economic growth. Key development institutions are slowly beginning to address this issue.]
- Hamès, Constant, 2008, 'Problématiques de la magie-sorcellerie en islam et perspectives africaines', in *Cahiers d'études africaines* vol. 48, cah. 189/190: 81-99.  
[Les bases historiques de la magie-sorcellerie en islam se sont constituées en trois étapes. L'Arabie des origines a fourni les outils magiques usuels de protection, guérison, divination, qui ont été intégrés et légitimés par l'institution islamique. À partir des IXe-Xe siècles, l'introduction et la domination de la pensée ésotérique hellénistique (gréco-irano-indienne) sont venues bouleverser les cadres généraux de l'intervention magique: les déterminations astrologiques ont régné en maître dans la conception et l'élaboration des pratiques talismaniques. Rudement ébranlé par l'offensive hellénistique, l'islam a progressivement réagi et, dans le domaine de la magie-sorcellerie, a porté son effort sur l'évacuation et la condamnation du cadre astrologique et sur son remplacement par des données intrinsèquement islamiques. Conceptuellement, la notion coranique de *sihr* (magie-sorcellerie), condamnée religieusement, reste très peu opérante, à cause d'une absence totale de définition et de délimitation. En revanche, l'analyse des procédés magiques s'est développée et des auteurs comme Ibn Khaldûn ont repris et précisé des distinctions correspondant amplement à celles faites bien plus tard, par exemple, par Evans-Pritchard. Du côté de l'Afrique, la recherche dans ces domaines reste inhibée et a cer-

tainement devant elle des perspectives considérables de découverte (données manuscrites et de terrain).]

Handler, Jerome S., & Kelly E. Hayes 2009, '*Escrava Anastácia: The Iconographic History of a Brazilian Popular Saint*', in *African Diaspora* 2, 1: 25-51

[This article describes the transformation of an image depicting an unnamed, enslaved African man wearing a metal facemask, a common form of punishment in colonial Brazil, into the iconic representation of the martyred slave Anastácia/Anastasia, the focus of a growing religious and political movement in Brazil. The authors trace the image to an early 19th century engraving based on a drawing by the Frenchman Jacques Arago. Well over a century later, Arago's image increasingly became associated with a corpus of myths describing the virtuous suffering and painful death of a female slave named Anastácia. By the 1990s, Arago's image (and variations of it), now identified as the martyred Anastácia/Anastasia, had proliferated throughout Brazil, an object of devotion for Catholics and practitioners of Umbanda, as well as a symbol of black pride.]

Hanciles, Jehu J., 2008, *Beyond Christendom: Globalization, African Migration and the Transformation of the West*. Maryknoll, New York: Orbis Books, pp. 430, ISBN 9781570757907 (pbk), £23.99

Hanretta, Sean, 2008, 'Gender and Agency in the History of a West African Sufi Community: The Followers of Yacouba Sylla', in *Comparative Studies in Society and History* 50, 2 (April 2008): 478-508

[In 1929, French colonial officials in Mauritania began monitoring a young man named Yacouba Sylla, the leader of a religious revival in the town of Kaédi. A Sufi teacher (*shaykh*), Yacouba Sylla had incurred the hostility of local administrators and the disdain of Kaédi's elite for preaching radical reforms of social and religious practice and for claiming authority out of proportion to his age and his rather minimal formal education. He claimed to derive his authority instead from a controversial *shaykh* named Ahmed Hamallah, then in exile from his home in Nioro, French Soudan (now Mali).]

Haron, Muhammed, 2007, 'Christian-Muslim Relations in South Africa (circa 1986–2004): Charting Out a Pluralist Path', in *Islam and Christian-Muslim Relations* 18, 2: 257-273

[South Africa, like many other nation-states in sub-Saharan Africa, has been a multi-lingual, multi-ethnic, multi-cultural and multi-religious state for more than a century. This mosaic character of South African society stimulated Archbishop Desmond Tutu to aptly describe it as 'the rainbow nation'. The population of South Africa's rainbow nation numbers in the region of 44.8 million, and is predominantly Christian. Other members of this nation belong to numerous other religious traditions, including Muslims, who make up roughly 1.5% (less than one million) of the total population. Despite their small numbers, Muslims have played a prominent role in South African society before and throughout the twentieth century, and their relationship with the majority Christian society, particularly within the African, Coloured and Indian communities, may generally be described as cordial.]

Harries, Patrick, 2007, *Butterflies and Barbarians: Swiss Missionaries and Systems of Knowledge in South-East Africa* (Oxford: James Currey; Harare: Weaver Press; Athens [Ohio]: Ohio University Press), Pp. xvi+286, ISBN 978-1-825255-983-3, \$26.95 (pbk)

[Swiss missionaries played a primary and little-known role in explaining Africa to the literate world in the late nineteenth and early twentieth centuries. This book emphasizes how these European intellectuals, brought to the deep rural areas of southern Africa by their vocation, formulated and ordered knowledge about the continent. Central to this group was Junod, who became a pioneering collector in the fields of entomology and botany. He would later examine African society with the methodology, theories, and confidence of the natural sciences. On the way he came to depend on the skills of African observers and collectors. Out of this work emerged, in three stages between 1898 and 1927, an influential classic in the field of South African anthropology, *Life of a South African Tribe*.]

- Harris, Hermione, 2006, *Yoruba in Diaspora: An African Church in London*. London: Palgrave-Macmillan, 304 pp., ISBN 1-4039-7480-2 (hbk), \$80  
 [The Nigerian Diaspora is now world-wide, and when Yoruba travel, they take with them their religious organizations. As a member of the *Cherubim and Seraphim* church in London for over thirty years, anthropologist Hermione Harris explores a world of prayer, spirit possession, and divination through dreams and visions. Through their religious practice, church members enlist the Holy Spirit to defend themselves against witchcraft and evil spirits, and make a success of their lives. Although the new Nigerian 'Born Again' Pentecostals in Britain turn away from Cherubim&Seraphim ritual, Harris argues that they too are engaged in the search for spiritual power.]
- Hashim, Abdulkadir, 2005, 'Servants of Shari'a: Qadis and the Politics of Accommodation in East Africa', in *Sudanic Africa: A Journal of Historical Sources* 16: 27-51
- Hassan, T.L., 2007, 'Reading Classical Islamic Texts in Contemporary Africa', in Holter 2007c: 59-68
- Hasu, Päivi, 2006, 'World Bank and Heavenly Bank in Poverty and Prosperity: The Case of Tanzanian Faith Gospel', in *Review of African Political Economy* 33, nr. 110: 679-692  
 [This article discusses the articulation of religious rhetoric with neoliberal principles of the market economy in Tanzania, looking specifically at Pentecostal-charismatic Christianity. Religion is interpreted here as a reflection of and model for a lived reality. On the one hand, a lived reality generates and shapes religious beliefs and ideas. On the other, religious beliefs and ideas inform the ways that economic circumstances are perceived, interpreted and acted upon in specific social and historical contexts. This is a discussion of charismatic Christian perceptions and of the perceived spiritual and economic changes in Tanzania ahead of the general election of 2005. These Biblical allegories, as well as the gospel of prosperity, are brought together through an account of the activities of one particular charismatic ministry. The rhetoric and logic of prosperity through giving are discussed within the anthropological notion of gift exchange as well as with some born-again understandings of the significance of offerings to God as a means to prosperity and accumulation.]
- Hayes, John, 2007, 'Hard, Hard Religion: The Invisible Institution of the New South', in *The Journal of Southern Religion* 10: 1-24, full text at: <http://jsr.fsu.edu/Volume10/Hayes.pdf>
- Hayes, Kelly E., 2007, 'Black Magic and the Academy: Macumba and Afro-Brazilian "Orthodoxies"', in *History of Religions* 46, 4: 283-315
- Hayes, Kelly E., 2007, 'Caught in the Crossfire: Considering the Limits of Spirit Possession; A[n Afro-]Brazilian Case Study', in *Culture and Religion* 7, 2: 155-175  
 [Academic studies of spirit possession have tended to focus on the psychological, social or instrumental dimensions of the trance state, placing interpretative emphasis on the resolution of internal conflicts arising from the social and/or psychological limitations faced by the individual. Such an interpretative approach collapses the careful distinctions that devotees make between their own activities and desires, and those of their possessing spirits. Drawing on fieldwork conducted in the city of Rio de Janeiro, the author explores how our understanding of spirit possession in the Brazilian context may be nuanced when we consider not just what the possessed individual gains instrumentally (in terms of increased autonomy, power, status, material benefits, etc.), but what may be lost, complicated or made more difficult as a result. By attending to the points at which spirit possession fails or becomes counterproductive, we can better appreciate it as a dynamic cultural strategy that is amenable, but not reducible, to individual manipulation (whether conscious or unconscious).]
- Heerden, W. van, 2007, "'It's on the Old Mat One Weaves the New One": The Dialogue between African Proverbs and Biblical Texts', in Holter 2007c: 135-148
- Heliander, Eila, 2006, 'Women Teaching Women: The Impact of Gender and Religion on Training Teachers in Colonial Africa', in *Temenos* 42, 2: 65-78.  
 [Finnish women missionaries have made a major contribution to the training of women teachers in Ovamboland, the northern part of present Namibia. In this paper I examine how African



women teachers perceive the impact of Finnish teachers on their career development and their role in society. Data was gathered in Namibia in 1999. Results reveal that missionary women have played a significant role in the process of creating a new social category, that of a career women in the Ovambo society. The example of missionary women has contributed to adopting the idea of building the nation as an essential part of being a teacher. In this process religious legitimization of new ideas and practices has played an important role.]

Henry, Christine, 2008, 'Le sorcier, le visionnaire et la guerre des Églises au Sud-Bénin', in *Cahiers d'études africaines* 46, no. 189/190: 101-130

[‘The Sorcerer, the Visionary and the War between Churches in South Benin’: this article explores the role played by the new Churches in South Benin at a time when witchcraft is increasingly invoked to explain all types of phenomena. In the first part, we shall analyse how magico-religious conceptions in the region have been tackled by Christianity in the past. In the second part, we shall describe how a particular Church, the Celestial Church of Christ has gone about preventing witchcraft, fighting against sorcerers or healing their victims. The therapeutic methods used by this Church are criticized by the Evangelical churches which accuse Celestial Christians of ‘syncretism’. The conflict between the Evangelical/Pentecostal churches and the independent churches is not unique to Benin but can be observed in all the Christianized regions of Africa. The third part of this article explores how different authors have described this conflict.]

Henry, Christine, & Emmanuelle Kadya Tall, 2008, 'La sorcellerie envers et contre tous', in *Cahiers d'études africaines* 46, no. 189/190: 11-34; also at: <http://etudesafricaines.revues.org/index9612.html#bodyftn6>

[‘En intitulant cette introduction ‘La sorcellerie envers et contre tous’, notre propos visait à tenter de briser le consensus devant un paradigme de la modernité sorcellaire trop souvent érigé en méta-narration. L’ensemble des textes présentés ici montre que les choses ne sont pas aussi simples qu’elles le paraissent, et que si la sorcellerie est avant tout un langage, un discours interprétatif, et une pratique parfois extrêmement violente, la réduire à un effet de la modernité, du capitalisme néolibéral, du choc des civilisations, l’expression des inégalités, le côté occulte du pouvoir, etc., c’est toujours lui assigner une place, un espace réduit et réducteur. La sorcellerie, nous semble-t-il, se place hors des dichotomies manichéennes, elle n’a que faire de la morale chrétienne, même si les moralisateurs s’en emparent sans répit, elle se place sans doute dans cet indiscernable comme le note Tonda en s’appropriant la définition deleuzienne de l’imaginaire. Mais, à l’inverse de lui, nous nous garderons bien de prendre comme bouc émissaire les nouvelles Églises de guérison, même si elles opèrent comme les Inquisiteurs de la fin du Moyen-Âge. L’histoire précoloniale et coloniale nous a appris que l’effervescence sorcellaire en Afrique survenait à des moments de crises sociopolitiques aiguës. Les différences de traitement et de perception de la sorcellerie en Afrique contemporaine semblent montrer qu’une explication mondialisante demeure réductrice.’]

Herman, Chaya, 2007, 'The Jewish Community in the Post-apartheid Era: Same Narrative, Different Meaning', in *Transformation: Critical Perspectives on Southern Africa* no. 63: 23-44

[The article explores the transformation of the Jewish community in South Africa and the strategies that have been pursued by the community to forge a new identity whereby secular Zionism has been shifted towards religious Zionism; moderate Orthodoxy has been replaced with Ultra Orthodoxy and the perceived unity of the community has been maintained by advancing exclusion and seclusion. The article investigates how this identity has evolved in response to local and global changes. It argues that South Africa’s transformation to democracy has not seemed to open up the community to new possibilities, but has instead made it more inward-looking and insular. The article calls to the community to face and debate its shifting identity, to broaden its boundaries and to create a new content that celebrates diversity, inclusivity, tolerance and openness to others.]

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Heyden, Ulrich van der, 2004, *Martinus Sewushan: Nationalhelfer, Missionar und Widersacher der Berliner Missionsgesellschaft im Süden Afrikas*. Neudettelsau: Erlanger Verlag für Mission und Ökumene. 454 pp., ISBN 978-3-87214-349-5 (hbk), EUR 30.00

[Martinus Sewushan (1838-1924) war einer der ersten afrikanischen Pastoren, der von der Berliner Missionsgesellschaft in Südafrika ordiniert wurde. Die Geschichte seines Christwerdens, seine Rolle als Nationalhelfer der Berliner Missionare, seine politische Sensibilisierung und schließlich seine Emanzipation von der europäischen Mission wird an Hand von Materialien in deutschen Missionsarchiven und Quellen in Südafrika anschaulich nachgezeichnet. Martinus Sewushan gehörte zu der Gruppe afrikanischer Konvertiten, die von den europäischen Missionaren ausgebildet wurden, um als afrikanische Elite Führungspositionen in Kirche und Gesellschaft zu übernehmen. Sewushan emanzipierte sich schon bald vom Paternalismus der Berliner Missionare und gründete 1890 die erste von der europäischen Missionskirche unabhängige afrikanische Kirche, die Lutheran Bapedi Church, im Norden der heutigen Republik Südafrika. Das Verhältnis von Mission und Kolonialverwaltung, die Stellung deutscher Missionsgesellschaften zum Burenkrieg (1899-1902) und die Vorgeschichte der Afrikanisch Unabhängigen Kirchen werden ebenfalls untersucht.]

Hiagbe, Komi A., 2007, *Reconciled to Reconcile: An African View of John Calvin's Doctrine of Salvation*. Frankfurt am Main: Peter Lang, 230 pp., ISBN 978-3-631-57166-8 (pbk), €41.70, £37.50, US\$64.95

[The author argues that the concept of salvation in evangelical Christian thought as postulated in the works of the French Reformer John Calvin and that of African Traditional Religions do not connote the same idea nor lead to the same goals. In spite of the basic differences, he states that symbols, metaphors and some practices from the traditional religions of Africa can be employed as hermeneutical tools for the explanation of concepts of the Christian faith. The author therefore concludes that the Anlo-Ewe traditional religious practice of *nugbidodo*-ritual reconciliation best explains Christian salvation as man's reconciliation with God and constitutes a basis for the healing, deliverance, and a socio-economic advancement of the individual and the entire community.]

Hitchcock, Robert K., e.a. (eds.) 2006, *Updating the San: Image and Reality of an African People in the 21st Century*. Osaka: National Museum of Ethnology, I + 299 pp. ISBN 4-901906-43-7 (= Senri ethnological studies, 70)

[The San (Bushmen, Basarwa) people in southern Africa (Angola, Botswana, Namibia, South Africa, Zambia and Zimbabwe) present a wide spectrum of social, economic and political conditions. The present volume examines conventional wisdom concerning the San, and challenges some of the stereotypes and perceptions. It raises questions about the best ways in which to assist indigenous and minority peoples. Case studies and comparative assessments involving the San are presented, and priority issues are identified, including food security, land and resource access, health, education, and welfare. The contributions are grouped in sections on health, body and perception; development and social changes; and land, identity and human rights. Contents: Introduction (Robert K. Hitchcock, Kazunobu Ikeya, Megan Bieseke, Richard B. Lee); Confounding conventional wisdom: the Ju/'hoansi and HIV/AIDS (Richard B. Lee, Ida Susser); 'Our health was better in the time of Queen Elizabeth': the importance of

- land to the health perception of the Botswana San (Benedicte Ingstad, Per Fugelli); Changes in co-survivorship of adult children and parents: Ju/'hoansi of Botswana in 1968 and 1988 (Patricia Draper, Nancy Howell); Explaining pathways in the central Kalahari (Akira Takada); Drinking, fighting, and healing: San struggles for survival and solidarity in the Omaheke region, Namibia (Renee Sylvain); Ju/'hoan writers and readers: developing a literate tradition for long-term language preservation (Megan Biesele); The San Culture and Education Centre *!Khwatla*: a process of heritage restitution (Irene Staehelin); San development and challenges in development cooperation (Sidsel Saugestad); Land, livestock, and labor in rural Botswana: the Western Sandveld region of Central District as a case study (Alec Campbell, Michael Main, Robert K. Hitchcock); 'We are the owners of the land': the San struggle for the Kalahari and its resources (Robert K. Hitchcock); Human rights and refugees with special reference to southern Africa (Art Hansen); The thumb piano and San identity in central Botswana (Kazunobu Ikeya).]
- Hittenberger, Jeffrey S. 2004. 'Globalization, "Marketization", and the Mission of Pentecostal Higher Education in Africa', *Pneuma* 26:2 (182-215)
- Hofheinz, Albrecht, 2004, 'Goths in the Land of the Blacks: A Preliminary Survey of the Ka'ti Library in Timbuktu', in Reese 2004
- Holl, A.F.C., H. Bocoum, S. Dueppen & D. Gallagher 2007, 'Switching Mortuary Codes and Ritual Programs: The Double-Monolith-Circle from Sine-Ngayene, Senegal', in *Journal of African Archaeology* 5, 1  
 [This paper addresses a number of connected issues revolving around mortuary practices in the Senegambian megalithic traditions, through the lenses of the intriguing double-monolith-circle #27 of Sine-Ngayene, also known as Diallombere. Despite more than a century of archaeological investigation, the diversity of Senegambian megalithic features is still very poorly understood. Most of the cases investigated so far have been claimed to feature single or multiple simultaneous primary burials. The presence of incomplete skeletons is generally explained by poor preservation due to soils' corrosive effects. Monument #27, located at the center of the Sine-Ngayene cemetery, presents an unexpectedly long use-life, characterized by shifting ways of arranging humans' skeletal remains — mortuary codes switching — as well as their associated ritual use of material culture, within the general context of secondary burial practices. Four distinct and successive cycles, spanning over ca 700 years (AD 700 – AD 1350), have been identified and the construction sequence of this complex monument deciphered.]
- Holter, K. 2007a, 'A Conference Volume on the Interpretation of Classical Religious Texts in Contemporary Africa', in Holter 2007c: 1-12
- Holter, K., 2007b, 'Religious Texts in Critical Contexts: The Interpretation of Classical Religious Texts in Contemporary African Academia', in Holter 2007c: 45-56
- Holter, Knut, (ed.) 2007c, *Interpreting Classical religious Texts in Contemporary Africa*. Nairobi: Acton Publishers, 219 pp., ISBN 9966-888-54-3 (pbk)
- Huffman, T. N., & M. Murimbika 2003, 'Shona Ethnography and Iron Age Burials', in *Journal of African Archaeology* 1: 2  
 [Although Shona society has undergone much change, it is still a valid source of hypotheses about Iron Age burials. Death is part of a cycle that underpins the separate treatment of infants, children, young adults and adults. Everyone except chiefs should lie in a sleeping posture, and their location in the settlement depends on age, status and kinship. Adults should point westerly and lie on their left or right side depending on their status and gender. Everyone must be buried, including strangers and social outcasts, and anomalies to the normal pattern also follow cultural rules. The Shona rules have multiple points of correspondence with burials at Kgaswe and other Iron Age sites in southern Africa. Shona ethnography fits the archaeological data well because it is part of a larger nexus of Eastern Bantu culture: in contrast, Western Bantu ethnography does not fit the archaeology. Successful interpretations such as this involve the recursive interplay between ethnographic and archaeological data.]

- Hunt, James D., & Surendra Bhana 2007, 'Spiritual Rope-walkers: Gandhi, Kallenbach, and the Tolstoy Farm, 1910-1913', in *South African Historical Journal* no. 58: 174-202.  
[The establishment of Tolstoy Farm in 1910 marks a high point in the relationship between Mohandas K. Gandhi (1869-1948) and his German-Jewish South African friend, Hermann Haim Kallenbach (1871-1945). The *ashram*'s existence lasted barely thirty months, yet the ideals that brought them together cemented their friendship during Gandhi's stay in South Africa. This essay explores the relationship between Gandhi and Kallenbach, mainly from 1910 to 1913, the years during which their friendship matured. They shared much intellectually in their quest for an ideal society. Gandhi acted as Kallenbach's mentor, and he was in search of new political directions, and one suspects that he bounced ideas off Kallenbach. Tolstoy Farm brought the two men closer. Its creation signalled an important point in the lives of two individuals who were willing to experiment in communal living. The essay also presents a description of life at Tolstoy Farm.]
- Hunwick, John O., 2004, 'West Africa and the Arabic Language', in *Sudanic Africa: A Journal of Historical Sources* 15: 133-144
- Hunwick, John, 2004, "'I Wish to Be Seen in Our Land Called Afrika': 'Umar b. Sayyid's Appeal to Be Released from Slavery (1819)', in *Journal of Arabic and Islamic Studies* 5 (2003-2004), at: <http://www.uib.no/jais/v005/hunwick1IF.pdf>  
[While Muslims were forbidden to enslave Muslims, in Africa, in battles between Muslims and non-Muslims, sometimes the latter captured Muslims, and sold them to European/American ship crews, who were seeking slaves to take across to America and sell, since Americans could use Muslims as slaves. 'Umar b. Sayyid (or, more likely, Sa'īd) was captured in Futa Toro in 1806/7, exported, and sold as a slave in South Carolina. Later he was bought by the brother of a subsequent governor of North Carolina and lived with both of them for some thirty years. 'Umar had learned Arabic in Africa, but as an aging slave forgot some of the rules of the language. Nevertheless, in 1819 he wrote an Arabic document, translated below, in which he quotes many parts of the Koran and seeks return to his homeland in Africa. The Koranic passages surround his statement: 'I wish to be seen in our land called Āfrīkā'. However, he was forced to stay in America until he died in 1864, long after writing an Arabic autobiography.]
- Hunwick, John O., 2005, 'A Region of the Mind: Medieval Arab Views of African Geography and Ethnography and their Legacy', in *Sudanic Africa: A Journal of Historical Sources* 16: 103-136
- Hunwick, John O., & Alida Jay Boye 2008, *The Hidden Treasures of Timbuktu: Rediscovering Africa's Literary Culture*; photographs by Joseph Hunwick. London, etc.: Thames & Hudson, 176 pp., 150 color illustrations, ISBN 978-0-500-51421-4 (hbk), US\$ 50  
[The astonishing manuscripts of Timbuktu form the lavish visual heart of this book. Beautifully graphic, occasionally decorated, these exquisite artifacts reveal great craftsmanship as well as learning. All were written in the Arabic script, but not all are in Arabic, for they also feature a range of local African languages. Aside from scholarly works, the surviving manuscripts include a wealth of correspondence between rulers, advisers, and merchants on subjects as various as taxation, commerce, marriage, divorce, adoption, breastfeeding, and prostitution, providing a vivid insight into the ordinary life and values of the day.]
- Hüwelmeier, Gertrud, & Kristine Krause (eds.) 2010, *Travelling Spirits: Migrants, Markets, and Mobilities*. New York: Routledge.
- Ibrahim, Hassan Ahmed, 2004, *Sayyid 'Abd al-Rahmān al-Mahdī: A Study of Neo-Mahdism in the Sudan, 1899-1956*. Leiden, etc.: Brill, xiv + 272 pp., 8 illus., ISBN 90 04 13854 4 (hbk), €104 / \$154 (= Islam in Africa, 4)  
[This is a study of the colourful career of Sayyid 'Abd al-Rahmān al-Mahdī and his brainchild Neo-Mahdism. It explains his calculative strife to deal with the British onslaught on his father's Mahdiyya, and to gradually attain the essence of its political and religious mission. The discourse contests the long held presumption of 'Abd al-Rahmān's subservience to Britain,

and portrays him as the architect of national independence, and the Sudan's most towering celebrity in the 20th century. It highlights al-Sayyid's mastery of manipulation that perplexed, occasionally paralysed, British and Egyptian policy makers, and explores his attempts to establish an inclusive religious and political system.]

Ibrahim, Abdullahi Ali, 2008, *Manichaeism: Decolonizing the Judiciary and Islamic Renewal in Sudan, 1898-1985*. Leiden, etc.: Brill, ISBN 978 90 04 14110 0, EUR 89.- / US\$ 120.- (= Islam in Africa, 7).

[This book uses the concept of the "Manichaeism" geography of the colony, popularized by Fanon, to account for the virulent Islamic renewal in Sudan. It investigates the Islamic renewal in Sudan as symptomatic of a larger postcolonial predicament. It investigates the dual judiciary, characterized by an unrelenting rift between its civil law and Sharia and dubbed 'Manichaeism' by Fanon, whose laws have been at the center of this renewal. This colonial organization of the institution was characterized by a conflict between its dominant Civil Division and the subordinated Sharia Division. The book analyzes the political forces that converged since the independence of the country (1956) to profit from the resources of this dual judiciary. It focuses on the Sudan judiciary.]

Iddrisu, Abdulai, 2005, 'The Growth of Islamic Learning in Northern Ghana and Its Interaction with Western Secular Education', in *Africa Development* 30, 1&2: 53-67

[This paper examines the growth of Islamic learning in northern Ghana and its interaction with western secular education. It argues that colonial policies and practice had far-reaching implications for Islamic learning, stifling attempts at growth, and suggests that the contemporary situation with regard to Islamic learning in Ghana cannot be properly understood without an appreciation of the historical forces that have helped fashion this system of learning. It concludes that there is need for a meaningful and sustainable interaction between Islamic and Western secular education, especially in the era of decentralisation and increased demand for new competence at local levels.]

Ifeka, Caroline, 2006, 'Youth Cultures and the Fetishization of Violence in Nigeria', in *Review of African Political Economy* 33, nr. 110: 721-736

[In this paper I develop a conceptual framework for analysing youth cultures of resistance and violence in the context of customary and world religions in which old and new gods are important sources of ideological resistance. Condensing around points of intersection between capital and non-capitalist kin-based economies, I argue that militant youth cultures develop through a 'double' articulation between 'parent' cultures largely producing use values, and capitalist cultures pervaded by world religions (Christianity, Islam). The former construe social relations between groups struggling to establish rights over strategic natural resources (land, oil, water) in terms of spirit beings and their protective powers against attack; the latter preside today over production for sale and profit according to impersonal market forces that dissolve the social into relationships between things, the products of labour exchanged in the market place.]

Ignatowski, Clare, 2006, *Journey of Song: Public Life and Morality in Cameroon*. Bloomington: Indiana University Press, ISBN: 978-0253217943.

[During the long dry season, Tupuri men and women in northern Cameroon gather in *gurna* camps outside their villages to learn the songs that will be performed at widely attended celebrations to honor the year's dead. The *gurna* provides a space for them to join together in solidarity to care for their cattle, fatten their bodies, and share local stories. But why does the *gurna* remain meaningful in the modern nation-state of Cameroon? Ignatowski explores the vitality of *gurna* ritual in the context of village life and urban neighborhoods.]

Ihejirika, Walter C., 2005, 'Media and Fundamentalism in Nigeria', in *Media Development* 52, 2: 38-44; full text at: <http://www.mpac-ng.org/specialtopic/515-media-and-fundamentalism-in-nigeria.html>

Ihejirika, Walter C., 2006, *From Catholicism to Pentecostalism: Role of Nigerian Televangelists in Religious Conversion*. PortHarcourt: University of Port-Harcourt Press.

Ihejirika, Walter C. (2006) "Assessing the Impact of the Catholic Media on the Emergence of a Just, Peaceful and Egalitarian Nigeria", in Obiora, Ike (ed.) *Eternity is Love: Africa and the Legacy of Gaudium et Spes, 40 Years After*, pp. 268-286. Enugu: CIDJAP Publication

Ihejirika, Walter C., 2008, 'Gospel Music as a Mediating Factor Between Religious Groups in Nigeria', in *Journal of Religion and Cultural Studies*.

Ihejirika, Walter C., 2008, "'In-line" Religion: Innovative Pastoral Applications of the New Information and Communication Technologies (NICTS) by the Catholic Church in Nigeria', in *The Journal of Politics and Religions* 2, 2 (Autumn 2008): 79 – 97, full text at: <http://www.politicsandreligionjournal.com/PDF/broj%204/ihejirika.pdf>

[In my researches in the field of media religion and culture, I have made extensive comparative analyses of the Catholic and Pentecostal churches in Nigeria and their different communication strategies. This paper highlights the appropriation of the new information and communication technologies by these two Christian denominations in Nigeria. Special attention is paid to the Catholic Church, because, unlike the Pentecostal denominations which see media technologies as an extension of the church pulpit, the Catholic Church has generally exhibited a somewhat cold attitude towards these instruments of mass communication. This attitude goes back to the advent of cinema which the Church's hierarchy then saw as having the potential of corrupting faith and moral. The Catholic Church has remained largely a print-based Church, investing most of her communication energy in the print media and in oral catechism. But in recent years, this negative attitude of the Church has started to change. Of all the technologies of mass communication, none has been so instantly accepted and embraced by the Catholic Church as the new information and communication technologies. Using the Mater Cyberworld, (a cyber-café founded by the Ahiara Mbaise Catholic Diocese in Eastern Nigeria), as a case, this paper highlights some distinctive characteristics of the Catholic Church's involvement in the new information and communication technologies. The analysis shows that this media appropriation is one of the means through which the Catholic Church establishes a strong presence in the Nigerian socio-political sphere.]

Iroegbu, Patrick, 2005, 'Healing Insanity: Skills and Expert Knowledge of Igbo Healers', in *Africa Development* 30, 3: 78-97

[This paper gives insight into how Igbo healers of Southern Nigeria conceive of insanity and apply endogenous knowledge and expertise to heal it, contrary to the belief that cosmopolitan orthodox medicine only can provide efficacious cure for insanity. Resort to community support and culture remains people's widely shared way of dealing with insanity and related disturbances. While pharmaceutical drugs are being made available to health seekers, local herbal and ritual resources as well as communicational and bodily skills do constitute the asset for holistic healing. Although research shows tensions between the local, Christian and biomedical views, the paper argues that effective healing tends to be successful when the etiology and treatment include due ancestral compliance work in harmony with people's views, emotions and life-worlds. The paper offers an endogenous theory of symbolic release underlying a genuinely Igbo cosmological and epistemological strategy, side by side with the ritual of tying and untying for releasing the forces hampered by intrusion, and for achieving treatment based on culturally meaningful herbal and animal resources. To rescue the help-seeking individual and kin-group, as a first principle, the forces that tie the afflicted need to be rusticated before effective results can be obtained with treatment.]

*Islam in Portuguese-speaking Areas*; special issue of *Lusotopie* 14, 1 (June 2007), at: <http://www.-lusotopie.sciencespobordeaux.fr/somma2007.htm>

Israel, Paolo, 2008, 'Déchirures et rumeurs : chasse au sorcier et l'héritage idéologique de la révolution socialiste au Mozambique (Muidumbe, 2002-2003)', in *Cahiers d'études africaines* 46, no. 189/190: 209-236

['Lacerations and Rumours: Witch-hunting and the Ideological Legacy of the Socialist Revolution in Mozambique (Muidumbe, 2002-2003)': in 2002-2003, a crisis in connection with accusations of sorcery took place in Muidumbe, a rural district of Northern Mozambique, the

cradle of the Struggle for Liberation. Just as lions attacked and devoured people in the zones of agricultural production, so the news of the killings unleashed deadly witch-hunts in the communal villages of the district. The violence was fuelled by rumours about a secret society (similar to those acting elsewhere in Africa in the colonial era) whose members were believed to disguise themselves with lion skins and paws, and to kill in order to obtain and sell organs. The crisis culminated in a political uprising, in which the young people defied the social order through witch-killings and symbolic inversions. This crisis may be connected to broader social phenomena, such as global rumours concerning zombies, vampires and the traffic of organs, the emergence of new local paradigms of sorcery, such as the 'syndrome of emasculation' of African youth in the neo-liberal context. In this paper, I read this crisis as pointing to the local articulation of the revolutionary project of nation building in Mozambique, to the historical process of identity formation by its pioneers, and specifically to the incorporation of paradoxical ideologies.]

Izidine, Samira A., Stefan J Siebert, Abraham E van Wyk & Alphaeus M Zobolo 2008, 'Taboo and Political Authority in Conservation Policy: A Case Study of the Licuati Forest in Maputaland, Mozambique', in *Journal of the Society of Religion, Nature and Culture* 2, 3: 371-390

[In Mozambique, food shortages caused by years of civil war, an insatiable need for cheap sources of energy and a burgeoning human population have placed considerable pressure on the environment through unsustainable harvesting of natural resources. Many threatened forests lie within the development zone of Maputo. The Licuati Forest Reserve [LFR] is one such area, originally established to ensure sustainable harvesting of valuable timber trees. The LFR is also of great cultural significance to the Ronga people, as it contains a sacred forest. In recent years, deforestation in and around the LFR has been taking place at 1.1% per annum because the enforcement of laws to counter illegal extraction has been weak, resulting in changes in forest structure and a decline in the diversity of large tree species. Urbanisation has resulted in the breakdown of cultural taboos and threatens not only the loss of plant resources in the LFR, but also the indigenous knowledge systems of the Ronga. The conservation status of the sacred area under threat was evaluated by use of a questionnaire, and the needs of the community determined to highlight important issues. This study revealed that traditional values and cultural rites of sacred groves could be incorporated into national sustainable development plans. This study also recognizes how local elites have particular interests in the conservation of sites that legitimize their status. Preservation of the cultural significance of sacred forests can therefore not stand apart from local politics, sustainable harvesting and conservation management.]

Janson, Marloes, 2008, 'Renegotiating Gender: Changing Moral Practice in the *Tablighi Jama'at* in The Gambia', in *Journal for Islamic Studies* 28: 9-36.

[Over the years, the *Tablighi Jama'at* has expanded into what is probably the largest Islamic movement of contemporary times. Despite its enormous influence, scholars have paid almost no attention to the movement in sub-Saharan Africa. This article focuses on The Gambia, which has grown into a flourishing centre of Tablighi activities in West Africa during the last decade. Whereas Gambian Tablighis understand Tablighi doctrine as a return to the original teachings of Islam, and as such to a traditional patriarchal gender ideology, the effect of their interventions is that they redefine prevailing divisions between female and male spheres of moral practice. By setting out on missionary tours (*khuruj*), Tablighi women have gained greater prominence in the public sphere, a sphere generally considered 'male'. In order to provide them with more time to perform missionary work, male Tablighis have taken over part of their wives' domestic workload. This reconfiguration of gender roles is studied as the outcome of a reorientation to a new form of piety as a means of realizing a virtuous life that brings one closer to God.]

Jell-Bahlsen, Sabine, 2000, 'The Lake Goddess, Uhammiri/Ogbuide, Eze Nwanyi: A Case Study of the Female Side of the Universe in Igbo Cosmology', in Jacob K. Olupona & Charles H.

- Long (eds.) 2000, *African Spirituality: Forms, Meanings and Expressions*. New York: Crossroad Press: 38-53.
- Jell-Bahlsen, Sabine, 2006, 'Owu, Agugu, and Omerife: The Sacred Art and Ritual of Balancing People, Nature, and Water Spirits', in Y. James Emejulu & Michael C. Mbabuike (eds.) 2006, *Education, Culture and Development*. White Plains (NY): Jimacs-Hillman Publishers.
- Jell-Bahlsen, Sabine, 2006, 'Divine Waters of the Oru-Igbo in Southeastern Nigeria', in Bron Taylor & Jeffrey Kaplan (eds.) 2006, *The Encyclopedia of Religion and Nature*. New York: Continuum International.
- Jell-Bahlsen, Sabine, 2006, 'Mammy Water', in Bron Taylor & Jeffrey Kaplan (eds.) 2006, *The Encyclopedia of Religion and Nature*. New York: Continuum International.
- Jell-Bahlsen, Sabine, 2007, 'Flora Nwapa and Oguta's Lake Goddess: Artistic Liberty and Ethnography', in *Dialectical Anthropology* 31, 1-3: 253-262  
[The home of Nigeria's renowned Marxist anthropologist, Ikenna Nzimiro, and of the country's 'first lady of letters', Flora Nwapa, is Oguta, a sprawling commercial centre situated on Oguta Lake near the confluence of the rivers Niger and Urashi. Both authors have described their hometown in their own diverging perspectives. While Nzimiro's account focused on the town's political organization and questions of state formation and authority, Flora Nwapa was a novelist concerned primarily with women's issues. She engaged her hometown's custom and religious beliefs centring on the pre-eminent lake goddess, Ogbuide, in her quest to champion womanhood. This paper examines how the novelist took certain artistic liberties and critically deconstructed local custom in her cause to promote women. While Nwapa's primary concern was women's reproductive rights and welfare, she also cherished Oguta culture, voiced her critique with caution, and was increasingly critical of foreign intrusions.]
- Jell-Bahlsen, Sabine, 2008, *The Water-goddess in Igbo Cosmology: Ogbuide of Oguta Lake*. Trenton (NJ): Africa World Press, 448 pp., ISBN 978-1592214839 (pbk), US\$ 34.95  
[This study of a water goddess among the Igbo of Lake Oguta in southeastern Nigeria explores the rituals, beliefs and social organization associated with rituals of women's power. A form of Mammy Wata found throughout coastal Western Africa, the analysis of this powerful Goddess is a study of confluences on a grand scale. Ogbuide (the lake goddess) holds sway in an environment where the force and flexibility of water determines commerce, artistic expression, gender relations, and communal life. Located at the confluence of the rivers Niger and Urashi, Ogbuide stands as a metaphor for where worlds meet; revealing the intertwining of numerous registers myths, symbols, aesthetics, customs, medicine, spirituality, religion, history/histories, literature, and ecology.]
- Jell-Bahlsen, Sabine, 2008, 'Dada-Dreadlocks-Hair: The Hidden Messages of Mammy Water in West Africa', in John Henry Drewal (ed.) 2008, *Sacred Waters*. Bloomington (IN): Indiana University Press
- Jeppie, S., 2007, 'Identity Politics and Public Disputation: A Baha'i Missionary as a Muslim Modernist in South Africa', in *Journal for Islamic Studies* 27: 150-172  
[This paper focuses on the Arabic Study Circle and the role of its most influential member Joseph Perdu. It shows how the public life of the organization could not continue to bear the ambiguity of the identity of Perdu. Ultimately, there were attempts to 'expose' the 'real' Perdu and therefore the 'real' Arabic Study Circle. This essay raises the question of public performances of identity and their relations to private pursuits of identity.]
- Jones, Carolyn M., & Theodore Louis Trost (eds.) 2005, *Teaching African American Religions*. New York: Oxford University Press, 272 pp., ISBN13: 9780195167986 (pbk), \$35  
[The variety and complexity of its traditions make African American religion one of the most difficult topics in religious studies to teach to undergraduates. The sheer scope of the material to be covered is daunting to instructors. The essays in this volume will supply functional, innovative ways to teach African American religious traditions in a variety of settings.]



Juhé-Beaulaton, Dominique, 2008, 'Sacred Forests and the Global Challenge of Biodiversity Conservation: The Case of Benin and Togo', in *Journal of the Society of Religion, Nature and Culture* 2, 3: 351-372

[In southern Benin and Togo, sacred forests are often the only remaining patches of forest vegetation, but are threatened with destruction because of the growing demand for arable land and the effects of cultural change. In this paper, I outline broad historical and cultural changes since Europeans first arrived in this area and identify the different stakeholders involved directly or indirectly in the management of these forests. In recent years, new policies for the conservation of sacred sites have been drawn up at international meetings, and these have stimulated scientific research into the conservation potential of sacred forests in Benin and Togo. These, in turn, have influenced the actions of non-government organizations in the area and led to the establishment of national environmental and cultural policies. On the local level, these events have contributed to changes in the management of sacred sites and in the cultural practices of the local political and religious leaders who control them. Problems of succession and decreasing respect for religious sanctions have reduced the power of the traditional leaders, with negative impacts on the status of the sacred forests. One solution proposed by the national forest authorities is to 'restore' these forest patches by tree planting. Ecotourism is also seen as a new way to conserve their biodiversity. Policies such as officially sponsored tree planting, the clarification of the legal status of the forests, and the expansion of local economic opportunities will necessarily strengthen the role of the state in these rural areas, and at the same time cause traditional leaders to renegotiate both their status and their forest management practices.]

Jusoh, Wan Noor Hazlina Wan, & Kamaruzaman Jusoff 2009, 'Using Multimedia in Teaching Islamic Studies', in *Journal of Media and Communication Studies* 1, 5 (November, 2009): 86-94; full text at

<http://www.academicjournals.org/JMCS/PDF/pdf2009/Nov/Jusoh%20and%20Jusoff.pdf>

[In this paper, the authors share their experience in teaching Islamic Studies in Taylor's University College, Subang Jaya, Selangor, Malaysia using multimedia as beneficial tools in enhancing learning process. In Islamic education, human's achievement in Information Communication Technology (ICT) is a sign of knowledge achievement that need to be used to find the truth. Hence, in order to guide students towards the truth and simultaneously to make the teaching and learning process enjoyable, researcher had used various multimedia tools. Among them are PowerPoint slides, video clips, mind map and internet. As a result, students found that Islamic Studies subject is very interesting and entertaining and it can be proven that it is not impossible to transform a dry and plain subject to be fun and interactive lesson.]

Kahakwa, S., 2007, 'Reading African Religion in Contemporary Africa: A Study of its Impact and Contribution towards an African Christianity', in Holter 2007c: 181-194

Kahakwa, S., 2007, 'Theology of Ancestors from an African Perspective', in Holter 2007c: 195-213

Kalu, Ogbu U., 2008, 'Holy Praiseco: Negotiating Sacred and Popular Music and Dance in African Pentecostalism', in *Ghana Bulletin of Theology NS* 3 (December 2008): 111-142

[The growth of the popularity Pentecostal music in Africa has been phenomenal. High profile secular or *juju* singers have become gospel singers, evangelist and pastors. It has also affected politicians and the celebrants of rites of passage who borrow freely from gospel music and dance. This article explores how Pentecostal music and dance traditions have attempted to supplant the 'disco' music and dance of disctheques. It traces the origin and development of Pentecostal music; and discusses how Pentecostals, initially ware of popular culture, negotiated between sacred and popular music and dance.]

Kalumba, León Ngoy, 2002, 'Los gemelos en las religiones tradicionales africanas', in *Ilus: Revista de Ciencias de las Religiones* 7: 65-78

Kamanzi, Speratus, 2007, 'Twin Phobia among the Haya of Northwestern Tanzania: Interpreting it within the Mimetic Theory', in *Religion* 37, 1: 53-63

[This essay is an attempt to interpret the Haya twins' ceremonies according to the mimetic theory proposed by René Girard. It is divided into four parts. The first part is a presentation of the Haya and their cultural relationship to the larger Bantu group of the Great Lakes region of Eastern Africa. The second part is a resumé of Girard's reflections on twin phobia and the general pattern of the 'doubles', which triggers the crisis of distinction in society and thereby the escalation of violence. The third part is a general survey of the phenomenon of twin phobia in Africa. Twins, though a threat, are treated as a blessing and are received with respect and gratitude. But some ethnic groups in Africa brutally eliminate twins for fear that they are a curse. In the fourth and fifth parts this essay describes how twins are received among the Haya. The essay concludes with an evaluation of what this phobia entails, using Girardian mimetic theory.]

Kane, Ousmane, 2003, *Muslim Modernity in Postcolonial Nigeria: A Study of the Society for the Removal of Innovation and Reinstatement of Tradition*. Leiden, etc.: Brill, xxii + 284 pp., 3 illus., ISBN 90 04 12588 4 (hbk), \$162, €111 (= Islam in Africa, 1)

[This book is devoted to the study of the largest single Muslim fundamentalist organization in postcolonial Sub-Saharan Africa, the Society for the Removal of Innovation and Reinstatement of Tradition.]

Kane, Ousmane, 2004, 'Political Talk, not Cultural Talk: Mamdani's Take on the Roots of Global Terror', in *CODESRIA Bulletin* 3&4 (2004): 3-5, at:

[http://www.codesria.org/Links/Publications/bulletin3\\_04/kane.pdf](http://www.codesria.org/Links/Publications/bulletin3_04/kane.pdf)

[This book deals with Muslim modernity in a country with the largest single Muslim population in Sub-Saharan Africa. It provides much needed new grounds for comparative study. Until now, virtually all socio-anthropological works about any specific African country are either authored by nationals of that country or by Western scholars. This book is an exception because its author is an Islamicist and a social scientist from Senegal trained in the French social science tradition. Therefore, his work does offer an original perspective in the study of Nigeria. In addition, the study of Islam south of the Sahara has so far focused on Sufi orders, which form the mainstream of Islam, but which by no means, covers the whole Islamic field; so-called Islamic fundamentalist movements are also part of the religious landscape.

Karangi, Matthew M., 2008, 'Revisiting the Roots of Gikūyū Culture through the Sacred *Mgumo* Tree', in *Journal of African Cultural Studies* 20, 1 (June 2008): 117-132

[Using methods such as oral history, historical archaeology and anthropologically informed historical analysis in order to construct knowledge about people who had previously been left out of academic histories, this paper examines the Gikūyū culture by exploring a central aspect of their traditional cosmology and worship. The *Mgumo* (*Ficus natalensis* / *Ficus thonningii*) is taken as a sacred tree among the Gikūyū of Kenya and is the key to understanding the cosmology of this ethnolinguistic community of central Kenya. The paper explores the characteristics of this sacred tree and how the rituals associated with it express the Gikūyū claim to land, political power, religious hegemony and identity. The paper also explores the contribution of the sacred *Mgumo* to the contemporary studies of religion and politics.]

Karim, Jamillah, 2008, *American Muslim Women: Negotiating Race, Class, and Gender within the Ummah*. New York: New York University Press, 224 pp., ISBN: 9780814748107 (PBK), \$24

[African American Muslims and South Asian Muslim immigrants are two of the largest ethnic Muslim groups in the U.S. Yet there are few sites in which African Americans and South Asian immigrants come together, and South Asians are often held up as a model minority against African Americans. However, the American *ummah*, or American Muslim community, stands as a unique site for interethnic solidarity in a time of increased tensions between native-born Americans and immigrants. This ethnographic study of African American and South Asian immigrant Muslims in Chicago and Atlanta explores how Islamic ideals of racial harmony and equality create hopeful possibilities in an American society that remains challenged by race and class inequalities. The volume focuses on women who, due to gender inequalities, are

sometimes more likely to move outside of their ethnic Muslim spaces and interact with other Muslim ethnic groups in search of gender justice.]

Kazembe, Takawira, 2007, 'Traditional Medicine in Zimbabwe', in *The Rose+Croix Journal* 4: 55-72, full text at:

[http://www.rosecroixjournal.org/issues/2007/articles/vol4\\_55\\_72\\_kazembe.pdf](http://www.rosecroixjournal.org/issues/2007/articles/vol4_55_72_kazembe.pdf)

[This study was carried out to help demystify traditional medical practices in Zimbabwe and assist people in understanding Zimbabwean traditional medicine. The Zimbabwean traditional religion involves a hierarchy of spirit mediums differing in the way they practice traditional medicine, as well as the origin and power of the spirit(s) that possess(es) them. *MaGombwe*, mediums of angels of God, occupy the highest level on the hierarchy. The second level is that of *maSadunhu*, the spirit mediums of the original leaders of clans who look after the interests of members of their clans. The third level is that of *maTateguru*, the spirits who look after the interests of the families they left behind. These spirits of great grandparents are complimented by spirits of grandparents who possess their mediums only to get a specific thing done and then disappear. The fourth level is occupied by *N'angas*, the 'real traditional medical practitioners.' These mediums may be possessed by spirits from any of the above levels, and differ from mediums at the original level in that they charge clients and the powers of their spirits are lower. The spirits at any of the levels are complemented by *maShave*, spirits that were created to perform specific tasks. The role of the spirit mediums is to service spiritual and medicinal interests of people. Training at the different levels of spirit mediums involves rigorous and tedious apprenticeship systems, and the mediums are willing to cooperate with other service providers if certain conditions are met.]

Kazembe, Takawira, 2008, 'Some Cultural Aspects of Traditional Medicine, Traditional Religion and Gender in Zimbabwe', in *The Rose+Croix Journal* 5: 36-49m full text at:

[http://www.rosecroixjournal.org/issues/2008/papers/vol5\\_36\\_49\\_kazembe.pdf](http://www.rosecroixjournal.org/issues/2008/papers/vol5_36_49_kazembe.pdf)

[This paper documents the responsibilities of spirit mediums in Zimbabwe and highlights gender balance in the systems. It reveals that the spirit of the same *Gombwe* may be on men, women, or objects, at different places at the same time and the choice is made by the spirit. Hence, gender balance is not an issue. The study also seeks to find out the views of African traditional medical practitioners about the way traditional medicine should develop: i.e., independent development, or integration, or assimilation into the conventional system. *N'angas* and herbalists had mixed feelings about the course of action to follow, but all, including *ma-Gombwe*, agreed that there is need to develop traditional medicine. The government of Zimbabwe, like other governments in the Southern African Development Community region, supports the development of traditional medicine.]

Keeney, Bradford, (ed.) 2003, *Ropes to God: Experiencing the Bushman Spiritual Universe*. Philadelphia (PA): Ringing Rocks Press, 216 pp., ISBN 096665093X, US\$ 18.95

[This book offers an insider's view of the healing dances of the Bushmen of Southern Africa. A psychologist by training, Keeney has been dancing with the Bushmen for more than a decade and has himself repeatedly experienced spiritual transformation in the manner of the Bushman healers. The book distills his many interviews with them into a synthesized, first-person narrative that serves as an orientation to the core elements of Bushman spiritual life. Bushman healers disclose in it the defining symbolism, art forms such as rock art, and kineshetic elements that define Bushman spirituality. Ropes, cords, threads, and lines of light are believed to enable the healers to commune with ancestors and gods, as well as communicate with other Bushman communities. Also documented are the physical movements that facilitate entering the transformative states of hyper-arousal and synesthesia. 184 color and b/w photos of the dance are interspersed throughout the text, which comes with a DVD of the ceremony.]

Keita, Lansana, 2007, 'Horton Revisited: African Traditional Thought and Western Science', in *Africa Development* 32, 4: 139-169, at:

[http://www.codesria.org/Links/Publications/ad4\\_2007/keita.pdf](http://www.codesria.org/Links/Publications/ad4_2007/keita.pdf)

[Over the years Robin Horton has argued for what he refers to as the continuity thesis according to which there are theoretical similarities between African traditional thought and modern Western science. Horton's thesis stands in contrast to the standard Western anthropological appraisal of traditional African thought. The standard appraisal (Levy-Bruhl, Durkheim, Evans-Pritchard, et al.) stated that the two modes of thought were incommensurate. I argue that while the continuity thesis holds for certain aspects of African thought – empirical, proto-scientific and metaphysical – it does not apply to traditional African religious expression. My thesis here is that belief systems founded on magic, religion and their combinations should be understood as belonging to what might be referred to as general metaphysics. I argue too that if the continuity thesis is to apply to the history of thought in Africa then the more apt comparison should be between the different phases of technological and scientific thought of the West. Thus Horton's claim that traditional African religious thought is configured according to the goals of explanation, prediction and control thereby putting it on the same epistemic plane as modern Western science is thereby rendered irrelevant. On the other hand the goal of traditional African religion like that of many other religious traditions – including those of the West – has principally been to seek a conscious communion with ancestors and anthropomorphised godheads and spiritual entities of the metaphysical realm.]

- Kenyon, Susan M., 2007, "'Movable Feast of Signs': Gender in *Zar* in Central Sudan', in *Material Religion: The Journal of Objects, Art and Belief* 3, 1 (March 2007): 62-75  
 [Burei and tombura, two widespread forms of spirit possession found in Central Sudan, have many common characteristics and are both based on a belief in a particular type of spirit, known as *zar*. Popularly they are distinguished primarily by gender: *burei* is female, *tombura* is male. This distinction refers not only to the relatively greater involvement of men in *tombura* history and practice, but also to the public perceptions of differences between the two groups. This paper focuses on the interpretation of gender in specific ritual objects in *zar burei* and *tombura* and shows that in practice the markers of gender are neither fixed nor rigid. They may be variously interpreted or negotiated by participants in *zar*, while through trance and the rituals of possession they are often reversed and/or transformed.]
- Khan, Abraham H., 1997, 'Identity, Personhood and Religion in Caribbean Context', in *Ilu: Revista de Ciencias de las Religiones* 2: 49-62
- Khan, Abraham H., 1998, 'Indian Identity and Religion in Caribbean Literature: Shikwá/Complaint', in *Ilu: Revista de Ciencias de las Religiones* 3: 133-145
- Khoury, Nicole & Joana Pereira Leite 2008, 'Indians of Eastern Africa and Colonization', in *Lusotopie* 15, 1: 29-35; [http://www.lusotopie.sciencespobordeaux.fr/2008\\_1\\_p\\_29.pdf](http://www.lusotopie.sciencespobordeaux.fr/2008_1_p_29.pdf); [http://www.a-asr.org/PDF/Lusotopie15.2008.1.29\\_38.pdf](http://www.a-asr.org/PDF/Lusotopie15.2008.1.29_38.pdf)
- Khoury, Nicole, & Joana Pereira Leite 2008, 'Indians of Eastern Africa and Colonizations', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 15, 1 (June 2008): 29-35
- Kilonzo, Susan Mbula, 2007, 'Gender Bias and Community Roles in Kenya', in J. Ngaira & M. Walingo (eds.) 2007, *Gender Development and Challenges: An Interdisciplinary Approach*. Kisumu: Datamet Environmental Network, ISBN 9966-758-02-X: 49-61
- Kilonzo, Susan Mbula, 2007 (with Christopher Rutto), 'Religion and Identity among the Nandi People of Kenya', in Maseno University Faculty of Arts and Social Sciences (MUFASS) Journal (ISSN 1819-6977) 2, 1: 25-31
- Kilonzo, Susan Mbula, 2006, 'The Concept of Human Being in a Christian World View', in N. Nyaundi & K. Onkware (eds.) 2006, *Science and Human Values*. Eldoret: Zapf Chancery, ISBN 99669635-2-9: 33-52
- Kim, Caleb Chul-Soo, 2004, *Islam among the Swahili in East Africa*. Nairobi: Acton Publishers; cf. also: <http://www.acton.co.ke/books/islamamongtheswahili.html>
- Kimilike, P.L., 2007, "'The Poor Are Not Us!': An Exploration into Transforming Possibilities of Old Testament and African Proverbs on Poverty", in Holter 2007c: 105-118

King, William Davies, 2002, 'Performing the Holy Ghost: Revelations of the Reverend Edward Irving in 1830-31', in *The Journal of Religion and Theatre* 2, 1 (Fall 2003): 29-56, at:

[http://www.rtjournal.org/vol\\_1/no\\_1/king.html](http://www.rtjournal.org/vol_1/no_1/king.html)

[In 1830, the Reverend Edward Irving was faced with an unprecedented problem within his church; certain members of his congregation began speaking in tongues. Church rules mandated that only those who are authorized may speak in a service. Irving, who was the most notable preacher of his day, was faced with the question of whether to permit these outbursts, which were putatively expressions of the Holy Ghost. Ultimately he decided to permit them, but then faced the situation that some of these empowered speakers declared Irving himself to be Satanic. This episode illuminates the subversive potential of performance within post-Enlightenment discourse. Darkness, in the name of God, threw the power relations of Reform-era London into a fascinating disarray.]

Kinata, Côme, 2008, 'Barthélemy Boganda et l'Église catholique en Oubangui-Chari', in *Cahiers d'études africaines* 46, no. 191: 549-565

[ 'Barthélemy Boganda and the Catholic Church in Oubangui-Chari': Barthélemy Boganda (1910-1959), born in the Lobaye basin in the Equatorial forest, became the first ever Oubanguian Catholic priest on 27 March 1938. When he was still very young he had been adopted by Catholic missionaries of the Holy Spirit congregation after his parents had been killed by militia. The missionaries encouraged him to become a politician and to run for election to the National Assembly of France, to which he was elected in 1946. Thereby Boganda was able to fight for equals rights for Oubanguians. As the most educated son of the country he had a strong reputation, for, as a priest, he was supposed to be in contact with the invisible world; as a sorcerer, he was feared for he was deemed capable of discovering what kept indigenous people in the state of inferiority from which they wanted to extract themselves; finally, as the husband of a white woman since 1950, he had become an equal of the whites. An analysis of the relation between Boganda and the Church must take these intertwined elements into account, as well as the resurging memory of concession companies martyring people with the support of the colonial administration; the increasingly conflictual relations resulting from the racism of his superiors and fellow Spiritans; and his sacerdotal practice.]

Klopper, Dirk, 2008, 'In Pursuit of the Primitive: Van der Post's Lost World', in *Current Writing: Text and Reception in Southern Africa* 20, 1: ??-??

[Van der Post has provoked considerable controversy in recent years around what are seen as the fictionalisations and the mystifications evident in his work. In this article I provide a reading of *The Lost World of the Kalahari* that seeks to understand rather than excoriate these features of his writing. For purposes of my argument, the relevant question is not so much whether Van der Post's representation of the Bushman is true, but what the context, nature and purpose are of his representation. I begin by looking at the genre of travel writing in the context of ethnographic writing, and suggest that the guiding trope of the text, the pursuit of the primitive in the face of its imminent disappearance by the mid-twentieth century, is characteristic of much travel writing of the period. I ask whether it is possible, from the perspective of the modern, to recognise and understand the primitive at all, and examine the ways in which the text struggles to represent what has been set up from the outset as the other of modernity. The focus of my argument is the contradiction set up by the text between the representation of the primitive as other, and representation of the primitive as that which has been lost to the modern psyche but that can be recovered and reintegrated to yield plenitude of being. I conclude by suggesting that the language deployed by the text in recovering the other reinforces rather than challenges the totalising project of modernity.]

Kodesh, Neil, 2007, 'History from the Healer's Shrine: Genre, Historical Imagination, and Early Ganda History', in *Comparative Studies in Society and History* 49, 3 (July 2007): 527-552

[Recent interpretations of oral histories in Africa have been based increasingly on the premise that each teller creates a unique oral text. Oral sources, according to this new formulation, should not be "flattened by transcription," with individual voices operating interchangeably.

Rather, these sources should be heard with all of the personal, subjective, ambiguous, and contradictory inflections with which they circulate in practice. This emphasis on multiplicity, variability, and subjectivity represents a notable departure from earlier approaches to oral history that privileged “tradition” as a distinctive cultural form and, following a meticulous methodology pioneered by Jan Vansina, sought to sift their stable and verifiable elements from the flux of performances. Perspective and performance, once considered antithetical to the pursuits of professional historians working with oral sources, now occupy a privileged position in the analytical framework.]

Kohnert, Dirk, 2002, ‘Occult Beliefs, Globalisation and the Quest for Development in African Societies’, in Eva Mullin (ed.) 2002, *Religion and the Political Imagination in a Changing South Africa*. New York: Waxman.

Kombo, James Henry Owino, 2007, *The Doctrine of God: On African Christian Thought, the Holy Trinity, Theological Hermeneutics and the African Intellectual Culture*. Leiden, etc.: Brill, xv + 298 pp., ISBN 90 04 15804 9, € 93.00 / US\$ 138.00 (hbk)

[The Christian faith knows and worships one God, who is revealed in the Son and in the Holy Spirit. This is the meaning of the doctrine of the Trinity in Christian thought. Although Christian orthodoxy defines the doctrine of the Trinity, the intellectual tools used to capture it significantly vary. At different times and in different places, Western Christianity has, for instance, used neo-Platonism, German Idealism, and the conceptual tools of the second-century Greeks. Taking elements from the known African intellectual framework, this book argues that for African Christians, the respective pre-Christian African understanding of God and the *Ntu*-metaphysics, in particular, function as conceptual gates for an attempt towards articulating the Trinity for African Christian audiences.]

Kouokam Magne, Estelle, 2007, “‘On se connaît tous ici!’: les réseaux de recrutement des personnels de santé au sein des structures de soins confessionnelles”, in *Terroirs* no. 3+4: 101-114.

[L’offre privée de soins confessionnelle au Cameroun se caractérise par son ancienneté. La triade: école - lieu de culte - dispensaire constitue le principal mode d’installation des missions chrétiennes. Ces espaces sociaux de rencontre sont des tentatives de reconstitution d’un autre univers social qui se veut différent des modes de recrutement observés dans les établissements sanitaires étatiques. Le présent article se propose d’aborder la construction de la confessionnalité des structures de soins au Cameroun à partir de la constitution et de la production des réseaux de sociabilités dans le processus de recrutement des personnes qui y travaillent. L’étude a été réalisée entre 2005 et 2006 dans la province de l’Ouest et la province de l’Extrême-Nord, et les enquêtes effectuées dans douze structures de soins appartenant aux religions: catholique, protestante, adventiste et islamique. Trois d’entre elles sont situées en zone rurale, et les neuf autres sont situées en zone urbaine ou périurbaine, dans des quartiers marqués par une religion précise.]

Kresse, Kai, 2004, “‘Making people think’: The Ramadan Lectures of Sheikh Abdilahi Nassir in Mombasa (1419 A.H.)”, in Reese 2004

Krüger, J S., 2003, *Duister stilte en wilde woestyn: Die mistiek van Jan van Ruusbroec (1293-1381). Oor die ‘Geestelike brulocht’*. Pretoria: Aurora Press

Krüger, J S., 2004, *Goddelike oneindigheid: Die religieuse metafisika van Giordano Bruno (1548-1600), aan die hand van De la causa, principio e uno (Die oorsaak, beginsel en één)*. Pretoria: Aurora Press

Krüger, J S., 2005, *Sweeping Whirlwinds: A Study of Religious Change: Reformed Religion and Civil Religion in the City of Pretoria (Tshwane) (1855–2000)*. Pretoria: Aurora Press

Krüger, J S., 2006, *Sounding Unsound: An Orientation into Mysticism*. Pretoria: Aurora Press

Krüger, J S., 2007, *Turning Points*. Pretoria: Aurora Press.

Kubai, Anne, 2007, ‘Walking a Tightrope: Christians and Muslims in Post-Genocide Rwanda’, in *Islam and Christian-Muslim Relations* 18, 2: 219-235

[The 1994 genocide has become a major factor in Rwandan history. At its root lie both ethnic and religious dimensions. These events are considered in the context of a long history of tension and conflict between segments of the population. Religion having contributed to the radicalization of social identities through the involvement of the religious leadership in the genocide, the article analyses Christian–Muslim relations in post-genocide Rwanda. Interviews with Christians and Muslims show that the hitherto marginalized Muslim minority has been able to protect victims and, in cooperation with other groups, has embarked on *jihād* to enhance and facilitate reconciliation. As a result, both Tutsis and Hutus have been turning to Islam.]

Kuczynski, Liliane, 2008, 'Attachement, blocage, blindage : autour de quelques figures de la sorcellerie chez les marabouts ouest-africains en région parisienne', in *Cahiers d'études africaines* no. 189/190: 237-265

[ 'Attachment, Blockade, Shielding: Some Aspects of Witchcraft amongst West-African Marabouts in the Paris Region': the first marabouts migrating from West-Africa to the cities of France in the seventies found a favourable context for the divinatory practices in this new environment and for providing remedies against misfortune that they already carried out in the cities of West Africa. Most of them tried to make this activity into a job and to deliberately reach clients of all origins. The purpose of this article is to examine the extent of their interventions in Paris and the modifications in the interpretations of misfortune that they propose to their clients in this cross-cultural context. Beside their role of prophets and of specialists interceding with Allah and the *jinn*s, the role of listener and counsellor that they also assume is becoming more and more obvious.]

Kugle, S., 2006, 'Die Before Dying: Activism and Passivity in Sufi Ethics', in *Journal for Islamic Studies* 26: 113-155

[This article explores Sufi notions of the death of self-will. Sufis are often accused of advocating an ethic of passivity when they speak of giving the self over to an authoritative shaykh or spiritual master. However, some Sufis turn the image of giving over the self to death before one's actual death to more activist ends. This article examines the lives and writings of two such reformist Sufis, Ahmad Zarruq (died 1493) and 'Ali Muttaqi (died 1567), to show how their concept of the death of self-will propelled them on paths of intellectual vigour, political engagement, and individual initiative. The essay offers two original translations of these Sufi master's epistles on the death of self-will. Its conclusion offers a theoretical reflection on Sufi concepts of agency, its different possible relations to spiritual authority, and how these different models enable or limit engagement in political or social movements.]

Kukah, Matthew Hassan, 2007, 'Christian–Muslim Relations in Sub-Saharan Africa: Problems and Prospects', in *Islam and Christian-Muslim Relations* 18, 2: 155-164

[Christian–Muslim relations, even at the best of times, have always been disturbingly marred by suspicion, accusations and counter-accusations over interpretations of history and experiences. This has been further confounded by the very complex nature of the colonial histories on the African continent, where the destruction of existing civilizations, empires and emperors provided the foundation stones for the establishment of the colonial states that later emerged. The article provides insights into some of the major issues that serve as constraints in Christian–Muslim relations in some of the countries in sub-Saharan Africa. It reviews issues of Christian–Muslim relations against the backdrop of the return of democracy in most of sub-Saharan Africa in the last ten or fifteen years and points out some policy issues that African states will need to address to lay a foundation for dialogue.]

Lambek, Michael, 2005, 'Africa Bewitched', in *Reviews in Anthropology* 34, 4: 343–353

Lambek, Michael, 2009, 'Traveling Spirits: Unconcealment and Undisplacement', in Gertrud Hüwelmeier & Kristine Krause 2009: ??-??

Landry, Timothy R., 2008, 'Moving to Learn: Performance and Learning in Haitian Vodou', in *Anthropology and Humanism* 33, 1-2: 53-65

[While conducting research in Haiti, I became initiated into Haitian Vodou and started a long apprenticeship with a local priestess. Learning about Vodou as an ethnographer and as an initiate presented many challenges that were directly linked to the way I needed to learn Vodou. In this article, I examine the ways practitioners (myself included) of Vodou approach learning. I have come to understand learning in Haitian Vodou as an embodied, sensuous, and active phenomenon. When I realized how important the body was in Vodou, I started questioning my own anthropological methods. I reacted by putting down my pen and notebook and becoming active. These methods have led me to favor learn-as-practitioner types of methods that allow me to do anthropology through my body.]

Larkin, Brian, 2008, *Signal and Noise: Media, Infrastructure, and urban Culture in Nigeria*. Durham/London: Duke University Press.

[This book is a fascinating historical ethnography of media technologies in the Muslim city of Kano. It investigates technology's encounter with norms shaped by colonialism, postcolonial nationalism, and Islam. It also examines how media technologies produce the mode of leisure and cultural forms of urbanity by analysing the circulation of Hindi films in Muslim Nigeria, the leisure practices of Hausa cinemagoers and the emergence of Nigerian video films.]

Laryea, Philip Tete, 2002, 'Ephraim Amu as a Theologian in Song: The Impact of the Vernacular Apprehension of Christian Thought', in *Journal of African Christian Thought* 5, 1 (June 2002): 25-36

Laryea, Philip Tete, 2006, *Yesu, Homowo Nuntsɔ (Jesus, Lord of Homowo)*. Akropon (Ghana): Regnum Africa/Akrofi-Christaller Institute

Laryea, Philip Tete, 2008, 'Yèŋ ara asase ni: Ephraim Amu's Philosophy on Nation Building, Human Growth and Advancement', in *Ghana Bulletin of Theology NS* 3 (December 2008): 42-76

[Amu was a musician who championed cultural emancipation from Western paternalism. Whereas his tunes are widely known, the message that his songs communicate is not. This article discusses his contribution to nation building, human growth and advancement.]

Lasseur, Maud, 2004, 'Religions au Cameroun: A qui profite la laïcité?', in *Enjeux: Bulletin d'Analyses Géopolitiques pour l'Afrique Centrale* no. 21 (Oct.-Déc. 2004): 33-35; full text at: <http://www.fpae.net/story/religions-au-cameroun-qui-profite-laicite>

Lasseur, Maud, 2005, 'Cameroun: les nouveaux territoires de Dieu', in *Afrique Contemporaine* n° 215 (2005-3): 93-116

Lasseur, Maud, 2006, 'Nordistes musulmans et sudistes chrétiens s'affrontent dans les Etats africains', in G. Courade (ed.) 2006, *L'Afrique des idées reçues*. Paris: Belin, 158-165

Lau, Bryony, 2008, 'The Limits of the Civilizing Mission: A Comparative Analysis of British Protestant Missionary Campaigns to End Footbinding and Female Circumcision', in *Social Sciences & Missions* 22, 2: 193-227

[Drawing on international relations theory, this article examines why a British missionary campaign against footbinding in China at the turn of the 20 th century succeeded, while a similar campaign against female circumcision in Kenya in the 1920s failed. It argues that the different outcomes can be explained by the incentives new elites had in swiftly changing political climates to adopt, adapt or reject foreign norms promoted by missionaries. Whereas Chinese reformers recast footbinding as a source of China's weakness, the emerging nationalist elite among the Kikuyu in Kenya argued for the continuation of female circumcision as part of anti-colonial resistance.]

Lauterbach, Karen, 2006, 'Wealth and Worth: Pastorship and Neo-Pentecostalism in Kumasi', in *Ghana Studies: The Journal of the Ghana Studies Council* 9: 91-121

Lazarus, Neil, 2005, 'Representation and Terror in V.Y. Mudimbe', in *Journal of African Cultural Studies* 17, 1 (June 2005): 81-101

[In the field of Postcolonial Studies, no debate today is more consequential or vexed, than that concerning representation. Who speaks? Of and for whom? How, where, and to what ends? In which languages? Through means of which concepts and categories? On the basis of which



problematics and epistemological assumptions? These questions are all central to contemporary scholarship in the field. Generally speaking, the question of representation has been broached under three main thematics in postcolonial scholarship: first, concerning subalternity and the recovery of popular consciousness; second, concerning the critique of Eurocentrism and colonialist ideology; third (an extension and radicalisation of the second), concerning the deconstruction of the 'Western' ratio and its discourses, and the corresponding production of what the Moroccan writer, Abdelkebir Khatibi, has called 'the thought of difference'. In my paper, I briefly discuss each of these postcolonialist thematics, before moving to a consideration and assessment of the ways in which the question of representation has tended to be situated in the work of V.Y. Mudimbe. Mudimbe has been concerned less with the actuality, the existential for-itselfness, of African material and symbolic practice than with the analysis of the epistemo-political problems surrounding the representation of such practice. I discuss the terms of Mudimbe's approach to the African *chose du texte*, focusing initially on his anthropological/philosophical writings and then, more substantially, on his fiction (especially *L'Écart* [The Rift] and *Le bel immonde* [Before the Birth of the Moon]). I conclude by examining his celebrated debate with the anthropologist, Peter Rigby, in which Mudimbe proposes that the violence of representation is irreducible. This proposition strikes me as being unwarranted, and I lay out my reasons for opposing Mudimbe. Ultimately, I find his critique of Rigby unsatisfactory on two accounts. First, it privileges the question of the conditions of possibility of the generation of 'truth-effects' over that of representational adequacy - a move that I regard as politically disenabling. Second, its identification of the 'gap' of ethnographic (or, more generally, social scientific) representation in terms of a power differential fails to specify the precise form(s) of power involved. Instead, representational power is conceptualised on the model of colonialist power - on the model, that is to say, of terrorism and dictatorship. My own view is that not all forms of objectification are dominative; and that between authority and authoritarianism the question of application must be raised.]

Lenoble-Bart, Annie, (ed.) 2008, *Missions en Afrique orientale (XVIIe-XXe siècles): ambivalences de rencontres*. Paris: Karthala, 219 p., ISBN 978-2-8458-6902-8 (= Histoire & missions chrétiennes ; 4)

[Ce dossier s'intéresse aux débuts de la mission chrétienne en Afrique de l'Est selon des approches variées: histoire, linguistique, architecture, information. Les ambivalences des rencontres entre missionnaires et les populations locales - voire la concurrence entre missionnaires - ressortent. Titres des contributions: Le protestantisme en Afrique orientale: recherches sur quelques pionniers (XVIIe-XIXe siècles) (Marc Spindler); État et conversion au Buganda (1875-1900): politique et héros missionnaires dans un grand royaume est-africain (Henri Médard); Le père Alexandre Le Roy missionnaire au Zanguebar 1881-1892 (Bernard Ducol); *Ushiroambo*: religion et politique dans une mission tanzanienne du XIXe siècle (Francis Nolan); Charles Sacleux (1856-1943), fondateur des études swahili en France (Alain Ricard); Médias chrétiens en Afrique de l'Est (Brice Rambaud, André-Jean Tudesq, Annie Lenoble-Bart); Chroniques aquitaines 1: le religieux outre-mer (coord. Annie Lenoble-Bart); Chroniques aquitaines 2: histoire d'entreprise et histoire économique ultramarines et africaines: un pôle-relais académique girondin (Hubert Bonin).]

Le Roux, M., 2007, 'The Lemba: The "People of the Book" in Southern Africa', in Holter 2007c: 69-80

Lewis-Williams, J.D., 2006, 'Early San Spirituality: Evidence from the Howieson's Poort Industry: A Note to J. Parkington's Review of *San Spirituality*', in *Journal of African Archaeology* 4, 2

Lewis-Williams, J.D., & D.G. Pearce 2004, *San Spirituality: Roots, Expression and Social Consequences*. Walnut Creek: AltaMira Press

Lindenfeld, David, 2004, 'The Taiping and the Aladura: A Comparative Study of Charismatically Based Christian Movements', in *Afrika Zamani* nos. 11 & 12 (2003-2004): 119-135

[The paper utilizes the comparative method to work towards an understanding of cross-cultural religious interactions that eschews the distinction between so-called traditional and world religions. It highlights the importance of charismatic authority based on prophetic vision in two disparate geographical and cultural contexts. Both the Taiping Rebellion (1851–64) and the Aladura churches in southwestern Nigeria in the early twentieth century represented adaptations of Christianity to local circumstances. Although the Aladura churches did not have the politically subversive impact of the famous Chinese rebellion, their popularity as movements of prayer and healing reveal a similar dynamic: of leadership based on visions and extraordinary states of consciousness; rivalries for power based on competing visions; and strategies of routinizing charisma through institutions and Biblical texts. Both movements exhibited a concentration of spirituality, expressed in anti-idolatry and a quest for purity, that mobilized energies and led to dramatic change. Jung's theory of withdrawal of projections may better describe this process than Weber's theory of disenchantment.]

Lliteras, S. M., 2006, 'The Tijaniyya Tariqa in Cape Town', in *Journal for Islamic Studies* 26: 71-91

[This article examines the theme of 'Engaged Sufism' through the particular experience of the Tijaniyya *tariqa* in Cape Town. It argues that the spiritual cultivation at the heart of Sufism ultimately actively involves its followers with issues of public ethics, socio-political relations and discourses around racial and ethnic pluralism and identity. Based on fieldwork, this essay explores the experiences of members of the Tijaniyya *tariqa* in Cape Town. Particularly, it focuses on the different reasons that prompted individuals to join the *tariqa*, the meanings that members attribute to the Tijaniyya, the most essential teachings of this collective, and the issues of race relations within the *tariqa*. This study finds that the spiritual praxis of the Tijaniyya profoundly influences the social behaviour of its followers, as is exemplified by its impact on issues of race relations and identity in South Africa. The findings suggest that the Tijaniyya *tariqa* in Cape Town offers the unique opportunity to challenge racism and prejudice, and to contribute to social cohesion.]

Loimeier, Roman, & Rüdiger Seesemann (eds.) 2006, *The Global Worlds of the Swahili Interfaces of Islam: Identity and Space in 19th and 20th-Century East Africa*. Berlin, etc.: LIT Verlag, 424 pp., ISBN 3-8258-9769-9, ISSN 0938-7285 (pbk), 34.90 EUR

[This multidisciplinary volume challenges established ideas about 'the world of the Swahili', proposing a perspective that highlights the transitory, shifting, and plural character of East African coastal societies, worldviews, and identities. The contributors give inside accounts of the broad spectrum of local perceptions of the world in the wider Swahili context. They demonstrate how these perceptions have been shaped by the interconnections of the East African coast with other geographical spaces and cultural spheres (especially Arabia, the Indian Ocean, and Europe). Offering new insights into the interaction of local culture, Islam, colonialism, the postcolony, and globalization, the volume shows that the 'Swahili' belong to many worlds and continue to cultivate the interfaces between these worlds.]

Lokel, P., 2007, 'Moses and his Cushite Wife: Reading Numbers 12:1 with Undergraduate Students of Makerere University', in *Holter* 2007c: 93-104

Long, Carolyn Morrow, 2002, 'Perceptions of New Orleans Voodoo: Sin, Fraud, Entertainment, and Religion', in *Nova Religio* 6, 1 (October 2002): 86–101

[Throughout the nineteenth century, Voodoo was considered by the dominant American culture to be sinful and threatening, and strong repressive measures were taken by the authorities. From the turn of the twentieth century until about the 1960s, the practice was simply seen as a fraud from which ignorant blacks needed protection. By the latter half of the twentieth century, concerns with both sin and fraud had diminished, and Voodoo was looked upon as entertainment—a tourist commodity and potential gold-mine for commercial exploitation. Finally, at the end of the twentieth century and the beginning of the twenty-first, there has been a new awareness of Voodoo as a legitimate religion.]

- Long, Charles H., 2003, 'African American Religion in the United States of America: An Interpretative Essay', in *Nova Religio* 7, 1: (July 2003): 11–27  
 [This essay addresses the problematical nature of the meaning of religion as it is related to the formation and destiny of peoples of African descent in the United States. Moving beyond a narrow understanding of the nature of religion as expressed in much of Black Theology, for example, this essay proposes a 'thick' and complex depiction of religion in the African American context through a recognition of its relationship to the contact and conquest that marked the modern world.]
- Lorenzo Declich 2004, 'Zanzibar: Some Nineteenth-Century Arabic Writings on Healing', in Reese 2004
- Luffin, Xavier, 2004, 'The Use of Arabic as a Written Language in Central Africa: The Case of the Uele Basin (Northern Congo) in the late Nineteenth Century', in *Sudanic Africa: A Journal of Historical Sources* 15: 145-177, full text at: <http://www.hf.uib.no/ismi/sa/sahome.html>
- Luffin, Xavier, 2006, "'Nos ancêtres les Arabes ...': Généalogies d'Afrique musulmane", in *Civilisations* 53, 1-2 (janvier 2006)
- Luongo, Katherine, 2006, 'If You Can't Beat Them, Join Them: Government Cleansings of Witches and Mau Mau in 1950s Kenya', in *History in Africa* 33: 451-471  
 [During the mid-1950s British administrators in the Machakos District of Kenya enlisted categories of Kamba occult 'experts' – 'witchdoctors' and 'cleansers' – to cleanse local 'witches' and migrants from Nairobi who were believed to have taken the Mau Mau oath. A compendium of colonial documents concerning the 'cleansing' campaigns illustrates how and why the sociohistorical context of Mau Mau-era Machakos drove the colonial administration to break with its long-standing de facto policy of not officially combating supernatural challenges to State authority with supernatural means. An anthro-historical approach to understanding Mau Mau in Machakos shows that, while the cleansings constituted a group of 'critical moments' at which British colonial officials could argue that they had dealt with supernatural challenges to State authority by rendering them 'knowable', the cleansings also demonstrated the degree to which State authority became situated in Kamba colonial officials and the extent to which the implementation and interpretation of British colonial cleansing policies depended on these local authorities.]
- Luongo, Katherine Angela, 2008, 'Motive rather than Means: Legal Genealogies of Witch-killing Cases in Kenya', in *Cahiers d'études africaines* 48, cah. 189/190: 35-57.  
 [This article traces the legal genealogies of witchcraft claims and counter-claims within the legal arena of colonial Kenya. Based on cases contained in the files of Kenya's Ministry of Legal Affairs and in the digests of the Supreme Court of Kenya and of the High Court of Appeal for Eastern Africa, the article argues that the witchcraft claims and counter-claims made in East Africa's highest courts contributed to the refinement of the legal meanings of witchcraft and to the elaboration of legal concepts central to the prosecution of capital crimes. The article treats murder cases in which witchcraft is posed not as the means but instead as the motive for the murder at hand as a central space in which notions of 'customs' and 'crimes' collide. In such cases, the alleged 'witch' is not on trial for witchcraft or for another crime committed through witchcraft per se, but is instead the decedent in the murder being tried. The defendant, in turn, is on trial not for a murder committed through witchcraft but rather for a murder motivated by the witchcraft turned against him or her by the decedent. Witchcraft thus operates variously as a claims-making strategy on the part of the defence and as a means for the courts to consider further standards of 'reasonableness' in local contexts. Yet at the same time, defence claims and the courts' counter-claims about the witchcraft of the decedent each operate on a broader epistemological level, calling into question not only essential categories like 'victim' and even 'murder', but also key legal concepts such as 'provocation' and 'malice aforethought'.]
- Lydon, Ghislaine, 2004, 'Inkwells of the Sahara: Reflections on the Production of Islamic Knowledge in Bilād Shinqīṭ', in Reese 2004

Maarouf, Mohammed, (ed.) 2007, *Jinn Eviction as a Discourse of Power: A Multidisciplinary Approach to Moroccan Magical Beliefs and Practices*. Leiden, etc.: Brill, ISBN 978 90 04 16099 6, EUR 89.- / US\$ 124.- (= Islam in Africa, 8)

[This book is intended to construct a basis for the understanding of the rites and practices associated with exorcism, or *jinn* eviction as it is performed within the maraboutic institution called *zawiya*. *Jinn* eviction as it occurs in the maraboutic institution reproduces ideologies and social hierarchies of traditional society through the use of a variety of healing symbols and rituals. These symbols are delved into for the benefit of understanding the perennial cultural foundations of the discourse and practice of power in Morocco. The result is an ethnography of possession that has combined meticulous ethnographic field work with critical discourse analysis.]



Macchia, Frank D., 2002, 'African Enacting Theology: A Rediscovery of an Ancient Tradition?', *Pneuma* 24, 2: 105-109

MacGaffey, Wyatt, 2004, 'Earth Shrines and the Politics of Memory in Dagbon', in *Ghana Studies: The Journal of the Ghana Studies Council* 7: 11-24

Mæland, B., 2007, 'Interpreting Strange Texts: Hermeneutics as Distance Overcoming', in Holter 2007c: 35-44

Magbadelo, J. O., 2005, 'Pentecostalism in Nigeria: Exploring or Edifying the Masses?', in *CO-DESRIA Bulletin* nos. 1&2 (2005): 44-49, at:

[http://www.codesria.org/Links/Publications/bulletin1\\_05/hendricks\\_c.pdf](http://www.codesria.org/Links/Publications/bulletin1_05/hendricks_c.pdf)

Magesaa, Laurenti, 2007, 'Contemporary Catholic Perspectives on Christian-Muslim Relations in Sub-Saharan Africa: The Case of Tanzania', in *Islam and Christian-Muslim Relations* 18, 2: 165-173

[Taking into consideration that Christians and Muslims in sub-Saharan Africa live intermingled in family, clan or ethnic groups, this article takes cognizance of the effect of the teachings of each tradition about their own identity and their perception of the other. It also seeks to take into account the Roman Catholic principles of inter-religious dialogue as enunciated by the Second Vatican Council in the documents *Nostra Aetate* and the Declaration on the Relation of the Church to Non-Christians, as well as *Unitatis Reintegratio*, the Decree on Ecumenism, and *Dominus Iesus*. In view of the fact that these are seen as a source of tension, the question arises as to whether they are being interpreted correctly or applied in the spirit intended.]

Mahmoud, Mohamed, 2007, 'When Sharica Governs: The Impasse of Religious Relations in Sudan', in *Islam and Christian-Muslim Relations* 18, 2: 275-286

[The rapid political rise of the National Islamic Front is examined within a broader and more complex context, particularly as it pertains to relations between Muslims and non-Muslims in Sudan during the period from 1989 to the present. The regime's decision to change the nature of the South-North conflict into a *jihad* confrontation was determinative for the future of Islam in the Sudan, even though the regime's *jihad* discourse has been characterized by ambiguity and confusion. The Islamists have not produced a policy statement or a juristic work addressing the status of non-Muslims in the Sharica-based state and society they envisage, in spite of the 1991 Criminal Act and the 1998 Constitution of the Republic of Sudan. As a result, non-Muslims in Sudan are facing a difficult and testing time.]

Makahamadze, Tompson, & Fortune Sibanda 2008, "'Melodies to God": The Place of Music, Instruments and Dance in the Seventh Day Adventist Church in Masvingo Province, Zimbabwe', in *Exchange* 37, 3: 290-309

[This paper examines the type of music played in the Seventh Day Adventist churches in Masvingo Province, Zimbabwe. Although the Seventh Day Adventist Church in general allows the use of instruments and dance in worship, the Seventh day Adventist churches in Masvingo condemns such practices. Their music is essentially a *capella*. The paper contends that such a

- stance perpetuates the early missionary attitude that tended to denigrate African cultural elements in worship. It is argued in this paper that instrumental music and dance enriches African spirituality and that the Seventh Day Adventist Churches in Masvingo should incorporate African instruments and dance to a certain extent if they are to make significant impact on the indigenous people. It advocates mission by translation as opposed to mission by diffusion.]
- Malan, Antonia, 2004/5, 'Contested Sites: Negotiating New Heritage Practice', in *Journal for Islamic Studies* 24&25: 17-52
- Mandel, Jean-Jacques, 2008, 'Les rétrécisseurs de sexe : Chronique d'une rumeur sorcière', in *Cahiers d'études africaines* 46, no. 189/190: 185-208  
 ['Penis Shrinkers: The Story of a Sorcerous Rumour': a stranger—a sorcerer—touches you in the street or in a market and your penis immediately disappears. Ten years ago exactly, this horrifying rumour spread across West Africa like a hurricane, and with comparable damages: almost 300 dead, more than 3,000 wounded—all of them the expiatory victims of public prosecution by other people. The fear of 'penis shrinkers' gradually plunged all West-African countries into a state of indescribable chaos. And in the context of an economic crisis and the aftermath of the regional war, the fear of the Other found a justification in the surge of nationalism against the background of growing social inequalities. One question remains: how can a local rumour become the bloody expression of general terror? Based on interviews with members of the police, magistrates, witnesses, victims, doctors and psychiatrists, this article sheds a light on this incident which, in Bamako, started in 1997.]
- Mantz, Jeffrey W., 2007, 'Enchanting Panics and Obeah Anxieties: Concealing and Disclosing Eastern Caribbean Witchcraft', in *Anthropology and Humanism* 32, 1: 18-29  
 [Between 1999 and 2001 there were several panics revolving around the suspected use of Obeah, a form of Caribbean witchcraft/sorcery on the eastern Caribbean island of Dominica. My interest in Caribbean witchcraft was in fact catalyzed by one such event: a witchcraft scare in Dominica's secondary schools in mid-1999. Some terrified parents had pulled their teenage children out of school, influenced by rumors that certain students intended to 'sacrifice virgins' at a mass ritual. The timing of these panics was not incidental. Rather, the accusations coincided with the devastation of the eastern Caribbean economies by a series of foreign interventions. Accusations of witchcraft are a culturally logical response to socioeconomic anxieties. However, until this article, I never documented the school panics. In this article, I examine the reasons for previously concealing this information and the cultural logic behind disclosing it now.]
- Mantaglia, Alexis, 2006, 'Pour une analyse du discours des Eglises de réveil à Kinshasa', in *Civili-sations* 54, 1-2 (avril 2006)
- Marschall, Sabine, 2008, 'Zulu Heritage between Institutionalized Commemoration and Tourist Attraction', in *Visual Anthropology* 21, 3 (May 2008): 245-265  
 [This article engages critically with an aspect of the flourishing post-apartheid heritage sector in South Africa, shaped by the confluence of conservation objectives, political agendas, and tourism development strategies. It focuses on a number of memorials and new heritage sites in KwaZulu-Natal (KZN) that officially commemorate and celebrate Zulu cultural heritage. Rural KZN is home to a complex, rapidly transforming society caught between a global trend toward Westernization and official policies or community forces that promote indigenous Africanist values. This is also a society characterized by the coexistence, or more often fusion, of Christian beliefs on the one hand and traditionalist ancestral beliefs and associated ritual practices on the other. This article investigates how such cross-cultural influences affecting rural populations in KZN are reflected in the symbolic realm of monuments and memorials honoring the dead. The article first focuses on the recent trend toward the upgrading of burial sites of important clan leaders or members of the Zulu royal house; it then considers the new Spirit of eMakhosini monument, which is meant to draw attention to the eMakhosini Valley as the "Cradle of the Zulu nation" where many early kings lie buried. This monument initiative will be discussed critically in the context of the emergent cultural heritage tourism industry.]

Lastly, a few new battlefield memorials commemorating the previously unrepresented Zulu victims of the respective battles will be considered, pointing out how the designing artists attempt to fuse a Western, Eurocentric concept with local imagery and Afrocentric references. On the whole, the commemorative objects discussed in this article represent a shift towards modernity and commodification and reflect the values of a hybrid, transforming society.]

- Mary, André, *e.a.* 2008, *Christianismes du Sud a l'épreuve de l'Europe*. Paris: Éditions de l'EHESS, 251 p., ISBN 978-2-7132-2191 (= Archives de sciences sociales des religions, 143) [L'Europe semble découvrir le phénomène des 'Églises africaines' du fait de la circulation migratoire des chrétiens d'Afrique. Autour de questions telles que celle d'identité, de pluralité culturelle, d'intégration, ce numéro considère ces 'Églises Indépendantes' inscrites dans des réseaux transnationaux dans des pays européens, et en même temps dans un cadre global de mondialisation. Titres des contributions: Introduction: africanité et christianité: une interaction première (André Marty); Enchantment and Identity: African Christians in Europe (Gerrie ter Haar); Migration et pentecôtisme à Bruxelles: expériences croisées (Maïté Maskens); Les pentecôtismes 'indigènes': la double scène africaine et européenne (Sandra Fancello); Le christianisme céleste en France et en Belgique (Christine Henry, Joël Noret); Les kimbanguistes en Europe: d'une génération à l'autre (Aurélien Mokoto-Gampiot); "'I am married to Jesus"!': The Feminization of New African Diasporic Religiosity (Afeosemine Adogame); Un *kilombo* à Paris: l'itinéraire d'une prophétesse de l'Église évangélique du Congo (Bernard Coyault); Pentecôtisme et migration: le prophétisme (manqué) de 'La Cité de Sion' (Damien Mottier); Une congrégation pentecôtiste congolaise à Montréal: christianisme du Sud, boutique québécoise (Géraldine Mossière); 'Africains' en paroisses de banlieues (Brigitte Bleuzen); Postface: entre l'ethnie et la secte: les dérivés de l'essentialisme (Nathalie Luca).
- Masanya, M., (ngwana' Mphahlele) 2007, 'Killed by AIDS and Buried by Religion: African Female Bodies in Crisis', in Holter 2007c: 165-180
- Masquelier, Adeline, 2008, 'Witchcraft, Blood-sucking Spirits, and the Demonization of Islam in Dogondoutchi, Niger', in *Cahiers d'études africaines* vol. 48, cah. 189/190: 131-160. [In this article, the author discusses how the spread of Islam in the town of Dogondoutchi, Niger, has profoundly transformed the local imaginary, helping fuel perceptions of witchcraft as a thoroughly Muslim practice. She suggests that it is because witchcraft is seen as a hallmark of tradition that Muslims, despite their claim to have embraced modernity, are accused of being witches. For a small minority unconvinced of the superiority of Islam over local religious traditions, witchcraft offers a convenient means of demonizing Muslims and a powerful commentary on the ways that the globalizing impact of Islam has supposedly transformed local modes of sociality and kinship as well as forms of wealth production and consumption.]
- Masteron, Rebecca, 2008, 'Islamic Mystical Resonances in Fulbe Literature', in *Journal of Islamic Studies* 19, 1: 36-58 [The real 'origins' of the Fulbe tale of initiation, *Kaïdara*, are unknown. Hélène Heckmann, Amadou Hampâté Bâ's wife, says (*Oui Mon Commandant*, 383) that Bâ received 'knowledge which was relevant to Fulbe pastoral initiation [in 1943] because of his lineage, from one of the last great Fulbe *silatigis*, Ardo Dembo, whom he met in the Senegalese Ferlo region on the occasion of an ethnographic and religious enquiry carried out for the records of IFAN'. According to Heckmann, Bâ was not 'initiated' into the mysteries of *Kaïdara*: 'What is properly termed as Fulbe initiation already no longer exists, at this time, except among purely pastoral groups'. Therefore the knowledge which Bâ received is most likely to have been the narrative itself, told as a narrative, rather than as a form of initiation. Africanist and francophone scholars have long known that Bâ's famous transcription of the Fulbe tale of initiation, *Kaïdara*, makes some references to Islamic mystical teachings. However, a properly detailed study of these references has not been done. A close examination, however, reveals just how central the Islamic mystical tradition is to the tale. This article examines *Kaïdara* in the context of the mystical literary form of the Ishrāqī school, the *risāla*, whose early composers, Ibn Sīnī and Ibn Tufayl and Suhrawardī would have been known for several centuries in Senegal through

trade routes and *hajj* journeys. The article compares *Kaidara* with specific aspects of the *risāla*: its structure and language, the journey to the '*alam al-mithāl*, the concept of esoteric realities being revealed in successive stages and, finally, the incorporation of Qur'ānic imagery and values. Like the *risālah*, *Kaidara* teaches its aspirants that the greatest treasure in this existence is knowledge of divine sacred laws. This knowledge is acquired through self-perfection, which leads to the awakening of a mode of perception that is able to apprehend the hidden meaning of appearances, the wisdom lying beyond visible phenomena.]

Mayrargue, Cédric, 2008, 'Les Lieux de L'expansion Évangélique à Cotonou: Centralité des Espaces Culturels et Dilution des Espaces du Prosélytisme', in *Social Sciences & Missions* 22, 2: 253-278

[Focusing on the ways in which evangelical movements appropriate space, this article analyses the current dynamics of Christian expansion in Cotonou (Benin). Religious actors use all the opportunities the city offers in terms of space, as they invest more and more sites with evangelical symbols. A double process is at play: on the one hand, the dynamics of these highly volatile and scattered sites, which are overrun by religious manifestations and give the impression that the whole city is being proselytized and, on the other, the valorisation of sites of worship as symbols of permanency and settlement for religious entrepreneurs. The paper concentrates on three processes: the centrality of sites of worship as the main framework of religious activity; the fragmentation of sites of proselytism which results in the presence of Christian actors in places that have no worshiping dimension and that were initially dedicated to other types of social activities; finally, the dilution of spaces of proselytism leading to the occupation of collective sites as well as the private sphere (squares, streets, concessions).]

McCormick Jr, Robert H., 2008, 'Islamic Incursions into West Africa: Sembene's *Ceddo* and Condé's *Segu*', in *African and Black Diaspora: An International Journal* 1, 1 (January 2008): 111-116

[The article contrasts two visions of Islamic incursion into western Africa and the resultant tension between the indigenous population and Muslims. Ousmane Sembène's *Ceddo* depicts, cinematographically, the resistance of indigenous *Ceddos* in their attempt to maintain their animist autonomy against the forceful imposition of Islam in their rural community. Maryse Condé, in *Segu*, shows the gradual imposition of expansionist Islam on the Bambara, riddled themselves by internal dissent and weakened by slavery as well as by the diverse attractions, literacy and architecture, of Islam. In his film of the late 1970s, Sembene incarnates the resistance in a young *Ceddo* princess. In her *Segu*, the first volume of which was published in 1984, Condé charts a weak-spirited, ineffective resistance that is presented as an initial stage of the decline of the civilization that had impressed Mungo Park, during his first visit to Africa, and continues all the way to the alleged socialism of Sékou Touré.]

McDougall, E. Ann, 2007, 'In the Eye of the Beholder: Provocation, Promise and Prayer in the Sahara-Sahel', in *Journal of Contemporary African Studies* 25, 1: 1-15

McDougall, E. Ann, 2007, 'Constructing Emptiness: Islam, Violence and Terror in the Historical Making of the Sahara', in *Journal of Contemporary African Studies* 25, 1: 17-30

Mecca, Selamawit, 2006, 'Hagiographies of Ethiopian female saints: with special reference to *Gädlä Krestos Sämrä* and *Gädlä Feqertä Krestos*', in *Journal of African Cultural Studies* 18, 2 (December 2006): 153-167

[The purpose of this article is to analyze Ethiopic hagiographies with female saints as their subjects. It attempts to show how women saints are portrayed in the hagiographies. The main hagiographies of female saints used for this discussion are *Gädlä Krestos Sämrä* and *Gädlä Feqertä Krestos*. The discussion of these two texts is informed by the feminist literary approach in order to retrieve the representation of female voices from hagiographic literature, so heavily dominated by male authority and patriarchal values. The examination of the manuscripts shows the importance of reading religious texts for providing insights about gender relations as they are articulated today. Hagiographies and their study provide new perspectives for the study of gender relations.]

- Médard, Claire, 2008, 'Élus, miliciens et prophètes: violences au mont Elgon (2006-2008)', in *Politique africaine* no. 109: 150-166  
[À la frontière du Kenya et de l'Ouganda, sur le terrain montagneux du mont Elgon, une milice s'oppose par les armes à l'État depuis 2006 autour de questions foncières dans le domaine de Chebyuk. Elle en est sortie miliairement victorieuse. De plus, à la suite des législatives de novembre 2007, son leader présumé, Fred Kapondi, a été élu au parlement en décembre 2007, pour le compte du parti d'opposition Orange Democratic Movement (ODM), contre John Serut du Party of National Unity (PNU) qui se représentait. L'alternance politique est directement liée à la crise financière, mais un autre aspect en est qu'elle a été davantage le fruit de la terreur que de la démocratie. C'est que la crise, fruit de manipulations foncières et politiques à Chebyuk, revêt une double dimension. Elle se caractérise à la fois par une crise de légitimité de l'État et par une dérive violente à connotation ethnique. Le registre de l'ethnicité est utilisé par différents secteurs pour mobiliser des soutiens, et ceux qui refusent d'entrer dans cette logique, généralement les modérés, sont éliminés ou forcés de fuir. La mobilisation autour de l'ethnicité est indissociable du fonctionnement de l'État et en particulier du système politique néopatrimonial. L'étude s'efforce d'éclairer les divers aspects de la crise en décryptant les ancrages locaux de la légitimité de l'État au Kenya et de sa contestation, y compris la dimension ethnique et l'affirmation territoriale de la compétition politique. Elle retrace tout d'abord les étapes du peuplement de Chebyuk, puis évoque la crise politique et le tournant milicien.]
- Mejiuni, Olutoyin, 2006, "Some Women Are Stubborn": Power, Violence against Women and the Challenges of Religion', in *CODESRIA Bulletin* nos. 1&2 (2006): 38-40, at: [http://www.codesria.org/Links/Publications/bulletin\\_06/page38-40-mejiuni.pdf](http://www.codesria.org/Links/Publications/bulletin_06/page38-40-mejiuni.pdf)
- Mélice, Anne, 2006, 'Un terrain fragmenté: Le kimbanguisme et ses ramifications', in *Civilisations* 54, 1-2 (avril 2006)
- Miles, William F.S., 2008, 'The Rabbi's Well: A Case Study in the Micropolitics of Foreign Aid in Muslim West Africa', in *African Studies Review* 51, 1: 41-57.  
[A conventional distinction in the foreign aid literature contrasts relief aid (qua emergency help and charitable giving) with developmental assistance (for sustainable economic growth, capacity building, and equitable distribution). In practice, however, the distinction blurs, and in the field it can lead to micropolitical conflict. There is not only a question of recipients' inability to distinguish, in circumstances of acute resource scarcity, between short-term assistance and long-term aid; the motivations of actual donors may not be all that clear, either. This point is illustrated by the ecumenical efforts on the part of a US rabbi to assist a school in southcentral Niger. As illustrated by the history of this project, complexities of local administration, and tensions between the staff and principal of one school, crystallized and demonstrated conflicts between traditional authorities and those of the modern State.]
- Mitchell, Henry H., 2004, *Black Church Beginnings: The Long-Hidden Realities of the First Years*. Grand Rapids (Michigan): William B. Eerdmans Publishing Co., xviii + 197 pages, ISBN 0802827853, \$18.00 (pbk)
- Mitchell, Jolyon, 2009, 'Decolonizing Religion in African Film', in *Studies in World Christianity* 15, 2: 149-161
- Mooney, Margarita A., 2009, *Faith Makes Us Live: Surviving and Thriving in the Haitian Diaspora*. Berkeley, etc.: University of California Press, 302 pp., ISBN 978-0520260368 (pbk), US\$ 21.95  
[Based on fieldwork in Haiti and three cities of the Haitian diaspora – Miami, Montreal and Paris – this study provides a vivid portrait of the power of faith for immigrants. By comparing the same immigrant group in three countries, this book also shows that government cooperation with religious institutions – which is stronger in the U.S. compared to either Canada or France – is crucial in harnessing immigrants' religious piety to empower them towards more successful adaptation.]
- Morovich, Barbara, 2007, 'La conversion dans une Église *akurinu*: Le choix d'un réseau non exclusif', in *Cahiers d'études africaines* 45, no. 185: 5-27



[‘Conversion in an *Akurinu* Church: The Choice of a Non-Exclusive Network’: conversion in *Akurinu* churches is not a way of escaping from an increasingly harsh reality; it is about reactivating the identity of new believers who are facing often painful contemporary challenges. The *Akurinu* are rebuilding the stages, which give them access to evolving statuses and combine them with new rituals while integrating them with the laws of the pre-colonial Kikuyu communities. There is a distinction between the conversion of the leaders and that of other followers: it is God who chooses the leader through His repeated appeals. Thanks to the ‘baptism of God’, examined here in a diachronic approach, the leader becomes a founder. But *Akurinu* churches, which used to be ‘communities of pure followers’, have now become more structured communities since the leaders baptise the other believers. The church thus becomes the group of priority affinities and exchanges: even though some *Akurinu* keep a certain distance from blood ties, the family network is not completely ruled out and *Akurinu* affiliation becomes one more network amongst all the possible networks in the city.]

Morovich, Barbara, 2008, ‘Prophètes, Missionnaires et Mariages au Kenya’, in *Social Sciences & Missions* 22, 2: 173-192

[How can one be Christian whilst remaining Kikuyu and reproduce in a socially legitimate manner? Focusing on *akurinu* Prophetic Churches in Kenya, this article analyses the different stages of *akurinu* marriage in order to understand its individual, moral and social meanings. *Akurinu* marriage is seen as a new set of rules, organised and managed by the religious community. One of its most striking features is that the wedding is not paid for by the families of the husband and wife. is an important change in the social structure of the Kikuyu and it shows that Prophetic Churches can be seen as groups which adapt to social change within Kenyan urban society. Moreover, the hope of finding a spouse is one of the reasons for changing to this type of religious community.]

Munro-Hay, Stuart, 2006, *Ethiopia: Judaism, Altars and Saints*. Los Angeles/Addis Ababa, etc.: Tsehai Publishers, 202 pp., ISBN 1599070081 (pbk), \$24.95 [TaxExc]

[The book enquires into the claim that an ancient and profound Judaic influence underlies Ethiopian Christianity. The second theme concerns the *tabot*, the altar boards of the churches of Ethiopia. The final section is devoted to exploration of the legends concerning the foreign missionaries supposed to have come to the country in the fifth and sixth centuries, the so-called Nine Saints.]

Murray, Colin, & Peter Sanders 2005, *Medicine Murder in Colonial Lesotho: The Anatomy of a Moral Crisis*. London: Edinburgh University Press for the International African Institute.

Murray, Noëleen, 2004/5, ‘Cape Town’s Tana Baru Burial Ground: Wasteland or Private Property?’, in *Journal for Islamic Studies* 24&25: 55-77

[Architect and artist Rodney Place, in an interview about concepts of beauty and ugliness in the post-apartheid city of Johannesburg, suggests that the industrial modernity of the landscape of South Africa is a ‘wasteland’ waiting for ‘reinterpretation’ and ‘occupation’. Place argues in this regard that while much of the urban and rural landscapes of South Africa may have been inherited or deliberately created, they are also readymade ‘territorial frames’ waiting for cultural occupation.]

Murunga, Godwin Rapando, 2006, ‘Mungiki and the Re-traditionalisation of Society Argument: A Quest for Recognition?’, in *CODESRIA Bulletin* nos. 3&4 (2006): 28-31, at:

[http://www.codesria.org/Links/Publications/bulletin3\\_06/murunga.pdf](http://www.codesria.org/Links/Publications/bulletin3_06/murunga.pdf)

Mwakimako, Hassan, 2007, ‘Christian–Muslim Relations in Kenya: A Catalogue of Events and Meanings’, in *Islam and Christian-Muslim Relations* 18, 2: 287-307

[This article examines contemporary paradigms, events and modes of communal behaviour which represent and reflect historical perspectives and shifts in Christian–Muslim relations in Kenya, which have been variously characterized by conflict, concord, polemics and dialogue, based on archival records, official documents and interviews. Since Muslims and Christians co-exist side by side in Kenya, they are compelled to respond to the challenges of this reality. Events involving Muslims and Christians as influenced by colonial history and the struggle for

- independence, and various ways in which the communities are participating in a new nation, are considered with reference to constitutional debates regarding Islamic courts.]
- Nabti, Mehdi, 2007, 'Des soufis en banlieue parisienne', in *Archives de sciences sociales des religions* no. 140: ??-??: also at: <http://assr.revues.org/index11593.html>  
[This article is a microsociological study of a French *zāwiya* of the Moroccan sufi brotherhood Qādirīyya-Būdshīshīyya. The data of the author come from the participating observation, of free and semi-directing interviews applied to an investigation inside one of the *zāwiya*-s of the brotherhood located in Parisian suburbs. The aim is to discover how a contemporary North African brotherhood takes root in France and what the mystical doctrine represents for the disciples who lives in a secular society of catholic tradition.]
- Nambalirwa, H.N., 2007, 'Hebrew *shalom* and Luoga *eidembe*', in Holter 2007c: 129-134
- Ndaya Tshiteku, J., 2007, 'Sainteté et relations domestiques dans le Ministère congolais de la délivrance', in *Revue africaine des sciences de la mission* 12, no. 22/23: 283-301  
[Les individus évoluant dans une société transformée connaissent des conflits existentiels et la perte des repères culturels. On constate que les Congolais adhèrent massivement, depuis les années 1980, à des groupes de prière, à l'intérieur et à l'extérieur de leur pays, la population étant confrontée à la décomposition des structures de l'encadrement politico-administratif et au délabrement de l'économie. Le 'Ministère de la délivrance' ou 'Combat spirituel' est l'un de ces groupes. L'auteur a effectué des recherches ethnologiques sur les membres des groupes de prière congolais, et en particulier les femmes, entre 1998 et 2004 aux Pays-Bas, en Belgique et à Kinshasa. Pour l'auteur, la nouveauté religieuse est une médiation des tensions. Elle représente une alternative culturelle, propose une autre forme de vie correspondant à la situation effective des individus. Les groupes religieux congolais apportent une solution aux tensions engendrées par le fait que les femmes mariées gagnent de l'argent et que les hommes dépendent financièrement de leur épouse, alors que les femmes selon les principes bibliques doivent rester soumises à leur mari. Ils offrent aux épouses un nouveau modèle de vie vertueuse qui remet en cause les anciennes images acquises durant la socialisation des femmes. Cet article présente d'abord la conjoncture au sein de laquelle le Combat est né et quelques faits spéciaux liés à la période de son émergence. Il montre ensuite ce que ce mouvement propose à ses membres comme forme idéale de vie sociale dans les rapports conjugaux.]
- Ndione, Babacar, 2008, 'Territoires urbains et réseaux sociaux : les processus de migration internationale dans les quartiers de la ville sénégalaise de Kaolack', in *Journal of African Diaspora: A Journal of Transnational Africa in a Global World* 1, 1+2: 110-133  
[Economic downturns and the toughening of immigration policies constitute a serious hurdle to international migration. In this context, migration must be perceived as a collective strategy, one that mobilizes economic, political, social and cultural forces in the countries of origin, transit and destination; the contours of this migratory space depending on the solidarity networks in place. The points of intersection of migratory network poles can be more or less firm, depending on the density of links established by their members. What are the anchor points of these networks? How are they constituted and how do they become points of contact between countries of origin and countries of destination of migratory flows? This paper tries to answer these questions, with a focus on the role of urban districts in the explanation of international migration dynamics.]
- Neufeld Redekop, Vern, 2006, 'Reconciling Nuers with Dinkas: A Girardian Approach to Conflict Resolution', in *Religion* 37, 1: 64-84  
[In the Sudan in the 1990s, violent conflict between the Nuers and the Dinkas, both African tribes in the South of Sudan, included rape, murder, the burning of homes and the abduction of children. This conflict ended through the Wunlit People-to-People Peace Conference, organised in 1999 by the New Sudan Council of Churches, with the support of the Sudan People's Liberation Army. In this essay the conflict and its resolution are interpreted through René Girard's theory of the scapegoat mechanism. The essay offers a series of guidelines for successful reconciliation. At the centre of the proceedings was the religious sacrifice of the white

- bull of Mabior. The resolution of the conflict confirms Girard's theory of sacrificial violence. In the author's view, Girard's theory offers a model for transforming debilitating, imitative and violent behaviours into beneficial and positive ones.]
- Ngodi, E., 2009, *Mouvement Nsilulu: rupture ou continuité historique des messianismes congolais (1998-2003)*. Leiden: African Studies Centre (= ASC working paper, 85); full text at: <https://openaccess.leidenuniv.nl/dspace/bitstream/1887/13770/2/ASC-075287668-1023-01.pdf>
- Ngong, David Tonghou, 2009, 'Salvation and Materialism in African Theology', in *Studies in World Christianity* 15, 1: 1-21
- Nicolini, Beatrice, 2004, *Makran, Oman and Zanzibar: Three-Terminal Cultural Corridor in the Western Indian Ocean (1799-1856)* (translated from the Italian by Penelope-Jane Watson). Leiden, etc.: Brill, xxviii + 180 pp., ISBN 9004137807 (hbk), €90/\$134 (= Islam in Africa, 3) [This study examines a view 'from outside' of the three terminals: Makran, Muscat and Zanzibar which is a partial one in the history of the western Indian Ocean. Such themes are, however, essential when viewed against the background of Anglo-French rivalry in the Gulf and Indian Ocean during the first half of the nineteenth century, and are central to numerous debates. The methodological perspective, therefore, whilst concerned with oriental figures and events, is still largely based on sources in western languages precisely because it concentrates on the relations between Sa'īd bin Sul'ān Āl Bū Saīdī (r. 1806-1856), the Arab-Omani sovereign of Muscat and Zanzibar, and Europe, and on Baluch presence in Oman and in East Africa.]
- Nicolini, Beatrice, (ed.) 2006, *Studies in Witchcraft, Magic, War and Peace in Africa*. Lampeter: Edwin Mellen Press.
- Niehaus, Isak, 2005, 'Witches and Zombies of the South African Lowveld: Discourse, Associations and Subjective Reality', in *Journal of the Royal Anthropological Institute* 11 (2): 191–210.
- Nkurunziza, D.R.K., 2007, 'African versus Western Hermeneutics', in Holter 2007c: 29-34
- Nnaemeka, Obioma, 2005, 'Foreword: Decoding the Globality of Church History: The Journey of Ogbu Kalu', in Kalu *e.a.* 2005: v-viii
- Ntiamoa-Baidu, Yaa, 2008, 'Indigenous Beliefs and Biodiversity Conservation: The Effectiveness of Sacred Groves, Taboos and Totems in Ghana for Habitat and Species Conservation', in *Journal of the Society of Religion, Nature and Culture* 2, 3: 309-326 [The paper evaluates the effectiveness of sacred forests, taboos, and totems associated with various animal species in Ghana for biodiversity conservation. The Nkodurom and Pinkwae Sacred Groves have been preserved by local communities through beliefs enforced by a range of restrictions and taboos. In both cases, the groves are the only relatively intact forest in severely degraded landscapes and farmlands. The mollusc *Tympanotonus fuscatus*, three species of turtles (Green, Olive Ridley, Leatherback), and the Black heron are exploited by many coastal communities in Ghana, but in all cases, the species are protected by some communities through traditional beliefs and taboos. An analysis of the distribution and abundance of these species along the Ghana coast showed much higher numbers in the areas where the species are protected by traditional belief systems. The densities of *Tympanotonus fuscatus* ranged from 172.3 to 326.2 m<sup>-2</sup> at the site where they were protected, compared to 46.7 m<sup>-2</sup> where they were exploited, while over 80% of all turtle nest records and 54% of Black Herons sightings occurred at the sites where the species are traditionally protected. The paper discusses the value of traditional strategies as a tool for species and habitat conservation and calls for a global assessment of indigenous conservation systems, and promotion of those systems that have potential to augment biodiversity conservation efforts in Africa.]
- Nugent, Paul, 2008, 'Putting the History Back into Ethnicity: Enslavement, Religion, and Cultural Brokerage in the Construction of Mandinka/Jola and Ewe/Agotime Identities in West Africa, c. 1650–1930', in *Comparative Studies in Society and History* 50, 4 (October 2008): 920-948 [The colonial thesis that Africans were born into 'tribes' that were rooted in a timeless past has been effectively critiqued by historians and social scientists alike. Arguably beginning

with John Iliffe, revisionists advanced a challenging antithesis, namely that colonial administrative practices generated the very identities that officials and missionaries took for granted. In Iliffe's famous formulation: 'The British wrongly believed that Tanganyikans belonged to tribes; Tanganyikans created tribes to function within the colonial framework'. Although Iliffe coined the term 'the creation of tribes', it was Terence Ranger's contribution to *The Invention of Tradition* that really sparked an interest in the historicity of ethnicity in Africa. In fact, this was only one facet of Ranger's overall argument, one that was a good deal more nuanced than he has sometimes been given credit for. Be that as it may, the time was evidently ripe for a historiographical break, and during the 1980s and 1990s historians set about demonstrating that particular ethnic groups were indeed the product of an interplay between European interventions—by administrators, missionaries, employers, and colonial ethnographers—and selective African appropriations—through the agency of Christian converts, educated elites, urban migrants, and rural patriarchs. The steady accretion of case-study material has subsequently culminated in reflections that have distilled the broad comparative lessons.]

Nwankwo, Lawrence, 2002. "'You have received the Spirit of power" (2 Tim. 1:7): Reviewing the Prosperity Message in the Light of a Theology of Empowerment', in *JEPTA* 22: 56-77

Nyairo, Joyce, 2008, 'Kenyan Gospel Soundtracks: Crossing Boundaries, Mapping Audiences', in *Journal of African Cultural Studies* 20, 1 (June 2008): 71-83

[This paper traces the growth and nature of gospel music in Kenya. It argues that regardless of whether gospel music is defined by structure or content it is a genre that cannot be understood outside the complex matrix of transcultural links between Africa, Europe and America – colonial and contemporary. As an interminably hybrid form, modern gospel music in Kenya appropriates the sonic and lyrical texture of a variety of genres - from European choral performance to American RnB, hip hop and even Congolese soukous. The analysis of lyrical meaning in both *Ukilya Moko* (2002) and *Nakuhitaji* (2001) demonstrates that acts of appropriation from Africa's many elsewhere do not undermine local relevance or creativity. Indeed, they account for the generation of new and varied audiences just as much as changes in recording and media practices have led to the constitution of new public spheres in which, ironically, religious faith is sometimes professed on morally unlikely ground. Additionally, these transcultural borrowings are woven into the fibre of local popular idioms and pursuits often blurring the line between the message of a Christian ethos and the rhythms of quotidian secular existence. This interplay between forms is growing into a socio-cultural grammar that dramatizes the extent of the inescapable intermediality that now defines cosmopolitan African life. Modern gospel's capacity for camouflage and boundary-crossing may explain why the production and consumption of this music has been engendered in local youth identity and the growth of hybrid identities. And in tracing the new places where gospel soundtracks are now heard, the taming of sites of commercial enterprise into spaces of sacred worship must not be naively interpreted as comforting signs of a growing spirituality and moral salvation. Indeed, these shifts need to be located within an anatomy of the economy of charismatic faith and its practices of evangelism.]

Nyamweru, Celia, & Michael Sheridan 2008, 'Introduction: African Sacred Ecologies', in *Journal of the Society of Religion, Nature and Culture* 2, 3: 285-291

[These six articles present case studies of the complex relationship between culture, religion and nature across a broad arc of sub-Saharan Africa, including Ghana, Togo, Benin, Cameroon, Kenya, Mozambique, and South Africa. The authors are scholars who are either native to, or long-term residents of these countries, and each presents the results of recent fieldwork on the intersections of belief and conservation. Collectively, they demonstrate that sacredness does not simply equal conservation. They show instead that social, political, and economic arrangements mediate cosmology and ecology, and it is in these institutional arenas that Africans negotiate both spiritual values and pragmatic material goals.]

Nyamweru, Celia, & Elias Kimaru, 2008, 'The Contribution of Ecotourism to the Conservation of Natural Sacred Sites: A Case Study from Coastal Kenya', in *Journal of the Society of Religion, Nature and Culture* 2, 3: 327-350

[The sacred kaya forests of coastal Kenya are sites of biological and cultural significance currently threatened with degradation and destruction. Conservation efforts over the last fifteen years have had some positive results but the prospects for survival of these forests in areas of acute rural poverty and rapid cultural change remain doubtful. Appropriate cultural tourism and ecotourism projects can generate income for the local communities and thus enhance the forests' chances of survival. One such project was initiated in 2001 at Kaya Kinondo, a sacred forest of the Digo sub-group of the Mijikenda people on the south Kenya coast. The context of this project is outlined, and a discussion of its history is given with particular attention to environmental, socio-cultural, and economic issues. Information drawn from the experiences of the authors and from interviews with local people and visitors is used to evaluate consequences of the project. After seven years of operation, the Kaya Kinondo Ecotourism Project can be seen as a qualified success, and provides some guidelines for the successful implementation of ecotourism projects to enhance the conservation of threatened, natural, sacred sites in other parts of the world.]

Obadare, Ebenezer, 2006, 'Pentecostal Presidency?: The Lagos-Ibadan "Theocratic Class" and the Muslim "Other"', in *Review of African Political Economy* 33, nr. 110: 665-678

[This paper analyses the politics of regime legitimacy through the instrumentality of religious discourse purveyed through a putative Christian 'theocratic class' surrounding the Obasanjo presidency in Nigeria. Though the emphasis is on Western Nigerian Christian discourse because of its undeniable influence in the polity since 1999, it incorporates Muslim and northern Nigerian religious discourse in so far as it is seen as constituting the significant discursive 'Other' with which the predominately Christian geo-political south has historically been in contention. The paper contends that the 'Pentecostalisation' of governance has raised the stakes as far as the struggle to define the Nigerian public sphere is concerned, further politicising religion, even as lip service continues to be paid to the secularity of the Nigerian state.]

Obadare, Ebenezer, 2007, 'Religious NGOs, Civil Society and the Quest for a Public Sphere in Nigeria', in *African Identities* 5, 1: 135-153

[This article examines the changing role of religious organizations in the dynamics of the public sphere in Nigeria, and does so both in the light of the recognition of the growing importance of faith-based organizations across the continent, and within the framework of the discourse on religion, civil society and the public sphere. It argues that this is indeed an unstable relationship, with religious forces simultaneously complementing and undermining the public domain. What is also clear from the Nigerian context is that faith-based organizations are in fact increasingly dissatisfied with what ought to be their presumed marginality in a secular political order. As such, they are using different methods to make their impact felt within the public domain, leading to an intense religious rivalry with serious implications for all involved - religious organizations, adherents, and the state itself.]

O'Brien, Susan M., 2007, 'La charia contestée: démocratie, débat et diversité musulmane dans les "États charia" du Nigeria', in *Politique Africaine* no. 106 (juin 2007): 46-68

[Many observers assumed that the 1999-2000 reintroduction of sharia penal codes in Northern Nigeria marked the end of democratic debate, a viable public sphere, and Islamic religious diversity in this region. This article argues that, to the contrary, sharia projects have stimulated public debate and the mobilization of civil society, and have not produced Wahhabi-oriented uniformity in Islamic identity and practice. Rather, Sufi scholars and ritual practices have retained power and influence even within Kano states ambitious campaign to extend and deepen the impact of sharia.]

Odion-Akhaine, Sylvester, 'Liberation Theology in Nigeria?', in *Review of African Political Economy* 33, nr. 110: 758-760

[Liberation Theology is a social campaigning phenomenon that originated in Latin America in the 1970s. Parallels in the political histories and contemporary socio-economic status of Brazil and Nigeria raise the question of whether there has been any discussion within Christian circles in Nigeria of this radical perspective and its political implications. The following extracts from a paper by Sylvester Odion-Akhaine, delivered at a seminar at Benson Idahosa University in Nigeria in May 2006, is evidence of such a debate. It usefully summarises the theoretical roots of the Liberation Theology movement, while concluding with some examples from Nigeria illustrating the response that has been received from politicians to protests by individual clerics in the recent past.]

O'Fahey, R.S., 2004, "'Small World': Neo-Sufi Interconnexions Between the Maghrib, the Hijaz and Southeast Asia', in Reese 2004

O'Fahey, R.S., 2005, 'Al-Zubayr's Early Career', in *Sudanic Africa: A Journal of Historical Sources* 16: 53-68

Oforu, Chisa Harriet, 2008, 'Traditional Marriage in Ele-Alimini', in *Journal of Religion & Culture* (University of Port-Harcourt) 8, 2: 52-59

Ogden, Thomas, 2007, *How Africa Shaped the Christian Mind: Rediscovering the African Seedbed of Western Christianity*. Downers Grove (Il.): Inter-Varsity Press, 294 pp., ISBN 978-0-830-82875-3 (hbk), \$22

[Africa has played a decisive role in the formation of Christian culture from its infancy. Some of the most decisive intellectual achievements of Christianity were explored and understood in Africa before they were in Europe. Ogden offers a portrait that challenges prevailing notions of the intellectual development of Christianity from its early roots to its modern expressions. The pattern, he suggests, is not from north to south from Europe to Africa, but the other way around. He then makes an impassioned plea to uncover the hard data and study in depth the vital role that early African Christians played in developing the modern university, maturing Christian exegesis of Scripture, shaping early Christian dogma, modeling conciliar patterns of ecumenical decision-making, stimulating early monasticism, developing Neoplatonism, and refining rhetorical and dialectical skills.]

Ogunleye, Foluke, 2003, "'That we may serve him without fear": Nigerian Christian Video Film and the Battle against Cultism', in *International Journal of Humanistic Studies* 2: 16-27.

Ogunrinade, Adewale O., 2009, '\Predilection for African Indigenous Practices in the Pentecostal Tradition of African Indigenous Churches with reference to Christ Apostolic Church Agbala Itura', in *Cyberjournal for Pentecostal-Charismatic Research* 18 (January 2009), at: <http://www.pctii.org/cyberj/cyberj18/adewale.html>

Ohadike, Don C., 2007, *Sacred Drums of Liberation: Religions and Music of Resistance in Africa and the Diaspora*. Trenton (NJ): Africa World Press, 320 pp., ISBN 978-1592215171 (pbk), US\$ 29.95

[*Sacred Drums of Liberation* chronicles the struggle for peoples of African descent to overcome slavery, colonialism, and neo-colonial hegemony. Tracing resistance movements from the colonial period into the 20<sup>th</sup> century through music and religion, the pursuit of freedom and the practice of resistance extend beyond the borders of Africa into popular culture in the United States, the Caribbean, and South Africa. Music and cultural resistance movements from Maji Maji, Mau Mau, Rumba, Samba, Capoeira, Steelband, Rasta, Reggae, Blues, Hip Hop, and Rap are all evaluated as resistance and a search for equality.]

Ojo, Matthews A., 2007, 'Pentecostal Movements, Islam and the Contest for Public Space in Northern Nigeria', in *Islam and Christian-Muslim Relations* 18, 2: 175-188

[The article considers the changing relationship between independent Pentecostal and charismatic groups and radical Islamic movements in Northern Nigeria between the 1970s and the early years of the twenty-first century. All these groups, be they Christian or Muslim, represent a new dimension in religious fundamentalism in contemporary Nigeria. In spite of being internal revivalist groups within their respective religious traditions, they reflect negative attitudes toward each other. Their relationship has been marked by continuous competition for

public space. In the late 1980s and early 1990s, the demonization of Islamic groups was a feature of Pentecostal discourse. Through their involvement in political activities under the umbrella of the Christian Association of Nigeria (CAN), evangelicals and Pentecostals developed a common front in the face of Muslim fundamentalism.]

- Okoye, Chukwuma, 2007, 'Technologies of Faith Performance: Theatre/Performance and Pentecostalism in Africa', in *African Performance Review* 1, 1: 80-95.

[The notion of theatre has escaped from its conventional consistency into a state of amorphousness that seems to admit practically every form of physical interaction between people. This inconsistency is a consequence of the growing disaffection with conventional Western theatre's textuality and illusionism, and the influence of the postmodern critique of received orthodoxies. These conditions have enabled the emergence of performance as a practical and analytical category and the consequent accommodation of 'other theatres' and popular cultures within the discipline of theatre studies. This paper furthers this critical direction by examining the manner in which popular Pentecostalism in Africa deploys the technologies of performance in its evangelism. Adopting a performance studies perspective, the paper focuses on Chris Oyakhilome, the renowned Nigerian pastor, and credits his evangelical success to his dexterity as a performer; one who consciously exploits his body and every available media to influence an audience in predetermined directions.]

- Okwori, Jenkeri Zakari, 2003, 'A Dramatized Society: Representing Rituals of Human Sacrifice as Efficacious Action in Nigerian Home-Video Movies', in *Journal of African Cultural Studies* 16, 1: 7-23.

[There is a vibrant Nigerian home-video industry occasioned by the decline in celluloid filmmaking and the rise in the availability of video technology and hardware. The entry of the Igbo people of the southeastern part of Nigeria into the industry in the early nineties changed the configuration of the practice. The pace at which the 'films' (as they are also called in Nigeria) are churned out especially by the Igbo far outweighs their relevance in the construction of public good. The dominant refrain in these films is the utilization of rituals of sacrifice to generate contexts in which wealth and riches transport the characters from a normal reality to a world of fantasy. The ritual sacrifices required to achieve this 'success' are almost always of humans. This success however, usually turns out to be temporary, an aberration of reality rather than a new reality. The stated moral intent of the films is to present a form of bad behaviour in order to discourage people from engaging in it, yet more than anything else the video-films validate the efficacy of rituals in the way and manner that the characters in the filmed 'rituals' are portrayed: fabulously rich and successful. Far from acting as a deterrent therefore, the selective scapegoatism of failure which leaves the majority of them not only unpunished but in fact 'rewarded' sustains the belief and perhaps fuels the urge to practice and fulfil such rituals as a quick and easy means to affluence. It is on the above premise that this study investigates the use of rituals in Igbo videos and its implications for the wider viewing public.]

- Olawale Paramole, Abdul-Kabir, 2007, 'Menace of Cultism in Nigerian Educational System and Islamic Strategies for its Eradication', in *Journal of Oriental and African Studies* 16: 183-194.

[This paper examines the growth of cults in Nigeria's post-primary and tertiary educational institutions. This social malady has caused malfunctioning and distortions in these institutions. The origin of these cults in Nigeria can be traced back to Nigeria's pioneer students of the early 1950s, especially at the University of Ibadan. While their activities were purposeful and harmless, modern cults, on the contrary, turn out to be violent and destructive. These cults should be eradicated using Islamic values and education.]

- Olelakan Sanni, Amidu, 2006, 'Challenges and Realities in the Healing and Power-accession Custom of the Yoruba Muslims of Nigeria', in *Journal of Oriental and African Studies* 15: 145-156.

[The utilitarian value of Islam as a service provider in healing and power accession made the faith attractive to the Yoruba people of southwestern Nigeria. Divination, amulet confectionery, and other troubleshooting remedies offered by Islam ensured a remarkable position for the

faith among the Yoruba. The emergence of Christian charismatic and neo-Pentecostal movements from the last quarter of the 20th century served as a challenge to the Yoruba Muslims. The Christian 'healing and prosperity crusades' provoked the emergence of a Muslim alternative in the form of 'prayer groups'. These are distinguished by their engagement in 'prayer warfare' and 'devotional fairs' in which the role of the clerics as custodians of special knowledge is being reduced through the empowerment and the intellectualization of ordinary faithful.]

- Orij, John, 2007, 'The End of Sacred Authority and the Genesis of Amorality and Disorder in Igbo Mini States', in *Dialectical Anthropology* 31, 1-3: 263-288  
 [This study examines the politico-religious structure of Igbo mini states and the diverse factors that led to the end of sacred authority and the moral codes of governance in the mini states since the pre-colonial period. The study provides some insights into the consequences of the desacralization of authority, and offers some suggestions that may be helpful in the preservation of ancient Igbo political institutions and the moral values associated with them.]
- Oro, Ari Pedro, 2005, 'O sacrifício de animais nas religiões Afro-brasileiras: análise de uma polemica recente no Rio Grande do Sul', in *Religião & Sociedade* 25, 2: ??-??; English translation 2006: 'The Sacrifice of Animals in Afro-Brazilian Religions: Analysis of a Recent Controversy in the Brazilian state of Rio Grande do Sul', at: [http://socialsciences.scielo.org/scielo.php?script=sci\\_arttext&pid=S0100-85872006000100001&lng=pt&nrm=iso&tlng=en](http://socialsciences.scielo.org/scielo.php?script=sci_arttext&pid=S0100-85872006000100001&lng=pt&nrm=iso&tlng=en)  
 [The paper analyses a controversy in Rio Grande do Sul, involving the local Afro-religious community, after the State Assembly approved a State Code for the Protection of Animals, which could jeopardize the ritual practice of sacrificing animals in *terreiros* [temples]. We examine the different standpoints on animal sacrifice in Afro-religious rituals on the part of the main actors and institutions involved, as well as the repercussions of such debates in Brazil and abroad. The controversy is an opportunity for discussing the limits of religious freedom in Brazil.]
- Owusu-Ansah, David, 2002, 'History of Islamic Education in Ghana: An Overview', in *Ghana Studies: The Journal of the Ghana Studies Council* 5: 61-81
- Palmié, Stephan, 2006, 'Thinking with *Ngangas*: Reflections on Embodiment and the Limits of "Objectively Necessary Appearances"', in *Comparative Studies in Society and History* 48, 4 (October 2006): 852-886
- Palmié, Stephan, (ed.) 2008, *Africas of the Americas: Beyond the Search for Origins in the Study of Afro-Atlantic Religions*. Leiden, etc.: Brill, vi + 394 pp., ISBN 978 90 04 16472 7 (hbk), € 88 / US\$ 126  
 [The anthropology and history of African American religious formations has long been dominated by approaches aiming to recover and authenticate the historical transatlantic continuities linking such traditions to identifiable African source cultures. While not denying such continuities, the contributors to this volume seek to transcend this research agenda by bracketing 'Africa' and 'African pasts' as objective givens, and asking instead what role notions of 'Africanness' and 'pastfulness' play in the social and ritual lives of historical and contemporary practitioners of Afro-Atlantic religious formations. The volume's goal is to open up contextually salient claims to 'African origins' to empirical scrutiny, and so contribute to a broadening of the terms of debate in Afro-Atlantic studies.]
- Palo, Mika, 2008, 'Ethiopia's "Radio Voice of the Gospel" (1963-1977) in Context: Some Historical Observations on International Short Wave Radio Broadcasting to and from Sub-Saharan Africa', in *Africana Studia* (Centro de Estudos Africanas de Universidade de Porto, Portugal, ISSN: 0874-2375), no. 11: 7-41; also at: <http://www.africanos.eu/ceaup/index.php?p=k&type=AS&pub=64&s=2>
- Parkington, John, 2005, review of J.D. Lewis-Williams & D.G. Pearce 2004, *San Spirituality: Roots, Expression and Social Consequences* (Walnut Creek: AltaMira Press), in *Journal of African Archaeology* 3, 1



- Pasian, Michela, 2010, *Anthropologie du rituel de possession bori en milieu hawsa au Niger: Quand les génies cohabitent avec Allah; préface de Laurent Vidal, avec le DVD du film de Michela Paian et Giorgio Cingolani, "Les génies font la fête"*. Paris: L'Harmattan, 266 p., ISBN: 9782296111196 (pbk), €29,45
- Pasura, Dominic, 2008, 'Gendering the Diaspora: Zimbabwean Migrants in Britain', in *Journal of African Diaspora: A Journal of Transnational Africa in a Global World* 1, 1+2: 86-109  
[This article analyses the performative and lived realities of the Zimbabwean diaspora in Britain. The author explores the way in which both public and private spaces of the diaspora are important arenas in the construction and reconstruction of gendered identities. It is based on multisited ethnography, comprising 33 in-depth interviews and participant observation in four research sites, and draws upon concepts of diaspora and transnationalism as theoretical and analytical frameworks. The findings suggest that the challenges to patriarchal traditions in the hostland in terms of women's primary migrant status and financial autonomy, the different labour market experiences of men and women, and egalitarian laws have caused tensions and conflict within diaspora households. The article examines how men use religious and social spaces, which provide for the affirmation of more traditional roles and relations, as a form of public resistance to changes happening within the domestic sphere.]
- Patrick, M., 2004/5, 'Down in the Woods: Reflections on a Process', in *Journal for Islamic Studies* 24&25: 106-125
- Penrad, Jean-Claude, 2008, 'Identités Disséminées: Musulmans d'origines indopakistanaïses en Afrique orientale', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 15, 1 (June 2008): 125-140  
[After an overview of the place of the different societies of East Africa in long-term dynamics, a brief presentation of the human, social and religious complexity that characterises local Muslim communities of Indo-Pakistani origins leads us to acknowledge the existence of a certain dispersion of identity, of individual modulations on declared or imposed affiliations. The fields of politics, the economy and religion feed the emergence of multiple social ties and of more or less lasting circles of affiliation. The itinerary of the life of an Ismaili Shiite personality is brought into the analysis to enlighten this theme of dispersed identities, revealing a combination of memory, time factors and social practices.]
- Perkinson, James W., 2003, 'Trancing Terror: African American Uses of Time to Trick the Evil Eye of Whiteness', in *Nova Religio* 7, 1 (July 2003): 60-75  
[This essay engages the ideas of historian of religions Charles Long to examine the significance of African American work with creative uses of time and timing as a survival tactic inside the regimes of enslavement and racialization. The modern form of domination that has taken shape in the history of European colonization and imperial aggression has clearly elevated the disciplines and technologies of the eye as its *modus operandi* - nowhere more evident than in the emergence of racialization schemes as the primary form of social shorthand governing the on-going project of accumulation and control. The struggles of African heritage peoples in the "New World" against such have regularly interrupted the controlling monologue of the eye with ever reinvigorated and re-innovated polyphonies of the ear. The resulting consciousness is a primary modality of a profoundly religious creativity.]
- Pillay, Suren, 2008, 'Embodiment, Meaning and the Anthropology of Religion', in *Journal for the Study of Religion* 21, 1: 5-18  
[Since 11.09.2001, the role of religion in modern politics, and its implication in 'terrorism', has come under scrutiny. This discussion has relied in particular on a distinction between Islam and a secular modern West. This article revisits a debate between Clifford Geertz and Talad Asad in order to clarify the conceptual and political stakes in the contemporary conceptions of secularism as defining the modern political community. It questions the self-evident nature of the distinction by considering the historical genealogy of religion as a discrete domain of social life.]

Pinn, Anthony B., 2003, *Terror and Triumph: The Nature of Black Religion*. Minneapolis: Fortress Press, xiv + 274 pp. ISBN 0-8006-3601-5

Pinn, Anthony B., 2003, 'Introduction: African American Religion Symposium', in *Nova Religio* 7, 1 (July 2003): 7–10

[This essay introduces five articles in a *Nova Religio* symposium focusing on African American Religion. The essays provide some means for re-imagining the study of African American religion in ways that allow for a much better understanding of African American participation in traditional and new religious movements.]

Pinn, Anthony B., 2003, 'Black Bodies in Pain and Ecstasy: Terror, Subjectivity, and the Nature of Black Religion', in *Nova Religio* 7, 1 (July 2003); 76–89.

[This article argues that at its core, black religion involves a quest or struggle for complex subjectivity. It is a wrestling against efforts to dehumanize those of African descent historically documented through the process of slavery, disenfranchisement, etc. This depiction of the nature of black religion does not promote a static reality, unchanged through the ages. Religion is not essentialized in that sense. Rather, religion's core is responsive to changing existential conditions and is manifest through ever-evolving institutions, doctrines, rituals, and so on. Scholarly attention to this theory of black religion requires a new method of study. Pushing beyond conversation regarding method most often presented in terms of a hermeneutic of suspicion, this article concludes with the outline for a new hermeneutic of style.]

Pizzato, Mark, 2003, 'Soyinka's Bacchae, African Gods, and Postmodern Mirrors', in *The Journal of Religion and Theatre* 2, 1 (Fall 2003): 35-104, at:

[http://www.rjournal.org/vol\\_2/no\\_1/pizzato.html](http://www.rjournal.org/vol_2/no_1/pizzato.html)

[Aristotle's ancient theory of catharsis offers the dominant European model on the value of violent identities in drama. Yet, Soyinka's theory of the hero's sacrifice onstage combines the Aristotelian tradition, through Nietzsche's view of the ancient Greek ritual chorus, with Yoruba myths of various gods (orishas): Ogun, Esu, Obatala, and Orisha-nla. In his adaptation of Euripides' play, *The Bacchae*, Soyinka creates a ritual space onstage that intersects the cosmological and ideological dimensions of African and European theatre. His work speaks through Nigeria's premodern ritual traditions and its modern colonial alienations to the postmodern loss of self, history, and community (Jameson). Soyinka thus provides the basis for a postmodern sense of tragic catharsis, regarding mass-media violence, hybrid identities, and hypertheatrical sacrifice in the current mirror stages and screens of virtual reality. His *Bacchae* also raises certain questions about the opposition of political and spiritual theatre as it tends to be articulated in Euro-American performance (as Brechtian alienation versus Artaudian cruelty). This essay will examine the ancient and postmodern values of sacrificial identity in Soyinka's *The Bacchae* of Euripides: through his own theatre theories based on Yoruba mythology, through Artaud's and Brecht's theories of audience identification, and through Lacan's psychoanalytic theory, especially its notion of catharsis in the traversing of fundamental fantasies.]

Plaideau, Charlotte, 2006, 'La guerre néopentecôtiste contre le démon afro-brésilien: Lorsque conflit et alliance constituent les deux faces d'une même pièce', in *Civilisations: Revue internationale d'anthropologie et des sciences humaines* 56: 127-141; full text at:

<http://civilisations.revues.org/index252.html>

[Since some years, the Brazilian religious landscape is characterized by a "spiritual war" led by the neopentecostals against the afro-brazilian cults, whose gods – the orixás – are openly demonized. More than just a simple fight for adepts on a more and more competitive and plural religious market, this controversy seems to announce a type of religious cohabitation that contrasts with the past. While making of the exorcism the ritual setting of their actions, the neopentecostals would contribute to recognize the existence of the orixás and operate a relative inclusion of the afro-brazilian cults in their universe of beliefs, even though what they integrate of the Other is above all his difference. Consequently, they are distinguishing themselves from the bastidian 'logic of cut' that characterized the interactions between catholicism

- and afro-brazilian cults, in which the “mask’syncretism” hid, most of the time, a displayed superiority and an absence of cultural exchange; on a background of intolerance and provocation, the neopentecostal gait would announce a more egalitarian religious configuration, in which the groups in conflict mutually legitimize their identity and their entry in modernity.]
- Poggo, Scopas, 2006, ‘The Origins and Culture of Blacksmiths in Kuku Society of the Sudan, 1797-1955’, in *Journal of African Cultural Studies* 18, 2 (December 2006): 169-186  
[The Kuku are a large ethnic group in the southern region of the Sudan. They belong to a cultural and linguistic group called the Eastern Nilotes. The Kuku are one of the last waves of the Eastern Nilotic group that occupied the territory now known as Kajo-Kaji. This land was originally inhabited by a Sudanic group of people called Moru-Madi. When the Kuku people crossed the River Nile from the east, they absorbed some of the clans of this group. Over time, the Kuku people interacted with the Bari people to the north, the Madi and Lugbara to the south, and the Kakwa to the west. This inter-mixing resulted in the creation of unique Kuku traditional values, norms, beliefs, and customs. The lifestyle of the early Kuku migrants was simple. The Kuku people collected wild fruits and vegetables, and also practiced a little agriculture. Before the advent of iron in ancient times, the Kuku people used pointed sticks for cultivation. This meant that food production was on a small scale, and the population was relatively small. However, the discovery of iron in the Kuku society revolutionized agriculture, marriage, and warfare. This also led to the consolidation of the Kuku political, economic, and social institutions. The Kuku blacksmiths occupied a paradoxical position in the society: they were respected and despised. They were highly revered for their technical skills, but were despised because they deviated from the Kuku values and norms. They worked and danced naked; they never bathed, and ate their food without washing their hands; they drank strong liquor, and smoked marijuana in long pipes; they sang songs that ridiculed women, and were also renowned for their being promiscuous; and they never owned farms, livestock, or proper houses. The status of the blacksmith in tribal societies poses one of the most puzzling problems of anthropology. By a strange paradox, this noted craftsman, whose bold and meritorious services are indispensable to his community, has been relegated to a position outside society.]
- Port, Mattijs van de, 2007, ‘Bahian White: The Dispersion of Candomblé Imagery in the Public Sphere of Bahia’, in *Material Religion: The Journal of Objects, Art and Belief* 3, 2 (July 2007): 242-272  
[For most of its history, candomblé was a marginal and persecuted spirit possession cult. From the 1920s onward, however, the cult evolved into the ‘trademark’ of Bahia, a state in northeastern Brazil. The color white—a spotless and impeccable white—has come to dominate the public face of the cult: evoking positive connotations such as cleanliness and purity, the color helped to portray candomblé as the splendid cultural heritage of the Bahian state as well as a respectable African religion. However, the ‘politics of white’ has always been intersected by a ‘poetics of white’, as Bahian artists, writers, and other image producers sought to destabilize the condoned meanings of white. Hinting at that which is absent from the impeccable surfaces of candomblé’s public appearance, this ‘poetics of white’ produced a layered public understanding of the cult. As people engage in speculations over the ‘true’ candomblé that lies hidden behind its public façade, claims to be ‘in the know’ reconfigure the notion of cultural capital, and new standards of belonging come into being.]
- Prach, Mansah, 2004, “‘In Blessed Memory’”: (Re)presentations of the Lives of the Departed in Ghanaian Funeral Programs’, in *Ghana Studies: The Journal of the Ghana Studies Council* 7: 137-148
- Price, Richard, 2008, *Making Empire: Colonial Encounters and the Creation of Imperial Rule in Nineteenth-Century Africa*. Cambridge: Cambridge University Press, 402 pp., ISBN-13: 9780521718196 (pbk), BP18.99  
[This is the dramatic story of the colonial encounter and the construction of empire in Southern Africa in the nineteenth century. What did the British make of the Xhosa and how did they

make sense of their politics and culture? How did the British establish and then explain their dominion, especially when it ran counter to the cultural values they believed themselves to represent? Price answers these questions by looking at the ways in which individual missionaries, officials and politicians interacted with the Xhosa. He describes how those encounters changed and shaped the culture of imperial rule in Southern Africa. He charts how an imperial regime developed both in the minds of the colonizers and in the everyday practice of power and how the British imperial presence was entangled in and shaped by the encounter with the Xhosa from the very moment of their first meeting. He traces the sad retreat by British missionaries and officials from a liberal humanitarianism to a harsh racism and the shrewd resistance by Xhosa chiefs to the encroachments of empire.]

Prudhomme, Claude, 2008, 'Les Missions Catholiques et la Colonisation Française Sous la III<sup>e</sup> République (1870 - 1940) : Raison Missionnaire, Raison d'Etat et Régulation Romaine'. in *Social Sciences & Missions* 22, 1: 31-56

[How could secular France (*la France laïque*) of the III<sup>rd</sup> Republic (1870-1940) collaborate with Catholic missions in its colonies while fighting the church's influence over state and society? The answer generally given to this well-known paradox argues that the nation's superior interest justified to maintain this alliance in the colonies although it no longer existed in metropolitan France, and that French colonisation and catholic missions went hand in hand. The article shows that, even if this classical perspective does have some historical truth in it, a subtle analysis of Church-State relationships in the French colonies reveals just how contingent and precarious this collaboration actually was. Indeed, it rested on the mutual benefits that both institutions could get from it rather than on shared views about the type of civilisation that was to be put in place. And the rise of aspirations to emancipation within colonised populations later showed what fundamentally separated mission, which was called to hand over their power to the native clergy, from colonisation, which was unable to prepare its own end and programme access to independence.]

Pype, Katrien, 2008, "'We need to open up the country'": Development and the Christian Key Scenario in the Social Space of Kinshasa's Teleserials', in *Journal of African Media Studies* 1, 1: 101-116

[This article discusses discourses on development in the social space of Kinshasa's post-Mobutu teleserials. The producers (dramatic artists and born-again Christian leaders; some are both) contend that their work will transform society, counter the social and political crisis and improve the nation in various ways. Pentecostalist Christianity meets the genre of the melodrama in the way the teleserials focus on the individual's spiritual development. This article argues that the fictive representation of witchcraft relates to a Pentecostalist diagnosis of the crisis and that the narrative unfolding of the teleserials points towards the cultural key scenario asserted by Pentecostal-charismatic churches.]

Quarrey, Seth, 2005, 'Andreas Riis: A Lifetime of Colonial Drama', in *Institute of African Studies Research Review* (ISSN 0855-4412) 21, 1: 29-44

[This article traces the adventures of Andreas Riis, a missionary assigned to the Gold Coast (West Africa) by the Basel Mission in the nineteenth century, as a narrative of landscapes, local inhabitants and power to show the complexity of missionary discourse. Various unpublished documents from the Basel Mission Archive in Switzerland show how Riis set himself as paradigm of a superior culture in possession of modernity and exportable European values capable of engendering and trivializing landscapes in terms of racial and ideological representation of otherness. This paper is not intended for an audience of contextual Bible study but for those interested in critical reading of missionary history where imagination triumphed over realities and situates Riis within the genre of travel writing.]

Quarrey, Seth, 2007, *Missionary Practices on the Gold Coast, 1832-1895: Discourse, Gaze, and Gender in the Basel Mission in Pre-colonial West Africa*. Amherst [NY]/London: Cambria Press, 218 pp., ISBN 978 934043 44 8 (pbk)

- [This book presents an analysis of the ways that the practices of three members of the Basel Mission (*Evangelische Missionsgesellschaft Basel*) – Andreas Riis (1804-1854), Rosine Widmann (1828-1909), and Carl Christian Reindorf (1834-1917) – informed the nineteenth-century mission field of the Gold Coast between the years 1832-1895. It is based upon the original handwritten documents of these three missionaries, which are housed in the Basel Mission Archive in Basel, Switzerland. It is located within the larger discipline of postcolonial studies, and more particularly within the framework of Tzvetan Todorov's discussion of 'signs' in his 1984 work *The Conquest of America*. The study also is set against the backdrop of the important theories on missions in the writings of Schleiermacher, Fabri, and Warneck. A significant contribution made by this study is that it contains the first discussion of the female German missionary Rosine Widmann, who serves as a kind of example of the then current *Missionsfrauen*.]
- Rafudeen, A., 2006, 'Ritual and Political Critique: Tuan Guru's Subversive Pietism', in *Journal for Islamic Studies* 26: 92-112
- [Shaykh 'Abdullah ibn Qadi 'Abdus Salam (1712-1807), more commonly known as Tuan Guru, was chiefly responsible for the institutionalization of Islam in Cape Town. The intellectual matrix of this institutionalization was his massive compendium of Islamic writings that was to play a central role in shaping the theology and ritual practices of Cape Muslims. While this compendium contained apparently very different types of subjects – a very philosophical 'high theology' written side by side with devotional litanies, supplications and amulets characteristic of popular Sufism – we argue that they must be seen as interacting organically. These pietistic sections of the compendium played a crucial role in reinforcing and vivifying its theological component and, by extension, this theology's critique of the colonial worldview.]
- Rafoudien, A., 2004/5, 'Documented History and the Question of Muslim Graves at The Woods: Findings and Reflections', in *Journal for Islamic Studies* 24&25: 126-135
- Raimbault, Franck, 2008, 'La communauté Indienne à Dar-es-salaam durant la domination Allemande (1891-1914): le positionnement d'une diaspora au sein d'une société coloniale', in *Lusitopie: Recherches politiques internationales sur les espaces issus de l'histoire et de la colonisation portugaises* 15, 1 (June 2008): 141-159
- [This article discusses relations that developed between the German colonizers and the Indian community in Dar-es-Salaam between 1891 and 1914? Despite their British subjects status, Indians were offered a top grade place in this colonial society under construction. Many of them, all religious beliefs combined, accepted this position because economic opportunities were great in the German East African capital. Indian merchants grew attached to and showed interest in the German colonial work in order to maintain and strengthen their social position. Indeed, the Germans had to adjust and become more defensive as of 1905, when the small European settlers began to complain violently about the Indians' presence for both economic and race reasons. From this confrontation with a changing colonial reality an Indian identity emerged that transcended the different religious faiths which were, incidentally, very vivid.]
- Razafindrakoto, G.A., 2007, 'The Old Testament outside the Realm of the Church: A Case from Madagascar', in *Holter* 2007c: 151-164
- Rea, Will, 2007, 'On Staging Performance: The Masquerade Festival of Ikòlè Èkìtì', in *Journal of African Cultural Studies* 19, 1 (June 2007): 95-112
- [This paper examines the ways in which the official performance of a masquerade festival in an Èkìtì Yorùbà town in Nigeria depends upon the action of participants taking place away from the performances that the public witnesses. In the Èkìtì Yorùbà town of Ikòlè the biannual masquerade festival is one of the most dramatic ritual events within the town. It examines the way that the formal presentations of masquerade within the official ritual period are underpinned by the contestations that take place behind the scenes of the festival, that in turn rely upon the differing identities that are established in the performance of differing masquerade types. Thus the paper generates a 'backstage'/'frontstage' approach to the festival and in so doing it places the performance of the participant observer within the analysis arguing that

- this, within the conditions of the festival is as much a performance as any other part of the performances called upon during the festival.]
- Reese, Scott S., 2004, 'Introduction: Islam in Africa: Challenging the Perceived Wisdom', in Reese 2004.
- Reese, Scott S., 2004, 'The Adventures of Abu Oarith: Muslim Travel Writing and Navigating the Modern in Colonial East Africa', in Reese 2004
- Reese, Scott S., (ed.) 2004, *The Transmission of Learning in Islamic Africa*. Leiden, etc.: Brill, xv + 314 pp., ISBN 90 04 13779 3 (hbk), €111 / \$162 (= Islam in Africa, 2)  
[This collection of essays challenges much of the conventional wisdom regarding the intellectual history of Muslim Africa. Ranging from the libraries of Early Modern Mauritania and Timbuktu to mosque lectures in contemporary Mombasa the contributors to this collection overturn many commonly accepted assumptions about Africa's Muslim learned classes. Rather than isolated, backward and out of touch, the essays in this volume reveal Muslim intellectuals as not only well aware of the intellectual currents of the wider Islamic world but also caring deeply about the issues facing their communities.]
- Reese, Scott S., 2008, *Renewers of the Age: Holy Men and Social Discourse in Colonial Benaadir*. Leiden, etc.: Brill, xii + 264 pp., ISBN 90 04 16729 3 (hbk), €83 / \$122 (= Islam in Africa, 9)  
[Using the urban culture of southern Somalia, known as the Benaadir, this book explores the role of local *ulamā* as popular intellectuals in the early colonial period. Drawing on locally compiled hagiographies, religious poetry and Sufi manuals, it examines the place of religious discourse as social discourse and how religious leaders sought to guide society through a time of troubles through calls to greater piety but also by exhorting believers to examine their lives in the hopes of bringing society into line with their image of a proper Islamic society.]
- Reichmuth, Stefan, 2004, 'Murtaḍa al-Zabidi (1732–91) and the Africans: Islamic Discourse and Scholarly Networks in the Late Eighteenth Century', in Reese 2004
- Renne, Elisha P., 2009, 'Consecrated Garments and Spaces in the Cherubim and Seraphim Church Diaspora', in *Material Religion: The Journal of Objects, Art and Belief* 5, 1 (March 2009): 70-87  
[The Cherubim and Seraphim Church, an African independent church founded in 1925 in Lagos, Nigeria, is best-known for its members' white garments, fashioned to resemble the angelic beings, the cherubim and seraphim, of the Bible. With the movement of church members to different parts of the globe, these garments have become increasingly important to some as spiritual ties with the Nigerian homeland. Similarly, these homeland connections may be established and maintained by the founding of churches in the United States and Canada, which serve as satellite churches for established C&S churches in Nigeria, sharing identical names, related personnel, and similar altar decoration. This paper considers that ways that C&S Church art and dress overcome distance through the connections made by holy bodies, and consecrated garments and spaces.]
- Rennie, Namvula, 2009, 'The Lion and the Dragon: African Experiences in China', in *Journal of African Media Studies* 1, 3: 379-414  
[Tens of thousands of Africans are flocking to Guangzhou, China. They are drawn there by business opportunities, and encouraged by the official discourse of a 'mutually beneficial' Sino-African relationship that permeates China's deepening diplomatic and economic ties with Africa. A new land of opportunity has entered into the imagination of Africa. Yet relations between Chinese and Africans in Guangzhou are deteriorating. Rising racism, police harassment, and an increasingly stringent and corrupt visa system dominated by Chinese middlemen, has made life difficult for even the most successful. A number of Africans now live illegally in Guangzhou, unable or unwilling to return; the costs of getting caught are high. For many, life is not what they had expected. Money is not the sole objective: African evangelicals who see China as a land of potential converts also make the journey. Despite the number of Africans now in Guangzhou, the experiences of these migrants remain largely undocumented.]

- Richards, Bob, (director) / Andrea E. Leland (producer) 2005, *Voodoo and the Church in Haiti*. . [DVD]. University of California: Extension Media Center, 45 minutes, \$40.00
- Richards, Paul, 2006, 'An Accidental Sect: How War Made Belief in Sierra Leone', in *Review of African Political Economy* 33, nr. 110: 651-663  
 [Idealists consider beliefs cause wars. Realists consider wars cause beliefs. The war in Sierra Leone offers some scope to test between these two views. The main rebel faction, the Revolutionary United Front (RUF) was, sociologically speaking, an accidental sect. It lost its original ideologues at an early stage, and absorbed others with a different orientation as a result of military misfortunes. Bombing reinforced the sectarian tendencies of an enslaved movement, and belief proliferated. This confounded military assessments that the movement could be rapidly brought to heel by a private military intervention sponsored by British and South African mineral interests. The movement became an uncontrollable juggernaut, driven by strange sacrificial notions directed against rural populations it had once set out to liberate. The war in Sierra Leone is consistent with the Durkheimian argument that performance forges collective representations. Dealing with armed insurgency in Africa requires appreciation of the artefactual and circumstantial character of social and religious beliefs.]
- Robbins, Lawrence H., Alec C. Campbell, George A. Brook & Michael L. Murphy 2007, 'World's Oldest Ritual Site?: The "Python Cave" at Tsodilo Hills World Heritage Site, Botswana', in *Nyame Akuma* no. 67 (June 2007):
- Roberts, Allen F., & Mary Nooter Roberts with Gassia Armenian & Ousmane Gueye 2003, *A Saint in the City: Sufi Arts of Urban Senegal*. Los Angeles: University of California Los Angeles, Fowler, 284 pp., ISBN 978-0930741938 (pbk), US\$ 74.78  
 [Drawing on the long history of Islamic arts in sub-Saharan Africa, *A Saint in the City* investigates in depth the vibrant and sophisticated arts of urban Senegal. Underscoring the interconnectedness of art and life, it insightfully penetrates the visual culture of the Mouride Way, a Sufi movement steeped in the mystical teachings of Sheikh Amadou Bamba (1853–1927). It focuses in particular on the ways in which sacred images 'work' for people as powerful acts of devotion and prayer. The remarkable proliferation of arts in the city of Dakar, from bold street murals to virtuosic calligraphy and intricate, colorful glass paintings, attests to the transformative potency of images in Mouridism. This way of life, grounded in the dignity and sanctity of work as conveyed by the teachings of Amadou Bamba, is observed by over four million Senegalese--half the Muslim population in this small country--as well as by thousands more around the globe.] *A Saint in the City* brings together a range of artists--regardless of background, training, rootedness in the 'traditional' medium, or style--who share a belief in the Mouride Way.]
- Roberts, Allen F., & Mary Nooter Roberts 2008, 'Flickering Images, Floating Signifiers: Optical Innovation and Visual Piety in Senegal', in *Material Religion: The Journal of Objects, Art and Belief* 4, 1 (March 2008): 4-31  
 [A Sufi movement of Senegal known as the Mouride Way possesses a vibrant visual culture made manifest in all manner of popular, devotional, and healing arts. Portraits of Sheikh Amadou Bamba (1853-1927), the saint around whose writings and life lessons the Mouride movement has been created, appear in every imaginable medium, but all are derived from the only known photograph of Bamba, taken by French colonial authorities in 1913. In 2003, lenticular images of the saint were introduced as an optical technology new to Mourides. Astonishingly enough, one of these shifts from a portrait of Bamba to an image of 'the Prophet as a boy', underscoring their spiritual proximity. This latter picture has been traced back to a photograph of a Tunisian boy taken around 1904 by the Orientalist Rudolph Lehnert and published in a 1914 issue of National Geographic. Despite such history, visual hagiography has it that the portrait was drawn by a sixth-century Syrian monk named Bahira. When Bahira encountered Muhammad as a 12-year-old boy, he recognized that he would become the Prophet, and Bahira is now assumed to have limned Muhammad's likeness. From these ancient times the image has somehow floated to contemporary Iran, where it is said to have been a favorite of

- the Ayatollah Khomeini, and on to Senegal. Some Mourides are uncomfortable with portrayal of the Prophet in this manner, and especially as a lenticular image flickering between His picture and that of Amadou Bamba; yet the image does exist, and it raises intriguing intellectual and spiritual issues broached here.]
- Robinson, David, 2004, *Muslim Societies in African History*. Cambridge: Cambridge University Press, 209 pp., ISBN 0 521 53366 X (pbk), £16.99
- Rocha, Cristina Moreira da, 2000, 'Zen Buddhism in Brazil: Japanese or Brazilian?', in *Journal of Global Buddhism* 1: 31-60
- Rocha, Cristina, 2006, *Zen in Brazil: The Quest for Cosmopolitan Modernity*. Honolulu: University of Hawai'i Press, 2006, 256 pages. ISBN 8-8248-2976-X (hbk), \$37.00
- Roman, Reinaldo L., 2007, *Governing Spirits: Religion, Miracles, and Spectacles in Cuba and Puerto Rico, 1898-1956*. Chapel Hill, NC: University of North Carolina Press.  
[Roman explores the changing relationship between those who regulate religious expression and those who practice religion in neocolonial Cuba and Puerto Rico. Not until after the arrival of American troops during the Spanish-American War were non-Catholics allowed to openly practice their religion. Thus, when government efforts to ensure freedom of worship began, religious reformers in Cuba and Puerto Rico rejoiced, believing that the changes signaled the beginning of an era of modernization. But the new laws did not secure freedom of religion easily; critics voiced their dismay at the rise of popular religions as the new laws went into effect. Examining seven episodes between 1898 and the Cuban Revolution when the public demanded official actions against "misbelief," Roman finds that when outbreaks of superstition were debated, matters of citizenship were usually at stake. *Governing Spirits* also contributes to the understanding of vernacular religions by moving beyond questions of national or traditional origins to illuminate how boundaries among hybrid practices evolved in a process of historical contingencies.]
- Rouse, Carolyn Moxley, 2004, *Engaged Surrender: African American Women and Islam*. Berkeley (California): University of California Press, 2004, 288 pp., ISBN 0-520-23795-1 (pbk), £12.95.
- Sadgrove, Philip, 2004, 'From Wadi Mizab to Unguja: Zanzibar's Scholarly Links', in Reese 2004
- Samson, Fabienne, 2008, 'Entre Repli Communautaire et Fait Missionnaire: Deux Mouvements Religieux (Chrétien et Musulman) Ouest-Africains en Perspective Comparative', in *Social Sciences & Missions* 22, 2: 228-252  
[This article proposes a comparative analysis of two West African religious movements which a-priori do not seem to have anything in common, the *Mouvement Mondial pour l'Unicité de Dieu* (a Senegalese neo-islamic group) and the *Centre International d'Évangélisation* (a pentecostal movement from Burkina Faso). It argues that despite confessional and contextual differences, both are involved in the same process of remoralisation of their environment. Both are urban youth movements with a strong missionary component. They both constitute autonomous moral spaces which produce and promote totalising religious identities in a clear breach from a profane society they consider impure. They also share jihadist or evangelistic views on the need to conquer and dominate the national as well as international fields, convinced as they are of their mission to 're-enchant' the world.]
- Sanders, Todd, 2003, 'Reconsidering Witchcraft: Post-colonial Africa and Analytic (Un)certainities', in *American Anthropologist* 105 (2): 338-352.
- Sansi, Roger, 2009, "'Fazer o santo": dom, iniciação e historicidade nas religiões afro-brasileiras', in *Análise Social* 44, 1: 139-160  
[ "'Making the Saint": Gift, Initiation and Historicity in Afro-Brazilian Religions'. In the Afro-Brazilianist tradition, the description of initiation into candomblé is a crucial plank in the argument for the authenticity of the African religious tradition in Brazil. Critics of this literature have questioned the discourse of authenticity, but few have sought to go beyond that critique. This article sets out to examine the way Afro-Brazilian religions incorporate history in their rituals. In order to grasp the historicity of these rituals, one needs to understand how Afro-Bra-



- zilian religions are the product of a dialectical relationship between initiation and gift, the reproduction of tradition and the ability of mediums to incorporate new spirits.]
- Sanneh, Lamin, 2008, 'The Avenger and the Redeemer: Christianity & the Cultural Matrix', in *Journal of World Christianity* 1, 1: 120-143; full text at: <http://www.journalofworldchristianity.org/index.php/jowc/article/view/10>
- [In Venerable Bede's Northumbria, and later in Iceland, Christianity arrived sporting a reputation for delivering people from misfortune, for preserving the country against invasion and attack, restoring to the people the good things of the past, safeguarding them from the designs of their enemies, and granting them peace and abundance in the land of their forebears. The new religion brought good fortune, provided wise counsel, and gave instructions for the conduct of personal and social affairs. Here was a religion equipped with what people needed, whether as victims of economic and social deprivation, dislocation, personal isolation, fear and insecurity, or as rulers and elites facing a swift and harsh reversal of fortune. 'Accept the Faith and keep the commands of Him who delivered you from all your earthly troubles and raised you to the glory of an earthly kingdom', the troubled King Edwin was told. For Edwin and his people, Christianity offered the healing and cleansing needed to remove all offenses in their midst and to repay their faith and labors with supernatural signs, miracles, and blessings.<sup>1</sup> It is a promise with familiar resonance for Africans, too, for the desire for supernatural blessing and protection against evil spirits is as old as the African race. It was not just mere curiosity that drew Africans to religion but a fundamental need for an answer to the endemic riddle of life and to the pressure of historical experience.]
- Sanni, Amidu, 2007, 'The Nigerian Muslim Youth and the *Shari'a* Controversy: Issues in Violence Engineering in the Public Sphere', in *Journal of Oriental and African Studies* 16: 119-133.
- [The Islamic legal code (*sharia*) has been part of Islamic history since the religion was introduced in Nigeria in the 8th century. With British colonialism in the 19th century, the authority of the legal code was reduced to adjudication on family matters. Since independence in 1960, the Nigerian youth has played an increasingly redoubtable role in supporting or opposing the reintroduction of *sharia* as a legal system with its full complements. Violence has become a new medium of expression in the pursuit of this cause since the 1970s, but has assumed a more systematic and ideological character since the return to democratic rule in 1999. This paper investigates the impulses behind this development and concludes that violence as an ideology in the public sphere has far-reaching implications for development and social cohesion, especially in developing countries with strong confessional differences.]
- Sarró, R., & R. Blanes 2008, 'O Atlântico Cristão: encontros religiosos em Lisboa' (The Christian Atlantic: Religious Encounters in Lisbon), in M.V. Cabral, K. Wall, S. Aboim & F. Carreira da Silva (eds.) 2008, *Itinerários: A Investigação nos 25 Anos do ICS*. Lisbon: Imprensa de Ciências Sociais.
- Sarró, Ramon, Ruy Blanes & Fátima Viegas 2008, 'La guerre dans la paix: Ethnicité et angolaité dans l'Église kimbanguiste de Luanda', in *Politique Africaine* no. 110 (juin 2008): 84-101
- [Au moment où l'Angola savoure ses premières années de paix depuis des décennies, l'un des plus importants mouvements religieux du pays vit une importante crise interne. Ce conflit qui déchire l'église kimbanguiste, un mouvement d'origine congolaise dont la plupart des fidèles sont des Bakongo, est né d'un problème de succession après la mort, en 2001, de son leader spirituel Dialungana Kiantani, vivant au Bas-Congo. Comme l'analyse cet article, l'Angola est devenu un espace important de ce conflit, qui transcende désormais la sphère religieuse et suscite des interventions politiques. La crise s'explique en partie par la place ambiguë qu'occupe la culture kongo dans l'espace angolais.]
- Saunders, Christopher, 2007, 'Michael Scott and Namibia', in *African Historical Review* 39, 2: 25-40.
- [Revd Michael Scott was born in 1907 in southern England, the son of an Anglican clergyman. His faith propelled him into political activism. He became involved in southern Africa, and, identifying with the people of Namibia in their desire to be rid of South African rule,

played an important role in Namibia's struggle for independence, amongst others by addressing the UN. He remained active on the Namibia issue even in his last years. Seven years after his death in 1983 Namibia became independent. Based, amongst others, on Scott's papers, this article looks at Scott's activities.]

- Schatz, Ilse, 1999, 'Alguns aspectos etnográficos os bosquímanos da Namíbia (documento etnográfico)', in *Africana Studia* (Centro de Estudos Africanas de Universidade de Porto, Portugal, ISSN: 0874-2375), no. 2 (November 1999): 165-182, also at

<http://www.africanos.eu/ceaup/index.php?p=k&type=AS&pub=2&s=2>

- Schultz, D.E., 2007, 'Evoking Moral Community, Fragmenting Muslim Discourse: Sermon Audio-recordings and the Reconfiguration of Public Debate in Mali', in *Journal for Islamic Studies* 27: 39-72

[The article explores the processes that have allowed Islam to gain great appeal as a community-building idiom in Mali since the introduction of multiparty democracy in 1991. Drawing on the mediatic performances of the charismatic preacher Sharif Haidara, the article analyzes how new media technologies facilitate and play into Islam's new prominence and how they influence the particular ways in which Islam is presented in the public sphere. It examines the particular ways audio recording technologies intervene in and complicate the terms of interaction between political regimes and their critics, and thus change the place of religion in post-colonial state politics. Rather than interpret this process as a 'resurgence' and threat of religion to secular nation state politics, the article emphasizes the paradoxical effects 'small', decentralized media have on the constitution of moral community. Audio recordings enable the move to public prominence of a variety of interpreters of Islam who seek to articulate an Islamic normativity as the basis of the common good. Paradoxically, the same processes that enhance the possibilities of Muslims of various backgrounds and pedigree to participate in public debate simultaneously undermine their appeal to Islamic scholarly consensus. While these processes strengthen these Muslims' possibilities to speak in public, they weaken their capacities to speak as the public, a claim that is pivotal to their quest for collective moral renewal.]

- Schulz, D., & M. Janson 2008, 'Introduction: Piety, Responsibility, Subjectivity - Changing Moral Economies of Gender Relations in Contemporary Muslim Africa', in *Journal for Islamic Studies* 28: 2-8

[This special issue brings together four case studies that explore, from a comparative angle, the interrelation between current trends towards moral renewal in Muslim Africa on the one hand, and transformations of gender relations on the other. The case studies illustrate that current attempts to return to more 'authentic' interpretations of Islam are effected partly through substantial reconfigurations of prevailing gender norms and practices.]

- Schulz, Dorothea E., 2008, 'Piety's Manifold Embodiments: Muslim Women's Quest for Moral Renewal in Urban Mali', in *Journal for Islamic Studies* 28: 66-93.

[This article takes the Islamic moral renewal in contemporary Mali as a starting place to examine the paradoxical repercussions that Muslim women's involvement in this movement yields for them. Women play a leading role in publicly formulating and enacting a notion of personal piety and religious responsibility through feminized symbolic and material forms of public piety. Their concern is to renew society and self in accordance with the authentic teachings of Islam, yet their endeavour to extend to others their invitation to move closer to God yields deeply contradictory results. In spite of their appeal to unity and shared moral concerns, the particular activities and forms of public presence that Muslim women choose open up multiple venues for the reassertion of difference not only between leaders and their followers, but also among members of a Muslim women's group. Moreover, Muslim women's emphasis on the significance of proper ritual to collective well-being leaves them in a double bind. Their public performance of ritual allows them to push the limits of conventional understandings of political practice. Simultaneously, however, this very insistence on public

- ritual makes them vulnerable to criticism by other Muslim groups and to marginalization in public debate.]
- Seesemann, Rüdiger, 2004, 'The Shurafā' and the "Blacksmith": The Role of the Idaw 'Ali of Mauritania in the Career of the Senegalese Shaykh Ibrahim Niasse (1900–75)', in Reese 2004
- Seesemann, Rüdiger, 2007, 'Between Tradition and Reform: The Hadrami Model of Islamic Learning in 20th-century Kenya', in *Orientalistische Hefte* 22: 37-59
- Seesemann, Rüdiger, 2007, 'Kenyan Muslims: The Aftermath of 9/11 and the "War on Terror"', in Benjamin F. Soares & René Otayek (eds.) 2007, *Islam and Muslim Politics in Africa*. New York: Palgrave Macmillan, 157-176
- Sehat, David, 2007, 'Historicism, Understanding, and Judgment: A Response to Curtis J. Evans', in *The Journal of Southern Religion* 10, full text at: <http://jsr.fsu.edu/Volume10/Sehat.htm>
- Selka, Stephen, 2007, 'Mediated Authenticity: Tradition, Modernity, and Postmodernity in Brazilian Candomblé', in *Nova Religio* 11, 1 (August 2007): 5–30  
[This article explores the interweaving of the traditional, the modern, and the postmodern into the practice of Candomblé, an African-derived religion of Brazil. Multiple and competing perspectives on what is traditional or legitimate Candomblé practice coexist today. Over the course of the twentieth century, such claims about authenticity have been staked by an increasingly wider variety of agents—including government officials, social activists, college professors, and tour guides—and have been mediated by an expanding array of means of representation, including television and the Internet. Here I examine some of the ways that candomblecistas have actively responded to and shaped the shifting context in which they practice their religion.]
- Shaikh, Nermeen, 2004, 'Good Muslim, Bad Muslim: An Interview with Mahmood Mamdani', in *CODESRIA Bulletin* nos. 3&4 (2004): 6-11, at: [http://www.codesria.org/Links/Publications/bulletin3\\_04/mamdani.pdf](http://www.codesria.org/Links/Publications/bulletin3_04/mamdani.pdf)
- Shaikh, S., & S. Kugle 2006, 'To Love Every Life as Your Own', in *Journal for Islamic Studies* 26: 1-11
- Shank, Michael, 2007, 'Understanding Political Islam in Somalia', in *Contemporary Islam* 1, 1 (April 2007): 89-103
- Shorter, Aylward, 2006, *Cross and Flag in Africa: The 'White Fathers' during the colonial scramble (1892–1914)*. Maryknoll [NY]: Orbis, 294 pp., ISBN 1 57075 655 4 (pbk), £16.99
- Sibanda, Fortune, Tompson Makahamadze & Richard Shadreck Maposa 2008, "'Hawks and Doves": The Impact of Operation *Murambatsvina* on Johane Marange Apostolic Church in Zimbabwe', in *Exchange* 37, 1: 68-85.  
[Operation *Murambatsvina*, also known as Operation Restore Order, was launched by the government of Zimbabwe as a clean up campaign of cities, towns and growth points. The operation started in Harare, Zimbabwe's capital city, on 19 May 2005 and spread like veld fire into a nationwide exercise. This paper discusses the socioeconomic and religious impact of Operation *Murambatsvina* on Johane Marange Apostolic Church in Masvingo, a city, and Zvishavane, a mining town. It adopts a comparative approach in order to demonstrate the extent to which this phenomenon impacted on the religious and socioeconomic activities of this movement in the two urban centres. While the majority of the Church members were negatively affected, there are some who unintentionally benefited from this operation. The Church was threatened numerically and theologically as some members were forced to translocate to rural areas. It is argued that in spite of the continued disruptions by the government and municipal authorities, the *Vapositioni* of Marange continue to operate their informal business and missionary activities without necessarily compromising their traditions. The paper uses the 'hawks and doves' metaphor to demonstrate the relationship between the marauding government and municipal police and the vulnerable *Vapositioni* during and in the post-*Murambatsvina* era.]
- Sidibé, Amsatou Sow, Charles Becker *e.a.* (eds.) 2007, *Genre, inégalités et religion: actes du premier colloque inter-réseaux du programme thématique: "Aspects de l'État de droit et démo-*

cratie" de l'Agence universitaire de la Francophonie (AUF), Dakar, 25-27 avril 2006. Paris : Éditions des archives contemporaines, 456 p., ISBN 978-2-914610-38-4

[Cet ouvrage est issu d'un colloque qui s'est tenu à Dakar (Sénégal) du 25 au 27 avril 2006 sur le thème 'Genre, inégalités et religions'. Reflet d'un brassage de cultures, le présent ouvrage s'inscrit dans l'optique de la diversité et du métissage culturels chers à la francophonie. Les communications ont été regroupées suivant quatre thématiques: 1) Genre, différences, discriminations: les droits des femmes entre exigence d'égalité et discriminations effectives; 2) Genre, contraintes et libertés religieuses; 3) Genre, droits, violences; 4) Politiques de genre et cultures juridiques: entre l'universel et le particulier. Certaines contributions se rapportent plus particulièrement au continent africain: 1) Les contributions de Ghania Graba, Zoubida Had-dab, Yamina Rahou, traitent plus particulièrement de la situation des femmes en Algérie, celle de Prosper Mouyoula, au Congo-Brazzaville et en Afrique centrale, celle de Gervais Désiré Yamb, en Afrique subsaharienne. 2) Georges Cavalier sur la société bamiléké (Cameroun); Fatou Kiné Camara sur le Code de la famille au Sénégal; Aïcha Tamboura Diawara sur la citoyenneté de la femme musulmane; Rose Ikellé sur les rapports hommes-femmes au Cameroun; Hubert Vincent évoque le film 'Madame Brouette' du cinéaste sénégalais Moussa Absa Sène. 3) Thérèse Mpoyo traite de la dépossession de la femme veuve à Lubumbashi (République démocratique du Congo); Yvette Rachel Kalieu Elongo, de l'avortement légal au Cameroun; Édith Jaillardon, des États et des femmes menacées d'excision; Michel Bélanger, de la notion de culture sanitaire. 4) Marguerite Rollinde considère en particulier les femmes au Maghreb; Hamid Rbii, le principe d'égalité au Maroc.]

Smith, Jeremy H., 2005, 'Michel Henry's Phenomenology of Aesthetic Experience and Husserlian Intentionality', in *International Journal of Philosophical Studies* 14, 2 (April 2005): 191-219

Smith, Kimberly K., 2007, *African American Environmental Thought: Foundations*. Lawrence: University Press of Kansas, 257pp., \$29.95, ISBN 978-0-7006-1516-2

Smith-Cavros, Eileen M., 2007, 'Modern Black Churchgoers in Miami-Dade County, Florida: Place, Nature and Memory', in *Journal for the Study of Religion, Nature and Culture* 1, 3: 351-370

[Leaving behind rural, land and sea-dependent, and strongly place-based existences, many Blacks immigrated to Miami, Florida from the rural United States south and from the Bahamas during the first half of the twentieth century. This Black diaspora retains contacts, from sister-church relationships, to family ties, to the deep power of memory, that connect these Miami settlers to their 'homelands.' This research was ethnographically-based and took place among churchgoing Blacks in Miami. Research included participant observation at various churches in addition to over fifty interviews with congregants framed by three in-depth case studies. The findings revealed connections to the natural environment among churchgoing Blacks influenced by these place-centered memories of their youth. From their love of plants to knowledge of agriculture, fishing and land-use patterns to the concept of sharing food and self-sufficiency, their rural and/or island roots had profound impacts on how these subjects perceived the interaction between people and nature. The interpretations of nature that sprang from the diasporic experience were manifested in environmental attitudes, concerns and select activism that demonstrated the potential to positively affect urban and suburban neighborhoods and nature.]

Soares, Benjamin F., (ed.) 2006, *Muslim-Christian Encounters in Africa*. Leiden, etc.: Brill, x + 310 pp., ISBN 90 04 15264 4 (hbk), €104 / \$155 (=Islam in Africa, 6)

[This collection offers new perspectives on Muslim-Christian encounters in Africa. Working against political and scholarly traditions that keep Muslims and Christians apart, the essays in this multidisciplinary volume locate African Muslims and Christians within a common analytical frame. In a series of historical and ethnographic case studies from across the African continent, the authors consider the multiple ways Muslims and Christians have encountered each other, borrowed or appropriated from one another, and sometimes also clashed. Contributors recast assumptions about the making and transgressing of religious boundaries, Christian-

Muslim relations, and conversion. This engaging collection is a long overdue attempt to grapple with the multi-faceted and changing encounters of Muslims and Christians in Africa.]  
 Souunaye, Abdoulaye, 2007, 'Instrumentalizing the Qur'an in Niger's Public Life', in *Journal for Islamic Studies* 27: 211-239

[Recent developments in Niger have shown a growing presence of Islamic symbols in the public space in civil society organizations, and within government and political circles. The case under consideration here is the reform in 2004 that required magistrates presiding over electoral commissions to take an oath according to their religious conviction. For most of these civil servants the law meant being sworn in on the Qur'an, but the initiative resulted in a controversy between different factions: civil society organizations seeking to preserve the secular nature of state institutions; and state officials and political parties who argued that the law would contribute to free and fair electoral processes. Putting this controversy in a broader context, I suggest looking at the genealogy of the instrumentalization of the Qur'an in Niger's sociopolitical history, and also the identity politics to which state officials are increasingly compelled to respond. I also argue that the provision for religious symbolism in a state system which, until now has claimed its secularity, is dictated by a political utilitarianism focusing on the need for new compulsory rituals, and translates into an accommodationism that plays with the religious identity of the administration. In emphasizing the new functionality, meanings and symbolic value of Islam in general, and the Qur'an in particular, the paper highlights the complexity of the management of the line of demarcation between the religious and the secular in the light of recent constitutional and legal changes in Niger.]

Speckman, McGlory T., 2007, *A Biblical Vision for Africa's Development?* Pietermaritzburg: Cluster Publications, XXXVI + 316 pp., ISBN 978-1-875-05371-1 (pbk), R150

[This book is about a search for alternative intervention strategies in situations of deprivation, inequity, inertia and lethargy, which aggravate poverty and dependency. Its central thesis is that the power to overcome poverty and dependency lies within individuals and communities and that the creation of conditions that are conducive to the release of a 'God given potential' within individuals can lead to a transformation of social structures, thereby the development of non-developed communities. The Bible, an ecumenically shared document in the greater part of Africa, can serve as an effective tool in mobilizing people for development.]

Speeter-Blaudzun, Sonja, 2004, *Die Expeditionen der Familie Marshall: eine Untersuchung zur ethnologischen Erforschung der Nyae Nyae !Kung*. Münster: Lit (= Mainzer Beiträge zur Afrika-Forschung, 13)

Straight, Bilinda, 2007, 'House, Fire, Gender', in *Material Religion: The Journal of Objects, Art and Belief* 3, 1 (March 2007): 48-61

[In this article I examine the Samburu house (pastoralists, northern Kenya) and its fire as the sacred locus of right moral practices—as feminine objects consecrated through proper use. I begin by way of counter-example, however, describing the moral entailments of a particular event, a woman's house that caught fire in contentious circumstances. Following this elucidation of houses made sacred or desecrated through use, I conclude with a discussion of the Samburu house in relation to Samburu understandings of 'modernity'. Here, I point out the re-gendering of the Samburu house in the wake of an intriguing trend—the accelerating proliferation of the 'modern' house that has frequently become a man's house in a society for which the house has long been a quintessentially feminine space.]

Stroeken, Koen, 2008, 'Sensory Shifts and 'Synaesthetics' in Sukuma Healing', in *Ethnos* 73, 3: 466-484

[Sensorial anthropologies come, broadly speaking, in two forms. The first, multi-sensory approach depicts cultures as specializing in a sensory mode such as tactility (Howes) or kinaesthesia (Geurts) and associates individual cultures with one dominant mode. The second, cross-sensory approach rejects this sensorial essentialization (Ingold) and suggests that cultures differ in their 'perspectives' or, as I suggest, in sensory 'codes'. However, the article argues that this latter approach verges on cultural essentialization as it overlooks the presence in any one

culture of multiple sensory 'codes' and culturally warranted shifts between them. In this article on the Sukuma in northwestern Tanzania I outline an approach that takes into account both the modes and codes of sensory perception. I focus on the visual mode, and shifts between different codes, in Sukuma rituals of divination, exorcism and spirit possession.]

Sullivan, Joanna, 2005, 'Exploring *Bori* as a Site of Myth in Hausa Culture', in *Journal of African Cultural Studies* 17, 2 (December 2005): 271-282

[The very topic of myth has rarely emerged in Hausa studies due to the lack of conventional mythic material. This article looks at how myth emerges not in Hausa literature, but in the spirit possession ceremony known as *bori*. Unlike traditional myths, *bori* is a performed event accompanied by musicians who sing diverse and creative praise-epithets and songs to and about the spirits, and the spirit possession ceremony possesses only a marginally standard form. Enveloped by ritual, the performance itself is unique in each particular manifestation, with only vaguely predictable elements confining its realization. It is here, within the performance, guided by tradition, an aetiological origin, and a stable pantheon of spirits, that we find myth communicating itself, mediating between a host of binary opposites, emerging and then disappearing with the close of each performance.]

Sweet, James H., 2003, *Recreating Africa: Culture, Kinship, and Religion in the African-Portuguese World, 1441-1770*. Chapel Hill, NC: University of North Carolina Press, ISBN 978-0807854822.

[Exploring the cultural lives of African slaves in the early colonial Portuguese world, with an emphasis on the more than one million Central Africans who survived the journey to Brazil, Sweet lifts a curtain on their lives as Africans rather than as incipient Brazilians. Focusing first on the cultures of Central Africa from which the slaves came (Ndembu, Imbangala, Kongo, and others) Sweet identifies specific cultural rites and beliefs that survived their transplantation to the African-Portuguese diaspora, arguing that they did not give way to immediate creolization in the New World but remained distinctly African for some time.]

Tamrat, Tadesse, 2009, *Church and State in Ethiopia: 1270 - 1527*. Los Angeles/Addis Ababa, etc.: Tsehai Publishers, 368 pp., ISBN: 978-1-59907-039-1 (pbk), \$29.95 [TaxExcl]

Tasew, Bayleyegn, 2009, *Metaphors of Peace and Violence in the Folklore Discourses of South-West Ethiopia: A Comparative Study*. Amsterdam: ?Rodopi, [PhD, Free University, Amsterdam, defended on 14.12.2009

Temkeng, Albert Étienne, 2008, 'Dialogue inter-religieux et éducation interculturelle: l'inutile guéguerre des églises conventionnelles et des religions traditionnelles africaines', in *Éthiopiques* no. 80: 247-254.

[Cet article évoque les dissemblances et les possibles points de rencontre entre les pratiques des religions traditionnelles et celles des églises conventionnelles en Afrique. Selon l'auteur, un point commun à toutes les religions est que la foi est le résultat de la reconnaissance par l'homme d'une force mystérieuse, invisible, infiniment plus grande qui le dépasse et qui est sûrement à l'origine de toute chose. Aussi recommande-t-il certaines adaptations dans les rites et célébrations (par exemple funéraires) en Afrique allant dans le sens de l'inculturation, et propres à rendre plus accessible dans le partage la foi chrétienne à l'échelle de la famille et de la communauté.]

Teixeira, Maria, 2008, 'Sorcellerie et contre-sorcellerie: un réajustement permanent au monde: les Manjak de Guinée-Bissau et du Sénégal', in *Cahiers d'études africaines*, vol. 48, cah. 189/190: 59-79.

[Les Manjak, qu'ils soient dans leurs royaumes d'origine en Guinée-Bissau, en milieu migrant au Sénégal ou en Europe, ont un système d'explication de l'infortune au sein duquel s'affrontent ou collaborent différents sorciers, contre-sorciers et puissances invisibles. Le *bèpene* est un autel de lutte contre la sorcellerie organisé en confrérie et très ancien, tandis que le *kasara* est un culte collectif apparu il y a environ un siècle. Aujourd'hui, ces deux instances s'enraiment et se complètent pour lutter contre la sorcellerie, qu'elle soit intrafamiliale, entre Manak ou bien extérieure à la communauté. Ce système ne cesse de se renforcer et de se développer

par la multiplication de nouveaux autels. Les forces en présence restent équilibrées et permettent à la société d'affronter les nouveaux types d'infortunes et d'attaques sorcières sans les éradiquer définitivement. En effet pour les Manjak, la vie sans le mal serait d'un grand ennui et n'aurait plus aucun sens. Quelle est l'éthique sorcière à l'oeuvre dans cette société? Quelles en sont les conséquences? Telles sont les questions auxquelles cet article répond, en analysant la corporéité des sorciers, des anti-sorciers et leurs pouvoirs.]

Terri-Harris, R., 2006, 'The Third Force: A Historical Fantasia for the 21st Century', in *Journal for Islamic Studies* 26: 12-35

Tiesler, Nina Clara, & David Cairns 2007-06, 'Representing Islam and Lisbon Youth: Portuguese Muslims of Indian-Mozambican Origin', in *Lusotopie: Islam en lusophonies* 14, 1: 223-238. Full text at:

<http://www.ics.ul.pt/rdonweb-docs/Nina%20Tiesler%20%20Publicações%202007%20n°2.pdf>  
[While recent immigration from Muslim countries contributes to the diversification of Muslim life in Portugal, postcolonial people of Indian-Mozambican background continue playing a key role in Islamic associational work. One example is the Youth Association of the Islamic Community (Ciliovem) in Lisbon. Since September 11, its members are frequently asked to speak about Islam-related issues in the Portuguese media. Islam and Muslimness are important to them and they have become more engaged in Muslim activities at the international level. A study which compares cultural attitudes of these young Portuguese Sunni Muslims with those of non-Muslim peers reveals little difference: they are deeply attached to their city and home country and must also be seen as typical representatives of the middle class Lisbon youth.]

Tishken, Joel E., 2006, 'Whose Nazareth Baptist Church?: Prophecy, Power, and Schism in South Africa', in *Nova Religio* 9, 4 (May 2006): 79-97.

[This article examines the succession of leadership within the Nazareth Baptist Church of South Africa, a prophetically grounded Afro-Christian Church. Over its near century of existence, the church has changed central leadership on three occasions. Successful claimants have all been male relatives of the founder, Isaiah Shembe, and have all demonstrated an ability to prophesy and heal. Each successful claimant has used the content of prophetic dreams and visions to bolster his candidacy. This article argues, however, that the source of those prophecies, and not merely the content, was a critical part of leadership decisions. This point is best seen in the second transition of leadership, a transition that was stormily contested between Londa Shembe and Amos Shembe. Amos Shembe was ultimately successful because he effectively convinced the membership that his candidacy was in accordance with the wishes of Isaiah. In contrast, Londa only received prophecies from the previous leader (his father) J. G. Shembe. The most successful claimants to central leadership have been, and will likely continue to be, those who most convincingly lay claim to the prophetic mantle of the founder, Isaiah Shembe.]

Togarasei, Lovemore, 2008, 'Paul and the Environment: An Investigation of his Christology and Eschatology', in *Ghana Bulletin of Theology* 3 (December 2008): 143-160

[This paper attempts to show how the teaching of Paul can be used to address the present ecological crisis. It looks specifically at his eschatological and christological doctrines. Since Paul considered the future eternal world to be here on earth, his teaching can be used to promote environmental conservation. In his Christology also, he equated humans with all the other created order.]

Tomàs, Jordi, 2006, 'The Traditional Authorities Cross the Colonial Border: Opposing Views on the Role of Religious Leaders Jola Huluf and Ajamaat of Lower Casamance (1886-1909)', in *Africana Studia* (Centro de Estudos Africanos de Universidade de Porto, Portugal, ISSN: 0874-2375), no. 9: 73-98, also at:

<http://www.africanos.eu/ceaup/index.php?p=k&type=AS&pub=33&s=2>

Tonda, Joseph, 2008, 'La violence de l'imaginaire des enfants-sorciers', in *Cahiers d'études africaines* vol. 48, cah. 189/190: 325-343.

[Cet article s'efforce de montrer, à travers l'exemple des enfants-sorciers de Kinshasa (République démocratique du Congo), comment les discours fondés sur la croyance ne cessent d'inclure, d'une part, le travestissement du réel et l'aveuglement des sujets sociaux, et, d'autre part, des pratiques d'autodestruction de ces mêmes sujets. Il se construit sur une double hypothèse: la première postule que ce mécanisme paradoxal trouve son efficacité dans le fait que le contexte des sociétés d'Afrique centrale, travaillées en profondeur par les effets de la "conversion négative" aux fétiches communs à Dieu, au Diable et à la sorcellerie, dont les politiques d'ajustement structurel des années 1980 et leurs effets délétères ont considérablement exaséré la puissance, intensifie l'indiscernabilité de la créance matérielle et de l'imaginaire sorcellaire, diabolique et divin. La seconde, apparemment contradictoire, soutient que l'efficacité de ce mécanisme est liée à la déconnexion de la créance matérielle et de l'imaginaire par le même contexte. Les deux hypothèses se conjuguent pour rendre raison du fait que des sujets soumis ou assujettis à la violence de l'imaginaire d'une croyance ou d'une foi, dans un contexte caractérisé par les excès de l'emballement de l'histoire, sont aveuglés et se constituent en sujets excédés, sortant d'eux-mêmes, et travaillant à leur propre destruction.]

Trost, Theodore Louis, (ed.) 2007, *The African Diaspora and the Study of Religion*. New York: Palgrave Macmillan, 288 pp., ISBN: 978-1-4039-7786-1 (hbk), \$100

[This volume of essays engages a variety of conversations at the forefront of contemporary scholarship in the study of religion and in African diaspora studies. These conversations include: the construction of racial identity in diverse national settings (Brazil, Mexico, Britain, North America); new religious movements and nationalism; alternative religious narratives in the diaspora; literature read through the lens of diaspora; trans-Atlantic culture (the role of Denmark in Nella Larson's novel *Quicksand*, for example, or Ethiopia in Rastafarianism); and the role of the scholar and scholarship in the construction of religious and political meaning.]

Trüper, Ursula, 2006, *The Invisible Woman: Zara Schmele, African Mission Assistant at the Cape and in Namaland*. Basel: BAB (Basler Afrika Bibliographien), 118 pp., ISBN 978-3-905141-91-7, \$40.00 (pbk).

Turner, John G., 2006, 'A "Black-White" Missionary on the Imperial Stage: William H. Sheppard and Middle-Class Black Manhood', in *The Journal of Southern Religion* 9, full text at: <http://jsr.fsu.edu/Volume9/Turner.htm>

Udeani, Chibueze, 2007, *Inculturation as Dialogue: Igbo Culture and the Message of Christ*. Amsterdam/New York: Rodopi, 248 pp., ISBN: 9042022299, £34

[Though Africa today, with her large number of Christians, is often seen as the future hope of the Church, a closer examination shows that the Christian faith has not taken deep roots in Africa. Many Africans today declare themselves Christians, but as before, they remain followers of their traditional African religions especially in matters concerning the inner dimensions of their life. It is evident that in strictly personal matters relating to such issues as passage and crises of life, most Africans turn to their African traditional religions. Christianity as an international faith has its history a part of which is the encounter of the Christian faith with other cultures and taking deep roots in some of these cultures. The central question remains why has the Christian faith not taken deep root in Africa? Addressing this question is the main thrust of this volume.]

Ukah, Asonzeh, 2008, 'Seeing is More than Believing: Posters and Proselytization in Nigeria', in Rosalind I.J Hackett (ed.) 2008, *Proselytization Revisited: Rights Talk, Free Markets and Culture Wars*. London: Equinox Publishing.

Umar, Muhammad S., 2004, *Islam and Colonialism : Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule*. Leiden, etc.: Brill, xiv + 298 pp., ISBN 90 04 13946 X (hbk), €111 / \$162 (= Islam in Africa, 5)

[This volume analyzes discourses on British colonialism constructed by Muslims of northern Nigeria c. 1903-1945. It departs from the conventional wisdom on British colonial policy of indirect rule and its "benign" consequences. Conceptualizing colonialism not simply as a unilateral imposition but as a dynamic encounter between colonizer and colonized, the book



- shifts the focus away from the overwhelming impact of the former and devastating consequences on the later, thereby revealing indeterminate outcomes and unintended consequences of both the actions of the colonizer and the reactions of the colonized. The volume analyzes legal treatises, poems, and novels, connecting authors to their intellectual backgrounds, relations to colonial regime and intended audiences, leading to better understanding of the ideas that informed Muslims' intellectual and practical responses to colonialism.]
- Umar, Muhammad S., 2004, 'Mass Islamic Education and Emergence of Female *ulama* in Northern Nigeria: Background, Trends, and Consequences', in Reese 2004
- Umeh, Chukwuemeka Emmanuel, 2008, *African Theology of Solidarity*. Hamburg: Verlag Dr Kovač, ix + 174 pp., ISBN 978-3-8300-3682-1 (pbk), € 58.00 (= theos: Studienreihe Theologische Forschungsergebnisse, 82)
- Vahed, G., 2007, 'Islam in the Public Sphere in Post-Apartheid South Africa: Prospects and Challenges', in *Journal for Islamic Studies*. 27: 116-149  
 [The Islamic presence in South Africa dates over three centuries. Islam has mostly been the private affair of Muslims who lived in harmony with non-Muslims in 'Indian' or 'Coloured' public spaces, and engaged with them in political struggles against various White minority regimes. Islam has been brought into the national public sphere more manifestly in democratic South Africa. The activities of the vigilante group People Against Gangsterism and Drugs (PAGAD) in the Western Cape, 9/11 and the 'War on Terror', and heightened salience of Islam as a religious and cultural force in the lives of ordinary Muslims have increased its public visibility to a level disproportionate to population numbers. The veil, beard, dress are all visible denoters of Muslims identity. Boundaries are being (re)constructed around various points of contact: between men and women, Muslims and non-Muslims, Muslims and the state, Islam and secularism, and so on. This drawing of boundaries is not a movement of protest but one aimed at reinforcing religiocultural identity as part of a broader process of religious revival. This paper explores the intense exposure and reaction of the small Muslim community to the public gaze. It also examines divisions among Muslims on a range of issues, calling into question the notion of 'Muslim community'.]
- Vasconcelos, João, 2005, 'Langue des esprits et esprit de São Vicente (îles du Cap-Vert)', in *Terrain* 44: 109-124. Full text at: <http://terrain.revues.org/index2477.htm>  
 [On São Vicente island in the Cape Verde archipelago, Creole is the vernacular, but the spirits usually speak in Portuguese, the former colonial power's language and the country's official language since 1975. It is natural for them to use this language when they appear during the seances of Christian Rationalism, since this very popular form of Spiritualism always holds its meetings in Portuguese. It is more surprising, however, that the spirits use this language during unexpected bouts of possession. A few hypotheses are proposed to explain why the spirits use Portuguese. Conjectures circulating in Spiritualist groups also come under examination. They adopt, it is pointed out, longstanding themes that recur in talk about a Cape Verde identity.]
- Vasconcelos, João, 2007, 'Learning to Be a Proper Medium: Middle-Class Womanhood and Spirit Mediumship at Christian Rationalist Séances in Cape Verde', in David Berliner & Ramon Sarró (eds.) 2007, *Learning Religion: Anthropological Approaches*. New York/Oxford: Bergahn Books, 121-140
- Vellut, Jean-Luc, (éd.) 2005, *Simon Kimbangu 1921: de la prédication à la déportation; les sources; vol. I*. Brussels: Académie royale des Sciences d'Outre-Mer - Koninklijke Academie voor Overzeese Wetenschappen, 178 pp., ISBN-13 9789075652352 (pbk), €18
- Viljoen, Russel, 2005, *Jan Pael: A Khoikhoi in Cape Colonial Society, 1761-1851*. Leiden: Brill, XVIII + 214 pp., ISBN 978.9004150.93.5, Euro 73 / US\$ 99  
 [Jan Pael (1761-1851) was the initiator of what is arguably the first millenarian movement in colonial South Africa. In this biography of the Khoikhoi Jan Pael light is being shed on this new form of resistance against colonial domination in Cape society. As the prophet, *Onsen*

- Liewen Heer*, Paerl initiated a quasi-millenarian movement by persuading believers to reassert their Khoikhoi identity and reclaim the 'land of their forefathers'.]
- Vokes, Richard, 2009, *Ghosts of Kanungu: Fertility, Secrecy and Exchange in the Great Lakes of East Africa*. Woodbridge [Suffolk]/Rochester [NY]: James Currey; Kampala: Fountain Press, 256 pp, ISBN 978-184701094, \$90
- Waal, Alex de, (ed.) 2004, *Islamism and its Enemies in the Horn of Africa*. Bloomington: Indiana University Press, 2004, [ISBN 0-253-21679-6](https://doi.org/10.1017/S0022278X04000060)  
[America's 'war on terrorism' has thrown political Islam in Africa into the international spotlight. This book examines the social and political manifestations of Islamism in north-east Africa, including both the Nile Valley and the Horn.]
- Waal, Alex de, 2005, 'Chasing Ghosts: The Failure of Jihad in Africa', in *London Review of Books*, 18 August 2005.
- Wadsworth, James E., 2006, 'Jurema and Batuque: Indians, Africans, and the Inquisition in Colonial Northeastern Brazil', in *History of Religions* 46, 2: 140–162
- Wariboko, Waibinte E., 2007, *Ruined by 'Race': Afro-Carib Missionaries and the Evangelization of Southern Nigeria, 1895-1925*. Trenton (NJ): Africa World Press, 261 pp., ISBN: 1-59221-440-1 (pbk), US\$ 44.98  
[The transition from the episcopate of Bishop S. A. Crowther to that of Bishop H. Tugwell in the Niger Mission was marked by an acute shortfall in its workforce due in large part to the loss of its traditional Sierra Leone supply market for African missionaries. As a result, Tugwell turned to the West Indies for the recruitment of black West Indians for service in Southern Nigeria. Informed by the notion of racial affinity between black West Indians and West Africans, Tugwell and his allies in the Caribbean and London required the former to make Africa their home so that they could be perceived and rewarded like African agents. However, because the idea involved a substantial devaluation in the material benefits to be derived from missionary service, the black West Indians vigorously objected to the proposal. They wanted instead to be perceived and rewarded as foreigners on the same footing as Europeans. Unresolved tensions over status and identity, including the redistribution of scarce resources, ultimately led to the premature collapse of the scheme. This book, among other things, explores the connection between the socioeconomic interests of the West Indians and their construction and representation of race in the Niger Mission.]
- Wessels, Michael, 2008, 'Myth of Origin or Play of Difference: A Discussion of Two Versions of the /Xam Story of the Origin of Death', in *Current Writing: Text and Reception in Southern Africa* 20, 1: 54-68  
[This paper argues that some of the interpretation of the /Xam Bushmen narratives in the Bleek and Lloyd collection (1911) has emphasized their aetiological characteristics at the expense of their discursive and ideological properties. The identification of the stories as creation tales has formed an important part of the task of establishing a broader framework in which to understand the corpus as a whole. While this has been an essential project, it has produced certain assumptions about the narratives that need to be questioned more closely. It has also tended to suppress the significance of the differences between stories and between versions of the same story. The second part of the paper investigates these assertions in the course of a discussion of two versions of the well-known /Xam 'story of the origin of death'. It demonstrates that the differences between the two versions are as significant as their similarities, a phenomenon which is largely ignored when the story is considered as primarily aetiological.]
- West, Harry, 2005, *Kupilikula: Government and the Invisible Realm in Mozambique*. Chicago: University of Chicago Press.
- Wilks, Ivor, 2002, "'Mallams Do Not Fight With the Heathen": A Note on Suwarian Attitudes to Jihad', in *Ghana Studies: The Journal of the Ghana Studies Council* 5: 215-230
- Willemsse, Karin, 2007, 'In My Father's House': Gender, Islam and the Construction of a Gendered Public Sphere in Darfur, Sudan', in *Journal for Islamic Studies* 27: 73-115

[One of the main goals of the Islamist government of Sudan that came to power in 1989 was to construct an Islamic public sphere. In this project women were cast predominantly as mothers and wives outside the public space. At the same time the emphasis on gender segregation in public places necessitated the involvement of women, like female teachers, to act on behalf of the government in creating gendered Islamic public spaces. The article focuses on single female teachers in Kebkabiya, a small town in Darfur to examine how they negotiated the Islamist moral discourse in order to construct alternative female subject positions in the public sphere. Formal education was considered a precondition for being a good (female) Muslim. However, single female teachers clearly defied the ideal of the married Muslim woman, as projected by the dominant Islamist discourse. It is argued that the veil, the mode of address, and the boarding house constituted important conditions of this negotiation. The enactment of the identity of the educated professional by these single female teachers exposed the shifting and permeable nature of the boundaries of the public sphere, which problematizes notions such as the 'private' and the 'public'.]

Williams-Hogan, Jane, 2003, 'Field Notes: The Swedenborgian Church in South Africa', in *Nova Religio* 7, 1 (July 2003): 90–97.

[The Swedenborgian Church, also called the New Church, was established in South Africa among English-speaking settlers in 1850. It is based on the theological writings of Emanuel Swedenborg (1688-1772). Swedenborg's "new" Christianity emphasizes, among other things, the internal meaning of the Bible, life after death, and the special spiritual qualities of black Africans. These field notes are based on a trip to South Africa in August 2000, and examine how the two primary types of Swedenborgian churches are adjusting to post-apartheid South Africa today. The English-speaking New Church is associated with the General Church of the New Jerusalem headquartered in the United States. Also affiliated with the General Church are a number of Zulu and Sotho congregations. The General Church has a hierarchical structure, a male priesthood, and primarily white leadership. One of the English-speaking societies has a school from preschool through eighth grade, and a Zulu-Sotho congregation sponsors a preschool. The New Church was established among black Africans independently from the General Church in 1909. Today that group is called the New Church of Southern Africa. It is congregationally structured, has a male priesthood, but a strong Women's League.]

Wirtz, Kristina, 2007, *Ritual, Discourse, and Community in Cuban Santería*. Gainesville: University Press of Florida, 252 pp., \$59.95 (hbk)

Yengo, Patrice, 2008, 'Le monde à l'envers: enfance et *kindoki* ou les ruses de la raison sorcière dans le bassin du Congo', in *Cahiers d'études africaines* 48, cah. 189/190: 297-323.

[L'apparition des enfants-sorciers dans le bassin du Congo autour des années 1980 est un fait marquant des mutations de l'entreprise sorcière, traduisant une inversion de l'imputation qui s'oriente maintenant dans le sens des vieux contre les jeunes. Signe des temps de la 'ré-évangélisation' menée par les campagnes pentecôtistes dans une société où la diabolisation de la sorcellerie sert désormais de capteur des tensions sociales, elle n'en reste pas moins le révélateur d'une crise profonde des structures de la parenté. En réactualisant le conflit entre les aînés et les cadets, la sorcellerie trouve, dans la conjonction des effets pervers de la globalisation et de la crise récurrente de l'État postcolonial, les (idéo)-logiques de sa nouvelle formulation.]

Yirenkyi, Kwasi, & Baffour K. Taylor 2009, 'Some Insights into Atheism and Secularity in Ghana', in Phil Zuckerman (ed.) 2009, *Atheism and Secularity: Volume 2*. Santa Barbara (CA): Praeger, ???-???

Young, Jason R., 2007, *Rituals of Resistance: African Atlantic Religion in Kongo and the Low-country South in the Era of Slavery*. Baton Rouge: Louisiana State University Press, 258 pp., ISBN: 0-8071-3279-9.

Yusuf, Hajiya Bilkisu, 2007, 'Managing Muslim-Christian Conflicts in Northern Nigeria: A Case Study of Kaduna State', in *Islam and Christian-Muslim Relations* 18, 2: 237-256

[This article sets out to identify the causes of Christian-Muslim conflicts in Northern Nigeria and suggest strategies for peaceful co-existence among the adherents of the two religions. It is

based on in-depth interviews with the community and religious leaders and a survey of media coverage of the crises. The article examines the sudden upsurge of violent conflicts between Christians and Muslims in Northern Nigeria in general and Kaduna State in particular. Analysts posit that these conflicts arise from clashes of values and claims to scarce resources, power and status. The article examines how non-Muslims view the emirate system of administration with its Islamic origin, the Shari'a system of law operating in the Northern States, and the effects of these on Christian-Muslim relations.]

Zahid, Mohammed & Michael Medley 2006, 'Muslim Brotherhood in Egypt and Sudan', in *Review of African Political Economy* 33, nr. 110: 693-708

[This article compares the evidence from two related movements: the contemporary Muslim Brotherhood in Egypt, and the cluster of organisations that have been closely associated with Hasan al-Turabi in Sudan, in order to query the extent to which Islamism is compatible with liberal democratic politics. The answers suggested are, in the Egyptian case, hopeful, but for Sudan decidedly pessimistic. However, there are complexities within both stories. The comparison indicates ways in which the outcomes are related to the framing circumstances, but also points out the limitations of the information currently available in the academic literature.

Ziddy, Issa, 2005, 'Shaykh Hasan b. 'Amayr al-Shirazi (1880-1979)', in *Sudanic Africa: A Journal of Historical Sources* 16: 1-26; full text at: <http://www.hf.uib.no/i/smi/sa/sahome.html>

Zouber, Mahmoud, Abdoul Kader Haidara, Mamadou Diallo & Stephanie Diakité [no year], 'Scholars of Peace: The Islamic Tradition and Historical Conflict Resolution in Timbuktu' (5 pp.), full text at

<http://www.sum.uio.no/research/mali/timbuktu/research/articles/conflictresolution.pdf>

Zürcher, Lucas, 2007, *L'Eglise compromise?: La Fédération des Eglises protestantes de Suisse et l'apartheid (1970-1990)*. Genève: Labor et Fides, 163 pp., ISBN 978-2-8309-1186-2, Euro 20.00

[Contre les recommandations d'autres Eglises protestantes nationales qui n'hésitèrent pas à dénoncer publiquement le racisme du régime sud-africain et militèrent pour lui imposer des sanctions, la FEPS se contenta de proposer ses bons offices et fit profil bas sur les engagements politiques. L'auteur décrit comment une parole forte issue de l'Evangile peut se diluer dans la Realpolitik.]

Zwana, Solmon, 2008, 'Old Wine in New Wine Skins: Tombstone Unveiling as a Case of Religious Innovation and Change in Zimbabwean Christianity', in *Journal for the Study of Religion* 21, 1: 37-52

[Tombstone unveiling is a recent religious innovation among Shona Christians. Whereas the mainline churches have been negative towards African indigenous religions, Shona Christians have tried to accommodate the two traditions by replacing some Shona traditional religious practices with similar Christian rituals as they try to come to grips with modernisation and urbanisation. The emergence of tombstone unveiling is evidence of religious change in both Christianity and indigenous religions in Zimbabwe.]

Zwerling, Philip, 2004, 'The Political Agenda for Theatricalizing Religion in *Shango de Ima* and *Sortilege II: Zumbi Returns*', in *The Journal of Religion and Theatre* 3, 2 (Fall 2004): 303-316, at: [http://www.rjournal.org/vol\\_3/no\\_2/zwerling.html](http://www.rjournal.org/vol_3/no_2/zwerling.html)

[When theatricalizing religious themes there are always questions about which themes are highlighted, the author's intention, and the audience's reception. *Shango de Ima*, a Cuban play, and *Sortilege II*, a Brazilian play, both bring the Yoruba religion on stage to recapture a cultural heritage and to make a contemporary political point. This paper examines how political ends justify dramatic and religious means.]



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## THE AIMS OF THE AASR

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

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

- By providing a forum for multilateral communications between scholars of the religions of Africa;
- By facilitating the exchange of resources and information;
- By encouraging the development of linkages and research contacts between scholars and institutions in Africa, as well as between scholars in Africa and those overseas;
- By developing publishing opportunities particularly for scholars based in Africa;
- By establishing a travel fund to enable scholars to attend academic conferences both in Africa and overseas;
- By organising conferences in Africa on topics relevant to scholars of the religions of Africa and panels on the religions of Africa in IAHR and other conferences held outside Africa;
- By publishing a bi-annual AASR Bulletin and maintaining an AASR internet site (<http://www.a-asr.org>) as major means of communication between scholars of the religions of Africa around the world;
- By maintaining an online directory of scholars in the field of the religions of Africa who have joined the AASR at <http://www.a-asr.org/index.php?id=252>

