

Jan G. Platvoet  
AASR-Newsletter Co-Editor

## APOLOGY

Apologies are offered for the delay in the publication of this AASR-Newsletter. The cause is briefly as follows. Since March, the AASR-Executive has been planning to organise the Second AASR-Conference in Africa, demanded by the AASR-Constitution, in early 2004 in the University of Ghana, at Legon, Ghana. It has appointed Prof. Elom Dovlo (University of Ghana) and Prof. Abdulkader Tayob (University of Nijmegen, The Netherlands) as its organisers. In view of the short time left, it seemed vital that the Call for Papers for this important conference, and the other details of its organisation, should be included into this newsletter in order that it might be brought to the attention of all AASR-members as quickly as the extremely tight time schedule permits.

In late June, when this newsletter was ready for publication except for the Call for Papers for this conference, it was therefore agreed that its production was to be briefly delayed in order that this document might still be included into AASR-Newsletter 19. It is now, however, late August. Part or perhaps all of the cause of the failure of that document to reach my desk seems to be the recent flood of computer viruses. It blocked electronic communication between the organisers and between one of them and me completely over the past month and a half. As it is uncertain how long this will last, I have reluctantly decided not to defer the publication of AASR-Newsletter 19 any longer. So, the Call for Papers for the Second AASR-Conference is not included into this newsletter.

It is hoped, however, that the document will still arrive before this AASR-Newsletter is ready, in a week's time, for shipment to the AASR-Representatives, regional and national, for distribution to the AASR members. If it does arrive in time, it will be produce separately and inserted as a loose flyer in each copy of this AASR-Newsletter. Perhaps the conference will be deferred to a later time in 2004. In that case, the Call for Papers for it will be included into AASR-Newsletter 20 (November 2003). In all other cases, the organisers will consult about the means available to them – electronic and other – to inform you about it as soon as possible.



Jacob Kehinde Olupona  
 AASR President  
 University of California, Davis

## FROM THE CHAIR

We are pleased, once again, to share with you recent news and projects from members of AASR in various parts of the world. This particular edition is devoted to honouring the memory of a famous scholar and erudite researcher: Harold Turner, a pioneering figure who established religious studies programs in Africa, especially in Nigeria, where he taught at the University of Nigeria, Nsukka, before the civil war began in 1967.

At the time that I began my own work in religion at that university in 1971, we could still find traces of Howard's presence in the mimeographed seminar papers scattered in the wreckage of the war-torn departmental library. At Nsukka, then, we salvaged several of these papers for our own studies. But, it was at Selly Oak Colleges, Birmingham, UK, where Harold Turner established a centre for the study of New Religious Movements that he made his lasting legacy to African religious studies. In 1986, when I received the Commonwealth Fellowship to study in Britain, I chose to work at the Center in Selly Oak. My contact at the Commonwealth Office was surprised to know that there was such an important center at Selly Oak – and more surprised that I did not choose to come to a better known research centre such as King's College, London and Oxford.

A few years after this episode, Professor Oshun at Lagos State University was given a similar opportunity to use the Harold Turner Archives at Selly Oak. I doubt if there was a better professor of African religion of his generation in Britain who helped define the field of New Religious Movements in Africa, especially the study of independent African churches, the way Harold did. The methodology and theoretical formulation Turner proposed – and the fine-grain phenomenological analysis of these movements he undertook – contributed immensely to our knowledge of these movements today. Better than any other scholar of our generation of African religionists working among these groups today, Turner gave the practitioners of these movements a distinctive voice in understanding the religious phenomenon he studied. He did not take these prophets, priests, and preachers he encountered during his fieldwork as mere informants to study and to advance his career. He regarded them as colleagues and consultants who are themselves capable of interpreting their traditions in their own ways. I consider this to be a major legacy Harold Turner leaves to all of us.

This newsletter also highlights an important regional conference we plan to hold in February 2004 in Ghana. The conference is not just a re-

sponse to the requests we received from several of you, but also part of our mandate to hold regional meetings regularly in Africa. As a result, we have asked Professors Abdulkader Tayob of Nijmegen University in the Netherlands and Elom Dovlo of the University of Ghana to organize this meeting on behalf of the AASR. Since funding is essential to the success of such a meeting, we are now embarked on seeking internal and external grants. I am glad to say that we are receiving encouragement from various sources. In conjunction with this meeting, granting availability of funds, there will be a three-day, pre-conference workshop for postdoctoral scholars and advanced graduate students from African universities. The workshop is aimed at enhancing their knowledge and skills in research, publication, and teaching. It also aims to establish a strong network of academically minded individuals who are interested in collaborating across national boundaries. We will inform you as the plan unfolds.

I am glad to report that AASR initiatives are already yielding good dividends. One recent example is the book series we launched in Nigeria recently. The first publication in the series, *Polygamy and the Church in Nigeria*, authored by Dr. Andrew Igenozza at Obafemi Awolowo University, is receiving readers' attention. I am informed that the first five hundred copies printed have almost sold out. I am also seeking funding to initiate a similar book series in other parts of the Continent. We continue to welcome your suggestions and financial support for AASR projects. I look forward to seeing many of you in Ghana in February, 2004.



Jim Cox

AASR General Secretary & Treasurer  
University of Edinburgh

## REPORT

Over the past year, efforts have been made in the various regions of Africa to identify AASR members who would serve as national representatives for the Association. In Nigeria and Ghana, membership lists are being developed, and proposals for establishing local membership fees are in the formative stages. This has been undertaken particularly under the initiative of Umar Danfulani in Nigeria, who is the West African regional representative, and Elom Dovlo in Ghana. In East Africa, over two years ago, Adam arap Chepkwony began a similar project, largely within Kenya. Last July, Jannie Smit of the University of Durban Westville agreed to take responsibility for the southern African region as overall co-ordinator. In South Africa, membership fees have been established for a number of years, and until recently, were being collected regularly.

Late last year, I wrote to several AASR members in southern African countries to determine if a system could be established whereby membership lists could be compiled and national fees set and collected. The aim of this proposal was to enable the AASR in specific countries to have some funds for the promotion of the organisation, distribution of the newsletter and, where possible, to conduct workshops or seminars on themes of interest to AASR members in these countries. Although this plan is just beginning, encouraging results have been achieved. In Zimbabwe, Ezra Chitando of the Department of Religious Studies, Classics and Philosophy in the University of Zimbabwe has agreed to be the national co-ordinator for that country. Seratwa Kuswani of the School of Education in the University of Botswana has consented to undertake the same duties for Botswana. In Zambia, Marja Hinfelaar agreed to undertake such work. The Department of Religion and Theology in the University of Namibia has taken this request under consideration and I am awaiting a nominee there. I have attempted to contact colleagues in Mozambique, but I have not been successful in obtaining a response. Some suggestions for a national representative in Malawi have been received but no contact to date has been made in that country.

This overall plan, which is being developed in the southern African region, might serve as a model for other parts of Africa. If the idea works properly, the regional co-ordinators for West, East and Southern Africa would take responsibility for receiving communications, reports, lists of members and financial statements from the national representatives. These would be compiled into regional statements and sent to the General Secre-

tary and Treasurer, who would then make an overall report in the AASR-Newsletter alongside similar accounting from Europe and North America. If implemented, this programme would make communication within African regions, throughout the continent and amongst members working in other parts of the world more effective than they have been to date.

In the coming year, I hope to build on the progress already made on this plan in order to improve communications throughout the Association. It is clear that much work is needed on this front, since for 2002 I have received just one financial statement, that from Gerrie ter Haar, the European regional representative, which I have summarised below. At the proposed West African Conference of the AASR, scheduled for next February or March and announced in another part of this Newsletter, I hope that many of the regional and national representatives from throughout Africa, Europe and North America can be present so that we can have face to face meetings about these matters. If this materialises, a clear system for membership, reporting and financial accountability should be operating by March 2005 when the IAHR meets in Tokyo.

I want to thank the various individuals who have agreed to help in this project. I look forward to working closely with national and regional representatives in the next year.

James L Cox, AASR Treasurer



Gerrie ter Haar

AASR-Representative for Europe

Institute of Social Studies, The Hague, The Netherlands

## EUROPEAN FINANCIAL STATEMENT 2002

(All figures in Euros, €)

Balance as of 31-12-01 .....	€ 2,074.30
Income from 1-1-02 to 31-12-02 ....	€ 1,379.14
Amount Expended 1-1-02 to 31-12-02	€ 1,126.88
Balance as of 31-12-02 .....	€ 2,354.57

Savings account	€ 2,017.46
Current account	€ 337.11

### Breakdown of Expenses (2002)

Newsletter Costs	€ 957.08
Foreign Bank Transactions	€ 42.80
Bank Administration	€ 7.00
Refund for Overpayment by a Member	€ 120.00
	€ 1,126.88

### Membership Statistics (2002)

20 paid-up members

6 library subscribers

### Membership Fees

€ 60 for those in full-time employment

€ 30 euros for students and unwaged

€ 25 euros for newsletter subscribers only

Report compiled by Gerrie ter Haar, European Regional Representative



OBITUARIES  
HAROLD WALTER TURNER  
1911-2002

ANDREW WALLS  
THE UNIVERSITY OF EDINBURGH<sup>1</sup>

Harold Turner is the most outstanding scholar in the fields of religious studies and of African Studies that New Zealand has produced; a pioneering thinker, a meticulous researcher, and an unparalleled facilitator. His path into the fields in which he made so rich a contribution was an unusual one, and his academic work is best understood in the context of his life and objectives. These took him to every continent, and to teach in four of them.

His first discipline was philosophy, and he was Lecturer in Philosophy in his own university. His second was theology; he was an ordained Presbyterian minister, and while unfailingly open and respectful and accepting towards others, he never hid his Christian commitment. Both his early disciplines played a part in formulating the approaches he was later to adopt in the wider field of the study of religion. Another characteristic throughout his life, and one that underlies much of his work, is a lively concern for the welfare and happy functioning of communities. This was early displayed when he became the pioneer in New Zealand of university halls of residence. His first published book was also the first (and perhaps the only) one to be devoted to the subject. He saw halls of residence as organs of social living and vehicles of education; his dismay was great as, in his own country and elsewhere, universities allowed their residences to degenerate into mere dormitory accommodation.

His interest in Africa was already awakened. But in the 1950s Africa was hardly within the consciousness of New Zealand. He resolved the issue with the daring and commitment that never left him. He and his unshakable wife Maude, the support and stay of all his enterprises, left New Zealand for Britain with four young children and no immediate prospects, in hope of getting to Africa from there. The plan succeeded. After a short time teaching at Goldsmiths College, London, he was appointed in 1956 as Lecturer in Theology at Fourah Bay College, Sierra Leone, which was then moving towards independent university status. He taught Old Testament Studies, and

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<sup>1</sup> Andrew Walls worked with Harold Turner at Fourah Bay College in Sierra Leone, at the University of Nigeria, at Nsukka, Nigeria, and the University of Aberdeen, in Scotland, UK.

his explorations of the religion of Israel and of the ancient Near East, informed much of his later work on what he preferred to call primal religions.

A chance meeting on a beach near Freetown opened the door to the field with which his name will always be linked. The Church of the Lord (Aladura), a prophet healing church long established in Nigeria, was now making its way in the very different religious setting of Sierra Leone. Turner got to know them, absorbed their worship, learned their history, followed their faith and life. He met them as a fellow believer and fellow worshipper, and took them seriously for what they claimed to be. The scholarly outcome was immense: a stream of important articles and monographs, including the vast two part work *History of an African Independent Church* (Oxford: Clarendon, 1967). This remains one of the fullest accounts in existence of the religious life of any group of African Christians. But the author had already extended the parameters of the subject; he was now identifying and classifying the range of phenomena to which the Church of the Lord belonged, displaying the spectrum of belief and practice, creating typologies, working with others to produce agreed terminology. Much of this work is now the conventional wisdom; some has been a foundation on which others have built higher. It opened a new chapter in the study of African religion...

By this time, however, Turner had moved to the University of Nigeria, Nsukka, and opened his serious concern with the phenomenology of religion, a core course in the syllabus for which he was the first teacher. The study of the forms of religion was fundamental to all his later achievement. It found expression in his ground-breaking programme at the University of Leicester, and for his developed phenomenology course at the University of Aberdeen, where his doctoral disciples burgeoned. It is shown in his students' edition of Otto's *The Idea of the Holy*, and in his splendid magnum opus, on sacred space, *From Temple to Meeting House* (The Hague, etc.: Mouton, 1979). It made him a figure of dialogue, furthering meaningful conversation between believers and others.

His African researches were put in a larger frame. From the beginning his acquaintance with new Maori religious movements in New Zealand had given him a basis of comparison. Now he cast his net across all the continents and all recent centuries for new religious movements. Rosalind Hackett has written below of the rich legacy he left in the Centre for New Religious Movements in Primal Societies (the last three words were later dropped as the Centre extended its remit). The travel and labour involved was phenomenal, usually without large grants, and with Maude and himself often the only functionaries. From this came the amazing bibliographies, the microfiche collections so that Africa and Asia-Pacific could share, the essays in classification, the seminal article 'Tribal Religious Movements,

New' (the publisher's title, not his) in the Encyclopedia Britannica. And the Centre continues to provide treasure trove for hundreds of researchers.

Well after most peoples' retiring age, Turner left Britain, where he had been abundantly productive but greatly under-recognized, left his beloved centre in good hands, and returned to New Zealand. Not, however, to quiet retirement, but to active writing (continued into his tenth decade) on the nature of religion, not unmixed with public controversy. Africa had brought him to consider religion in relation to culture; he now turned the searchlight on the analysis of Western culture. One of his last books, shortly before his death, was a stimulating discussion of the history of science in relation to religion.

Harold Turner's achievement was many sided, and members of AASR will readily acknowledge their debt to it. Many, too, will remember with gratitude his warm encouragement, his generosity in sharing, his thoughtfulness and consideration. To our association he gave special gifts, far beyond his wonderful collection. He is one of those who helped to give African religion a secure location in academic discourse, and to bring together the study of Africa's old religions and its newer ones.

Rosalind I. J. Hackett  
The University of Tennessee

FROM NEW ZEALAND TO BRITAIN  
VIA NIGERIA & BACK:  
CONNECTING WITH HAROLD TURNER  
ALONG THE WAY

After finally making it to New Zealand last December to attend the New Zealand Association for the Study of Religions conference, I quickly understood why Harold Turner left those shores and why they drew him back for his final years. New Zealand is a beautiful country, but rather cut off from other parts of the world. But I am sure that many of us are grateful that Harold and Maude chose to spend a good portion of their lives in other climes.

My initial point of connection with Harold was in 1980 when I made a visit to Aberdeen University to explore the possibility of pursuing a doctorate in Religious Studies and African Studies there. I received a very cordial welcome from both Harold Turner and Andrew Walls (who was the then head of department). However, it was perhaps Harold Turner's project for the study of new religious movements (NERMS as he termed them) in primal societies that was the real draw for me. The sight of all the primary and secondary materials pertaining to these movements in Africa, the Americas,

Asia and Oceania in neatly organized boxes and filing cabinets was all I needed to sign on.

When I came each summer for my stint at the centre while on leave from the University of Calabar, it took me no time to realize that Harold Turner was a hound-dog of a researcher. Not only did he possess a passionate energy for collecting data on NRMs, but he also displayed immense interest in the movements themselves and their respective leaders. His eyes shone when he related his experiences with Aladura church leaders during his sojourn in Nigeria in the 1960s. He was excited about promoting the study of NRMs, especially among those who were part of the movements themselves.

His centre indeed proved to be a great meeting-point for NRMs researchers the world over. But it was somehow the orderliness of the space was so appealing after the chaos of Nigeria and the challenges of my fieldwork. Before long I was not just a user but also a contributor to the centre. Loyal volunteers and donors helped run and expand the centre, filing and documenting the resources that the likes of me brought or sent from far-flung places. Perhaps the bulk of the materials though seemed to come from Harold Turner's own travels around the globe.

My relationship to Harold Turner extended beyond the academic. I was able to purchase from him a small flat close to the university at Aberdeen where I was able to create a convenient summer nest. When he and Maude moved to Birmingham, I was able to continue to visit them in Selly Oak as this was a short drive from my mother's home. Their gracious hospitality did not cease with semi-retirement. Afternoon tea was a high point at the Turner's. It was a time to swap tales of Nigeria. I remember Harold's recounting how he and Maude had been snatched from the clutches of death by a good Samaritan of a Nigerian headmistress. She had rescued them after their car ran off the road in eastern Nigeria.

I made Harold laugh when I told him that I been designated as his 'spiritual daughter' by Olumba Olumba Obu (OOO), founder and leader of the Brotherhood of the Cross and Star, a large religious movement located in Calabar. Each time I visited Obu he would recall with glee the visit of 'Dr Turner' to his nascent church. While Obu was ever keen to point out that spiritual knowledge was far more potent than book knowledge, he clearly relished the academic attention that he received. Harold Turner's diplomatic entrees opened the doors for subsequent researchers such as myself and my students.

My decision to broaden my research focus in Calabar to religious pluralism rather than just focusing on classic NRMs à la Harold Turner was due to a number of factors. First, the Turner model of a NRM (i.e. movements created in Africa by Africans for Africans) was being challenged by the emergence of Christian revivalist movements and spiritual science or-

ganisations (such as Eckankar and AMORC). Second, as a mid-sized city, Calabar lent itself to a more holistic study which would trace the official and popular connections between religious actors and communities. Third, early on in my time at the University of Calabar at the heart of Efikland, I was privileged to witness traditional kingship rituals and funerary ceremonies. I did not want to exclude this rich area of Calabar religious life. Fourth, I wanted to move beyond the historical and descriptive approach favoured by Harold Turner and explore the theoretical possibilities of my field, notably from the perspective of the social sciences (whose purported reductionist tendencies Turner was quick to eschew).

It is important to note that HWT was a scholar with conscience. He not only strove to develop the field of NRMs, in all its breadth and diversity, but he also sought to produce some of these materials in a form that could be utilised in non-Western locations. In those days it was books and microfiches. I remember staggering back to Nigeria one time with a microfiche reader so that my class could avail themselves of the first microfiche set on West African NRMs. Needless to say it was a boon to both teacher and class!

Even though Harold Turner took up new scholarly interests in the twilight of his life, such as the intersection of the humanities and the sciences as epitomized in the work of Michael Polanyi, I still want to remember him as wearing the NRMs hat, or should I say, crown. Whichever road each of his students took after coming under his influence we are forever indebted to his pioneering efforts, his industrious energy, and warm generosity. It is funny to think that for all his travels and data collection (and let us not forget his extensive photocopying exploits) on various continents, global did not feature in his lexicon. If Ali Mazrui can be called the 'global African' then surely Harold Turner merits the honorific title of 'global New Zealander'!



## PERSONS & POSTS

**Dr. Hazel O. Ayanga** is Head of the Department of Religion of Moi University at Eldoret, Kenya, with effect from April 2003. She takes over from Prof. Adam K. arap Chepkwony who has headed the department for the last six years.

**Dr. Rosalind Hackett**, Professor at the University of Tennessee, IAHR Vice President and Ex-Officio Member of the AASR-Executive will have a Visiting Rockefeller Fellowship during the next academic year, 2003-2004, at the Kroc Institute of Peace Studies of the University of Notre Dame and be working on her Media and Religious Conflict in Africa project.

**Prof.Dr. Annemarie Schimmel** (1922-25.01.2003) has died. If space allows, AASR-Newsletter 20 will carry an obituary on this famous scholar of Islam by Prof. Gary Lease. In another obituary, by Ron Geaves in *BASR Bulletin* no. 99 (June 2003: 41-43), she is described as 'one of those exceptional scholars able to bridge the world of the insider and the outsider'. Some Muslims regarded her work on the Prophet of Islam as surpassing anything achieved by Muslim scholars. She was IAHR-President from 1980 to 1990, and the first woman scholar to serve in that position.

**Dr. Grace Wamue**, AASR-Vice President, has recently won the 2002 very competitive Organisation of Social Science in Eastern and Southern Africa (OSSREA) Senior Scholars Research Award. The prize, worth US \$20,000, was awarded her for her research project entitled 'Religion in Contexts of Social Healing for Victims of Armed Conflicts in the Great Lakes and Horn of Africa Region'. This one year project investigates religion as a tool in the reconstruction of society and as a tool for reconciliation among those who experienced the ravages of war.

**Dr. Grace Wamue** has also taken up the administrative position of Deputy Director in the Directorate of Students Affairs of Kenyatta University, Nairobi, Kenya.



# CONFERENCES AHEAD

Gerrie ter Haar  
Academic Programme Director  
19th IAHR World Congress

## IAHR CONGRESS 2005

From 24-30 March 2005 the XIXth World Congress of the International Association for the History of Religions (IAHR) will be held in Tokyo, Japan. Below you find all the necessary information, including the first call for papers. The deadline for proposals is 31 December 2003.

The general theme of the Congress is '**Religion: Conflict and Peace**'. With the successful presence of a considerable number of African scholars at the previous IAHR Congress in mind, in Durban 2000, the AASR hopes and expects African scholars to make an important contribution to the World Congress once again. Both the AASR and IAHR Executive realise that the distant location may pose a barrier, and they will do what they can to facilitate the travel and stay of at least a number of scholars from Africa.

Whatever funds will be made available, these will always be limited. An interesting and timely proposal, therefore, will be an important requirement, keeping in mind that the deadline for sending proposals is **31 December 2003**. In my capacity of Academic Program Director I urge our colleagues in African universities to submit a proposal before that date, according to the guidelines contained in the information below. I suggest that you copy your proposal to me at [terhaar@iss.nl](mailto:terhaar@iss.nl), so that I can facilitate the process.

At the same time, I want to call on all AASR members to think creatively about funding possibilities in their own countries. The general theme of the Congress is very important, highly topical, and extremely relevant to most countries in Africa. We believe that on the strength of the general interest in the theme, international NGOs, foreign embassies, business firms, etc. could be approached with a request (and a proposal!) to fund either a panel or an individual paper on the subject. The IAHR will be able to support your request for funding with an official letter.

I hope many of you will think about participating in the Congress. When you submit a proposal, please let me know what funding options you consider to explore. In the meantime, both the AASR and the IAHR will be equally working on funding possibilities for scholars from Africa.

# IAHR

## TOKYO, 24-30 March 2005

### THE 19TH IAHR WORLD CONGRESS

#### *Organisers*

The XIXth World Congress of the International Association for the History of Religions (IAHR) will be held in Tokyo, Japan, in 2005. The organisers wish to announce the opening of registration, and to issue a formal call for papers and the proposal of group sessions. They are:

Congress Chair:	Noriyoshi Tamaru
World Congress Advisory Committee:	Peter Antes
International Congress Committee:	Armin W. Geertz
Congress Secretariat, President of the Japanese Association for Religious Studies	Susumu Shimazono
Congress Academic Program Committee	Gerrie ter Haar

#### *Sponsoring Bodies*

Science Council of Japan; Conseil international de la philosophie et des sciences humaines (CIPSH); Japanese Association for Religious Studies

#### *Dates, Venue, Theme*

Congress Dates: **24 - 30 March, 2005 (7 days)**

Congress Venue: **Takanawa Prince Hotel, Shinagawa, Tokyo**

Congress Theme: **Religion: Conflict and Peace**

#### *The IAHR*

The IAHR is a worldwide body of national and regional associations for the study of religions. It is a member of CIPSH, which functions under the auspices of UNESCO. Founded in 1950, the IAHR aims to promote the academic study of the history of religions through international collaboration of scholars. An IAHR world congress is held once every five years. For further information concerning the IAHR, kindly consult its permanent web page at <http://www.iahr.dk> or contact the General Secretary, Armin W. Geertz ([geertz@teologi.au.dk](mailto:geertz@teologi.au.dk)).

#### *JARS*

The 19th World Congress in Tokyo 2005 will be held under the joint sponsorship of the Japanese Association for Religious Studies (JARS) and the Science Council of Japan, in cooperation with other associations. This is the

second congress to be sponsored by the JARS, having hosted the 9th congress in 1958. In addition, the year 2005 marks the 75th anniversary of the JARS and the centennial of the inauguration of a program of religious studies at the University of Tokyo in Japan.

*Congress schedule*

24 March (Thurs)

10:00-12:00 Opening Ceremony

14:00-18:00 Keynote Addresses (Opening Session)

18:00-20:00 Reception

25 March (Fri)

9:00-10:30 Plenary Session 1

11:00-13:00, 14:00-16:00, 16:30-18:30 Sessions

26 March (Sat)

9:00-10:30 Plenary Session 2

11:00-13:00, 14:00-16:00, 16:30-18:30 Sessions

27 March (Sun)

Excursion (half-day or full-day)

9:00-12:00, 13:00-16:00 Special Sessions

28 March (Mon)

9:00-10:30 Plenary Session 3

11:00-13:00, 14:00-16:00, 16:30-18:30 Sessions

29 March (Tue)

9:00-10:30 Plenary Session 4

11:00-13:00, 14:00-16:00, 16:30-18:30 Sessions

19:00-22:00 Banquet

30 March (Wed.)

9:00-10:30 Plenary Session 5

11:00-13:00, 14:00-16:00 Sessions

16:00-18:00 General Assembly, Closing Ceremony

*Proposals for papers and presentations*

The Congress Secretariat of the JARS and the Congress Academic Program Committee (CAPC) welcome proposals for papers on any aspect of the study of religions. Papers may treat religious phenomena from any culture and historical period, and from a wide variety of academic disciplines, including philosophy, history, sociology, philology, anthropology, psychology, and iconography. The presentation of papers will take place during the time set aside for sessions in the above schedule. Members of the IAHR can propose organised panels, symposia, roundtable sessions or individual papers.

*Organised panels*

Ordinarily organized panels are composed of 3 or 4 participants and, if desired, a respondent. The convener is expected to coordinate the entire event in advance and typically serves as chair for the session, which runs for 2 hours.

*Symposia*

Any groups of scholars engaged in a particular project that is aimed at publication may submit a proposal for a symposium. Papers for symposia are expected to be circulated well in advance of the congress itself. It is the responsibility of the convener of the symposium to contact the participants and to present a formal proposal to the CAPC at the earliest possible date. Symposia are assigned a session of 2 hours which may be used as deemed fit.

*Roundtable sessions*

Roundtable sessions, made up of 10 persons or less, are intended to facilitate in-depth discussion among scholars engaged in research on a particular topic. Once a proposal has been accepted, it is expected that papers be distributed among participants in advance of the congress.

*Individual papers*

Papers prepared by individuals and not associated with any pre-arranged session will be organised according to subject matter and arranged into group sessions. These sessions will run for 2 hours and include 3 or 4 papers.

*Language policy*

The official languages of IAHR Congresses are English, French, and that of the host country (in this case, Japanese). This policy is not intended to exclude other languages. Participants are welcome to use the language of their choice if they feel there is a sufficient audience.

*Submission of proposals*

Those wishing to attend the congress, need to submit the following information to the Congress Secretariat of the JARS (see the address below), on or before 31 December 2003:

1. Name;
2. Address;
3. Institutional Affiliation and Title (where applicable);
4. Area of research;
5. Telephone and Fax number;
6. E-mail address;
7. Attendance with or without a paper;

Those wishing to submit a presentation proposal, should include the following information as well:

8. Type of presentation (individual papers, organised panels, symposia, or roundtable sessions); 9. Title of paper or proposed session (provisional); 10. Language to be used; 11. Provisional list of panelists (where applicable)

For detailed information, consult the congress website:

< <http://www.l.u-tokyo.ac.jp/iahr2005/> >

Inquiries about proposals for panels, symposia, roundtable sessions and individual papers may be made to Prof. Gerrie ter Haar at < [terhaar@iss.nl](mailto:terhaar@iss.nl) >; or Prof. Yoshio Tsuruoka at: < [tsuruoka@l.u-tokyo.ac.jp](mailto:tsuruoka@l.u-tokyo.ac.jp) >

### *Acceptance of proposals*

The submission of a proposal prior to the 31 December 2003 deadline does not guarantee its acceptance. The final decision will be made by the Congress organisers in March 2004. Once a proposal has been accepted, the appropriate registration fee needs to be paid before 30 September 2004 for formal inclusion in the program.

## GENERAL THEME OF THE CONGRESS

### RELIGION: CONFLICT & PEACE

The conference theme addresses one of the most urgent issues of our time, and one which is widely discussed in academic circles today: conflict and peace. Scholars of religions can make an important contribution to the debate by analysing the role of religion in conflict and peace, as well as of religious traditions in their various forms. This theme concerns ancient as well as living religions. Historical, sociological, anthropological, psychological, textual, iconographical and philosophical approaches: all have relevant contributions to make.

The conference theme is basically concerned with religion and power. It attempts to explore the many facets of human conflict, social stability, and the relationships between majorities and minorities, authorities and dissenters, revolution and evolution, male and female, 'us' and 'them', etc. It assumes that religion is a social and cultural factor or, as some would say, a social and cultural construction. Religion is also associated with political power in either an implicit or explicit manner, which provides another important aspect of study.

Religion may serve as an identity marker in the maintenance of ethnic, social or political stability. But it can also serve as an identity marker in conflicts of such nature. Religion does not have to be the cause of, or a contributing factor to, violent conflict between social groups. Religion and reli-

gious ideology can also serve to regulate social violence. At the time of the cold war, religion was often regarded as a constructive factor that could contribute to the stability of peace. In recent decades, however, there has been growing concern about its destructive side, seemingly intensifying conflicts between civilisations. On the other hand, increasing expectations are evident of resolving conflict through dialogue between civilisations.

Religion can promote discourses of oppression that regulate relations between genders, generations, classes, or other social groups. It can also provide models for an ideal society and for ideal relations between genders and groups. Religion can be a tool in the service of freedom, whether political or existential. Growing violence, political oppression and poverty may contribute to the emergence of new religious movements that are seen to indicate a better future for those who are suffering, but may themselves become the cause of serious new conflicts.

Religions often have traditions in which exemplary individuals, semi-immortal figures, or deities have attained victories for peace and emancipation. On the other hand, gods may be mirror images of their mortal servants, constantly at war with each other, spreading intrigue and misery in the divine and human worlds. The gods may serve as the ultimate justification for violence and hatred, or for peace and harmony between mortals. Some religious figures may invoke doom, exciting instability and frenzy, whereas others may serve as promoters of peace.

In this congress we intend to pursue these matters in such a way that our knowledge and understanding of the issues will be deepened. We hope for exciting scholarly debates that will illuminate the ways in which historical and contemporary religions have contributed, and still contribute, to conflict and peace. The study of these phenomena will also lead us to renewed reflection on theories of religion and methodologies in the study of religion.

The theme of this congress invites panels and symposia on a variety of possible topics, including for example:

- |                                      |                              |
|--------------------------------------|------------------------------|
| * religion and war                   | * religion and globalization |
| * religion and violence              | * religion and migration     |
| * religious persecution              | * religion and terrorism     |
| * religion and human rights          | * religious fundamentalism   |
| * religion and identity              | * sacred canons of peace     |
| * religious conflict in the media    | * sacred canons of violence  |
| * religious conflict on the internet | * gods of war and peace      |

### *Keynote addresses*

The opening session on 'Religions and Dialogue among Civilisations' will be open to the general public. It will provide an opportunity to reflect on what religions can do to contribute to peace in the world, and what role the scholarly study of religion might have in this respect.

*Special sessions*

A number of special sessions are being organised with a focus on Japanese religions. Several of the presentations will be delivered in Japanese.

*Plenary sessions*

Each of the five days of the congress will open with a plenary session, consisting of presentations and responses by a panel of experts on one of the five sub-themes of the congress:

- = Religious dimensions of war and peace;
- = Technology, life, and death;
- = Global religions and local cultures;
- = Boundaries and segregations;
- = Method and theory in the Study of Religion.

The organization of both Keynote Addresses and the Special and Plenary Sessions is being coordinated by the IAHR and the Congress Secretariat of the JARS, but we welcome your suggestions and ideas. The subject of a presentation of any category need not be directly related to the general theme or sub-themes of the congress.

*Important deadlines*

- = **31 December 2003**: proposals for individual papers, organised panels, symposia and roundtable sessions.
- = **April 2004**: Notification of acceptance of proposals; mailing of a second circular.
- = **30 September 2004**: Payment of early registration fees by those whose proposals have been accepted, and submission of abstracts for the same to the Congress Secretariat. No exceptions will be made, and it is therefore important that conveners of group sessions insure that all of their participants are duly registered by this date.

*Registration fees*

Early Registration Fee	US\$300
Late Registration Fee	US\$350
Students (Early Registration)	US\$150
Students (Late Registration)	US\$200
Accompanying Person	US\$100

*Financial Assistance*

The Congress Secretariat of the JARS and the Executive Committee of the IAHR are prepared to make limited funds available for participants who

need financial assistance for travel to Japan. Details will be provided in the second circular and/or the website.

#### *Accommodations*

The proposed site of the congress, the Takanawa Prince Hotel, is located within walking distance of Shinagawa Station, approximately one hour by train from Tokyo (Narita) International Airport. A variety of other accommodations are available in the area, from luxury to more economical hotels. A typical city hotel will cost between US\$70 and US\$100 per night, and more economical hotels, between US\$40 and US\$70.

#### *Contact address*

All proposals, suggestions, opinions or questions should be directed to the following address:

Prof. Susumu Shimazono, President of the JARS,  
Congress Secretariat, 19th World Congress of the IAHR,  
Dept. of Religious Studies, Faculty of Letters, University of Tokyo,  
7-3-1, Hongo, Bunkyo-ku, Tokyo, Japan 113-0033  
Phone: (81)3-5841-3765 FAX: (81)3-5841-3888  
E-mail address: iahr@l.u-tokyo.ac.jp  
Congress website: <http://www.l.u-tokyo.ac.jp/iahr2005/>

A 'Form for Proposals' will be published on the website of the congress.

BASR ANNUAL CONFERENCE  
15-17 SEPTEMBER 2003, CHESTER, UK

### RELIGIONS IN TRANSITION DIACHRONIC & SYNCHRONIC PERSPECTIVES

The British Association for the Study of Religions will hold its 2003 Annual Conference from 15 to 17 September 2003 at Chester College of Higher Education, Chester. Papers are intended to investigate the dynamic character of religious change in the broadest possible sense. Keynote addresses will be delivered by Prof.dr. Elom Dovo, University of Ghana, and Prof.dr. Rosalind Hackett, University of Tennessee. Offers of papers or reports of work in progress should be sent to Dr. Ron Geaves, Dept. of Theology & Religious Studies, University College Chester, Parkgate Road, Chester, CH1 4BJ, UK. A full draft programme and registration details may be found on the BASR web site: < [www.basr.org.uk](http://www.basr.org.uk) >.

## CONFERENCE REPORTS

John A. Chessworth MA  
Head, Dept. of Missions & Religions  
St Paul's, Limuru, Kenya

### THIRD INTERNATIONAL ISITA COLLOQUIUM

### MUSLIM/CHRISTIAN ENCOUNTERS IN AFRICA

Northwestern University,  
Evanston (Illinois), USA,  
22-24 May 2003

The Institute for the Study of Islamic Thought in Africa (ISITA), Program of African Studies, Northwestern University at Evanston (Illinois), USA, held its Third International Colloquium on Muslim/Christian Encounters in Africa from 22 to 24 May 2003. John Voll gave the key-note address. Twenty-four papers were presented on themes such as Islam and Christianity in Ethiopia and the Sudan; Missionaries and Conversion in the Late 19<sup>th</sup> and Early 20<sup>th</sup> Centuries; Religious Identities in Contemporary Nigeria; Sharia in Nigeria and the Sudan; Contemporary Case Studies from South Africa, Kenya, and Mali; Interpreting Texts.



Afe Adogame & Cordula Weisskoeppe  
Bayreuth University Bremen University

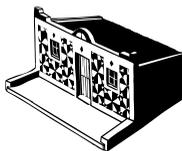
RELIGION IN THE CONTEXT OF  
AFRICAN MIGRATION STUDIES  
AN INTERDISCIPLINARY CONFERENCE AT  
IWALEWA HOUSE, UNIVERSITY OF BAYREUTH,  
14-16 FEBRUARY 2003

From 14-16 February 2003, an Interdisciplinary Conference on 'Religion in the Context of African Migration Studies' was held at Iwalewa House (African Centre) of the University of Bayreuth, at Bayreuth, Germany. It was jointly organised by Afe Adogame and Cordula Weisskoeppe (in conjunction with Ulrich Berner, Christoph Bochinger and Fouad Ibrahim, and in the framework of the Special Research Project on Africa [SFB/FK 560] of the University of Bayreuth). The scientific workshop emanated from a common research finding that religion can be understood as a 'motor' in the diaspora-building by African migrants in Europe. Generally, religion is still marginal in present-day migration research and rarely considered as one among various other factors relevant in the interdisciplinary field of migration studies. The conference was therefore targeted at drawing the attention of researchers to the fact that religious belonging is not merely part of people's cultural heritage, which they retain when they emigrate to European countries or elsewhere, but plays a vital, many-faceted role in the lives of migrants.

The conference gathered some 35 scholars drawn from Africa, Europe and the USA to examine the nexus between religion and migration, with a primary focus on the often-neglected developments of religion in the context of African migration. The 17 paper presentations revolved around four main sub-themes namely: religion and migration from historical and contemporary perspectives; religious vitality as a consequence of migration; dynamics of religious networking; and reflections on methodological questions with specific focus on the Insider/Outsider debate. Some of the invited guest speakers included: Jim Spickard (Redlands, USA), Frieder Ludwig (Minnesota, USA), Galia Sabar (Tel-Aviv, Israel), Shlomit Kanari (Tel-Aviv, Israel), Munzoul Assal (Bergen, Norway), Tuomas Martikainen (Turku, Finland), Benjamin Simon (Heidelberg), Bettina Conrad (Regensburg), Boris Nieswand (Halle/Saale), Ezra Chitando (Harare, Zimbabwe), Osman Mohamed Ali (Sudan).

A number of interesting insights emerged from the lively, provocative and informative debates that followed each presentation. Several papers

highlighted the crucial role, vitality and dynamism of religion to African lives and experiences both on the continent of Africa and in the diaspora. Papers demonstrated the significant role played by religion in the formation of the identity of immigrants. There were interesting presentations dealing with the role of music, and preaching as sources of community and identity respectively. Immigration was shown to play a significant function in re-shaping religion to meet new local and global challenges. It not only results in new communities but also facilitates local-global, intercontinental religious links and ties. The politics of religion and the interplay of religion and politics in migration processes were highlighted. The several case studies drawn from the African Independent Churches (AICs) and Pentecostal/Charismatic Movements in Germany, Great Britain and the USA; the Egyptian Coptic Diaspora in Germany; the Sudanese (i.e. Sufi Brotherhood, Republican Brothers) and Somali migrants in Norway and Germany; the African migrants in Israel; the Eritrean Diaspora; the Nigerian and Ghanaian migrant churches in Germany etc., dealing with the interconnectedness of religion and migration provided a useful opportunity for methodological reflections from the history of religions and sociological perspectives. It is envisaged that the Conference proceedings will be published in a volume soon. Additional scholarly contributions on the specific or related theme are still welcome. For further publication details, please contact:  
Afe Adogame ([afe.adogame@uni-bayreuth.de](mailto:afe.adogame@uni-bayreuth.de)) &  
Cordula Weisskoepfel ([CWeisskoepfel@uni-bremen.de](mailto:CWeisskoepfel@uni-bremen.de))



## FOCUS ON INSTITUTIONS

John A. Chessworth MA  
 Head, Dept. of Missions & Religions  
 St Paul's, Limuru, Kenya

### ST. PAUL'S UNITED THEOLOGICAL COLLEGE (LIMURU, KENYA): CENTENARY CELEBRATIONS

This year St Paul's United Theological College at Limuru, Kenya, is celebrating its 100 years. As a part of this, a series of events are being held. In March, a week of public lectures was held looking at current issues relevant to religion in Africa. Speakers included Dr. Agnes Abuom, Dr. Anastasia Malle, Professor Anthony Pinn and Professor David Kerr, In June, a consultation was organised on ways forward for Ecumenical Theological Education in the 21<sup>st</sup> Century in Africa. Speakers included Professor Musa Dube, who gave the key-note paper, Dr. Nyambura Njoroge, Dr. Johnson Mbillah, Dr. Grant LeMarquand and Dr. Janos Pasztor. In October, there will be a week of public lectures with speakers including John S. Pobee and Iain Torrance.

On 28<sup>th</sup> July 1903, Rev. H.K. Binns laid the foundation stone of St Paul's Divinity School at Frere Town, Mombasa. This same stone is re-laid at the entrance of today's Chapel. The history of St Paul's goes back to 1875, when CMS founded a settlement for freed slaves at Frere Town near Mombasa. Here they had the security they needed to start a new life. Many of them became Christians. In 1888, the Rev. E.A. Fitch began a Divinity class designed to offer them practical skills and Christian leadership training. Some were trained as teacher-evangelists, some were ordained deacons. Thus began the training of Africans for the ordained ministry of the Church, which became a formality first in July 1903. Rev. J.E. Hamshere was the first Principal, serving the College for more than 30 years until 1926.

St Paul's moved to Limuru in 1930, thanks to the foresight of Canon Harry Leakey who bought the land at Limuru and offered it to CMS to build a Divinity School. He hoped that it would be a bigger institution serving other churches and other countries. The first Methodist and Presbyterian students were admitted shortly after it opened. Then on New Year's day 1955, a formal agreement was signed between the Anglican, Methodist and Presbyterian Churches to establish the United Theological College. In 1973, the Reformed Church of East Africa formally joined as the fourth Partici-

pating Partner. In 1993, the National Council of Churches of Kenya in its corporate identity became the fifth Participating Partner in the ownership of the College.

Now St Paul's welcomes students from all countries in Eastern Africa. It offers first and higher degrees in Divinity and Theology as well as first degrees in Business Administration. St Paul's remains an innovator in Christian higher education, preparing to tackle two key issues for Christians in Africa today. Starting in 2003 is a distance learning MA in Pastoral Care and HIV/AIDS, and, in advanced stages of planning, is a taught MA in Christian-Muslim relations.

## FOCUS ON RESEARCH

Marja Hinfelaar  
Lusaka, Zambia

### THE HISTORY OF THE RC CHURCH IN ZAMBIA

From 2000 to 2003, Rev. Dr. Hugo Hinfelaar and Dr. Marja Hinfelaar coordinated a research project entitled 'History of the Roman Catholic Church in Zambia'. It consisted of several components: the (re)organisation of important Catholic archives and creating awareness of the importance of preserving archival materials among the congregations and dioceses; collection of photographs and articles in Zambian newspapers and journals; interviews with lay Catholics and clergy; the production of a book by Dr. Hugo Hinfelaar; an exhibition; and the organisation of a series of seminars. Over a period of a year and a half, thirty-two seminars were presented in Lusaka by a large number of people, whose divergent backgrounds and life experiences enabled them to tackle a broad range of subjects. Topics ranged from the impact of 'missionary curses', to Catholic education and also included the important legacy of Archbishop Milingo (presented by Prof. Gerrie ter Haar). One of the main aims of these seminars was to initiate an evaluation of the pastoral life of the RC church community in Zambia as it was experienced in the past. During the debates the local church communities, clergy, religious, lay people and academics all alike were encouraged to give their opinions on the work of the missionaries. It is our intention to publish these papers locally in a series of occasional papers. Some of the more academic papers will be published in a special edition of *Journal of Religion in Africa*.

SCHOLARSHIPS  
&  
FELLOWSHIPS

INSTITUTE FOR THE STUDY OF  
ISLAMIC THOUGHT IN AFRICA (ISITA)  
Program of African Studies , Northwestern University  
Evanston, Illinois, USA

FELLOWSHIP COMPETITION  
2003-04

The Institute for the Study of Islamic Thought in Africa (ISITA) invites applications for Africa-based junior scholars to take part in its 2003-04 program on 'Sufism, Popular Islam, and Gender'. The fellowships will be tenable at Northwestern University during the 2004 spring quarter (29 March – 11 June). The Institute will focus on Sufism (mystical Islam) and other forms of popular Islam in Africa. Sufism has been and is a dominant element in African Islam. In this respect, Muslim Africa is closer to Turkey and Iran than to the Arab world. The *uruq*, or Sufi brotherhoods, have been studied extensively, but mainly as political and social movements. Fortunately, in recent years a number of scholars have begun to look at the ideas behind these movements. Thus recent research has revealed how widespread the influence of Ibn al-'Arabi has been in Muslim Africa.

Sufism transcends political movements and intellectual systems, and encompasses patterns of belief and behavior that combine literary and popular elements. Among the themes that ISITA seeks to explore in 2003-04 are Sufism as mystical philosophy; its forms of transmission; the role and organisation of the *uruq*; and the relationship between Sufism and the various spirit possession cults (*zar*, *tambura*, *bori* and *upepo*, etc.) found throughout Muslim Africa. Attention will also be focused on the interaction in Africa between 'popular' Islam and other versions of Islam that stress conformity with what are considered to be universal Islamic practices. While the scholarly traditions of 'high' Islam are often contrasted with the practices and beliefs of 'popular' Islam, in fact, a complicated relationship exists between the various forms of Islam found in Africa, and what is considered 'high' or 'popular' may fluctuate, depending on the context and whose perspective is adopted.

A final, but overlapping, area of inquiry will be the role of women and gender in all forms of Islam in Africa. Women play an important role in 'popular' practice and have been enthusiastic practitioners of Sufism. At the same time, however, some African women are very much exponents of 'high' Islam (scholar Nana Asmau of Northern Nigeria and poetess Dada Masiti of Somalia are two such examples).

While resident at Northwestern, ISITA fellows will be expected to pursue their research with special reference to the above themes and to work in close collaboration with the 2003-04 Preceptor who, along with ISITA co-directors John O. Hunwick (history and religion, Northwestern University) and R. Sean O'Fahey (history, University of Bergen and Northwestern University), will provide the intellectual leadership of the ISITA program. Fellows will have full access to Northwestern University's Melville J. Herskovits Library of African Studies, participate in ISITA's ongoing program of seminars, and present their research at the ISITA colloquium in late May 2004.

The fellowship competition is open to Africans who are either advanced doctoral students (studying in an African university or abroad) or junior scholars/researchers working in African universities who have received their last degree within the past five years. Women are particularly encouraged to apply. ISITA will provide fellows with round-trip airfare from the applicant's country of residence to Chicago and pay a stipend to cover living expenses in Evanston.

#### *Application Process*

All applicants must submit:

1. A cover letter indicating their interest in competing for the ISITA fellowship and assuring ISITA that they are able to secure research leave from their institution of study or employment for the period of the fellowship.
2. A research proposal of no more than 1,200 words that addresses the applicant's current research interests and explains the relevance of the proposed project to the 2003-04 ISITA theme. The research proposal may be written in either English or French, but the applicant must be sufficiently fluent in English to present a paper and participate in discussions in English.
3. A curriculum vitae that includes full contact information (e-mail and postal addresses, telephone and fax numbers, etc.).
4. Two examples of the applicant's scholarship--preferably a chapter of the applicant's thesis and one other substantial piece of scholarly writing, published or unpublished.
5. Two signed and sealed letters of recommendation from individuals familiar with the applicant's scholarly work.

The cover letter, research proposal, and writing samples may be submitted electronically as attachments, and must be received by **15 September 2003** in order to be considered. The signed and sealed letters of recommendation should be sent by post, and must be received by **30 September 2003**. Successful applicants will be informed by 31 October 2003. Electronic submissions or queries should be sent to: < [r-shereikis@northwestern.edu](mailto:r-shereikis@northwestern.edu) >. Letters of recommendation and non-electronic submissions should be sent to: ISITA Coordinator, Program of African Studies, Northwestern University, 620 Library Place, Evanston, Illinois 60208-4110, U.S.A.

AFRICA STUDY CENTRE (ASC), LEIDEN,  
THE NETHERLANDS

ASC MA-THESES AWARD

The Africa Study Centre (ASC) at Leiden, The Netherlands, has instituted an annual award for excellent MA-theses completed in universities in the Netherlands or in Africa south of the Sahara. Any final-year student who has completed his/her Master's study with distinction at a university in the Netherlands or in Africa can be awarded the ASC Master's thesis prize and stipend of € 1000 and € 3000 respectively. The thesis, in Dutch, English or French, must be based on independent empirical research related to Africa in one of the subjects listed in the following section. It must have been examined within one year prior to the deadline for submitting manuscripts (see below). Work that has already won a prize elsewhere cannot be considered for this award. The ASC specifically encourages students from Africa to submit their theses for this annual competition.

*The award*

The annual award aims to encourage student research and writing on Africa, and to promote the study of African cultures and societies. It will be presented to a student whose Master's thesis has been completed on the basis of research conducted on Africa. The award may also be granted to any other final-year piece of work in the form of film, video or CD Rom that presents a clear analysis of an issue relating to Africa. (The term 'thesis' is also used to include these other forms of scientific reporting.) The award consists of a prize for the winning thesis and the publication of the work in the ASC Research Report series. In addition, a stipend is available to cover the costs of a possible period of follow-up research.

*Subject of the thesis*

Any thesis thematically related to socio-geographical, economic, political, historical, juridical or anthropological issues or focusing on the humanities (with the exception of language, literature and/or semiotic studies) can be submitted. In terms of geographical focus, the award is limited to Sub-Saharan Africa and its migrant communities elsewhere in the world.

*Quality of the thesis*

The ASC seeks to attract theses that demonstrate a high quality with regard to the subject matter of the research as well as the way the research has been conducted. The jury attaches importance to original approaches and insight, and the relevance of the research to a scientific understanding of the issues covered. In addition, the jury will consider the significance of the thesis with regard to development-related issues and its interest for the general public.

*Subject of the follow-up research*

Once an award has been granted, the author will be invited to submit plans for a specified period of follow-up research. The subject of that research must comply, both in thematic as well as in geographical terms, with the above-mentioned limitations. Separate guidelines have been drawn up concerning the follow-up research proposal and the budgeting of the € 3,000 award.

*How to submit a thesis*

If a student or his/her supervisor feels that a thesis merits an award because of its high quality and originality, the thesis as well as a summary of a maximum of 500 words should be submitted to the African Studies Centre Awards Committee. Applicants based in the Netherlands are requested to submit two copies of their thesis (on paper) and those based in Africa may send their thesis by email. All manuscripts will be returned to their authors. Details about the educational institution from which the student has graduated and written confirmation from the student's supervisor about the high quality of the thesis are also required. The applicant's email address must be included so that receipt of the thesis can be acknowledged by email.

*Time schedule*

The annual deadline for the submission of theses is 1 May. The jury will announce its decision at the beginning of September and the official presentation of the award will be made by the Director of the African Studies Centre during a formal ceremony in October. The winner will be invited to present his/her work at a seminar at the ASC. A date will be set for submitting a follow-up research proposal if the candidate is interested in accepting the sti-

pend reserved for that purpose. The decision of the jury is final and no correspondence will be entered into concerning this decision.

*The jury*

- = Jos van Beurden MA, Research Journalist (chair)
- = Evelyn A. Ankumah (Director of Africa Legal Aid), Jurist
- = Dr Rijk van Dijk, <http://asc.leidenuniv.nl/staff/ravandijk.htm> (African Studies Centre), Anthropologist
- = Prof. Sjaak van der Geest (University of Amsterdam), Professor of Anthropology
- = Mindanda Mohogu MA, Economist
- = Prof. Mohamed A. Salih (Institute of Social Studies), Professor of Politics of Development
- = Dr Klaas van Walraven, <<http://asc.leidenuniv.nl/staff/kvanwalraven.htm>> (African Studies Centre), Political Scientist
- = Marieke van Winden, <<http://asc.leidenuniv.nl/staff/mcavanwinden.htm>> (African Studies Centre) (secretary)

*Further information*

For more information or queries regarding the submission of a thesis, please contact the secretary of the Awards Committee, Ms Marieke van Winden at African Studies Centre, P.O. Box 9555, 2300 RB Leiden, The Netherlands, Tel. +31 71 527 3358, Fax +31 71 527 3344

E-mail: < [winden@fsw.leidenuniv.nl](mailto:winden@fsw.leidenuniv.nl) >. Or visit the ASC Master's Thesis Award web folder at: < <http://asc.leidenuniv.nl/award/> >.



## BRIEF NOTICES

### *Bath Spa Conference, 8-11.09.03, cancelled*

The conference on African and African-derived Religions, which was to take place at Bath Spa University College from 8-11 September 2003, has regrettably been cancelled by the organisers due to lack of funding.

### *African Conversion*

Dr. Brendan Carmody, Associate Professor of Religion at the University of Zambia, Lusaka, has edited a book on the work of Robin Horton, entitled *African Conversion*, in 2001. It was published by Mission Press at Ndola, Zambia. See AASR-Newsletter 15/16 (May-November 2001), p. 53. Dr. Carmody brought these diversely published articles together in order to make them more available especially to African students and scholars. For AASR-colleagues, the book is also available from him at US-\$ 5.00 per copy and postage extra. His postal address is PO Box 310085, Lusaka, and his e-mail is < [Carmodybp@yahoo.com](mailto:Carmodybp@yahoo.com) >.

### *New journal*

In June 2002, a new journal, entitled *Encounter: An Anglican Forum for Theological Reflection*, was published. It 'aims to provide an opportunity for an Encounter between Christian Faith and contemporary issues in Kenyan society. It is an initiative of the Anglican Church of Kenya, although from its very beginnings it has had a strong ecumenical flavour. 'Each year *Encounter* intends to hold seminars hosted by the dioceses of the ACK. Each seminar will engage theologically with a contemporary issue ... Our hope is that *Encounter* will provide an opportunity for African Theologians to make the fruit of their work available to a wider audience and also provide affordable theological resources to clergy and interested lay people' (Introduction, *Encounter No. 1, June 2002*, 1).

### *Religion in Contemporary Africa Series*

The Religion in Contemporary Africa Series (RCAS), edited by James Cox and Gerrie ter Haar, has been taken over by Africa World Press in Lawrenceville, New Jersey. The first volume under the new publisher will appear in October 2003 under the title, *Uniquely African?: African Christian Identity from Cultural and Historical Perspectives*. It is edited by Cox and ter Haar. As the title suggests, this volume is concerned with the problematic nature of African Christian identity. Its authors, each of whom either works or has worked extensively in Africa, explore from cultural, historical, national and educational perspectives issues surrounding the nature of being

'Christian' and at the same time fully 'African'. By analysing constructs either created in the West, such as the concept of culture, or those imposed from the West, particularly educational systems and national boundaries, the contributors reflect on the problem of African identity, or perhaps better 'identities', in a world dominated by Western ideological and religious systems.

The new publisher, Africa World Press, has an excellent reputation for publishing volumes of interest throughout Africa, and has been successful in distributing its publications in Africa at affordable prices. The editors of the Religion in Contemporary Africa Series hope to be able to deliver two manuscripts per year to Africa World Press, one for publication around April and the other in October or November each year. They, therefore, invite scholars who are conducting research that analyses religious movements in Africa in their contemporary social, intellectual and cultural contexts to consider offering their manuscripts for publication in the series.

Authors should keep in mind the following aims of RCAS:

1. To describe and interpret contemporary religious developments in Africa.
2. To identify and critically evaluate issues related to contemporary religious movements in Africa.
3. To enable the publication of original research on African religions conducted in Africa.
4. To encourage the publication of research by African scholars.
5. To make research on African religions conducted by Africans in Africa available outside of Africa.
6. To make current research on African religions available within African countries.
7. To enable the publication of shorter, scholarly works on religious developments in contemporary Africa.

The editors wish to stress that the series is not intended as an outlet for the publication of PhD theses. However, if authors wish to revise their PhD research, usually in somewhat shorter or perhaps more reader friendly formats, these will be considered.

For further information or ideas for manuscripts, contact the editors: Dr James L Cox, University of Edinburgh, New College, Mound Place, Edinburgh EH1 2LX, UK ([J.Cox@ed.ac.uk](mailto:J.Cox@ed.ac.uk)), or Professor Gerrie ter Haar, Institute of Social Studies, PO Box 29776, 2502 LT The Hague, The Netherlands ([TERHAAR@ISS.nl](mailto:TERHAAR@ISS.nl)).

*AASR-Publication Bureau established in Nigeria*

In August 2001, Professor Jacob Olupona of the University of California, Davis, USA, who is the President of AASR provided some funds to set up a Publications Bureau of the AASR in Nigeria. The Bureau aims to publish

scholarly books by AASR members and other Nigerians on religion, culture and society, and to distribute the books widely even to the Western world. Father Professor Joseph Kenny of the Dominican Institute, Ibadan is the Chairman of the Editorial Board, as well as the General Editor of the series. Further information can be obtained from <kennyop@nig.op.org>

*AASR-Publications Bureau in Nigeria releases first title*

In July 2003, the first title in the 'Religion in Nigeria Series' published by the AASR Nigeria Publications Bureau was released into the market. The book, 'Polygamy and the African Churches: A Biblical Appraisal of an African Marriage System' was authored by Dr. Andrew O. Igenoza of the Department of Religious Studies, Obafemi Awolowo University, Ile-Ife, Nigeria. The book has received excellent reviews locally. Cover price is N800.00 within Nigeria. For more details, please contact:

[kennyop@nig.op.org](mailto:kennyop@nig.op.org)>

## AASR-REGISTER OF MEMBERS UPDATES

### SOUTHERN AFRICA

**Carmody, Brendan, Dr.**

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## BOOK REVIEWS

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Azumah, John A., 2001, *The Legacy of Arab-Islam in Africa: A Quest for Inter-religious Dialogue*, Oxford: Oneworld Publications, 264 pp., £16.99/\$25.95, ISBN 1-85168-273-2

This timely book, based on Dr. Azumah's doctoral thesis, is a valuable source of information for anyone who is attempting to understand the Islamising and Arabising tendencies that are taking place in Africa. It is an important study for anyone who is concerned with the issues of how people of two different faiths, Islam and Christianity, co-exist in Africa. The author sets out to challenge the commonly held view that Islam fitted comfortably into the African setting, whereas Christianity oppressed and subjugated the African people. He demonstrates that Muslims also enforced slavery and conversion in parts of Africa. The book is in five sections, leading the reader through the various key issues, examining opinions, attitudes and evidence.

Azumah begins by examining the current post-colonial assessments of Western-Christian and Arab-Islamic legacies in Tropical Africa. In this section he defines the problem and makes a critical study of prevailing views. In doing this he makes full use of a wide range of sources. He highlights the problem of the 'glorification of the past' and the *jihad* of the 'reformers' and re-assesses attitudes towards them. The views of several western Islamicists are helpfully examined. An example which illustrates this is his comments on Mervyn Hiskett, whose *Sword of Truth* examines the life of Uthman dan Fodio. Azumah says it 'could not have been better written by dan Fodio himself' (11). Hiskett saw dan Fodio as a 'reformer', and wrote only from the viewpoint of the reformers, illustrating the view that the winners write history. Hiskett, in the second edition, admits that the full story was not told, as only the reformers' side of events was related and so the book lacked objectivity.

The second chapter, 'Indigenous Africa as a Cultivating Ground for Arab-Islam', examines the ways in which Islam was introduced and propagated. The author seeks to show that Islam was introduced by traders and clerics and not by force. He also shows that the 'traditional order fostered the preservation and propagation of Arab-Islam without prejudice to its own value systems' (62). This meant that although Islam was received, and to a

certain extent assimilated, into the pre-existent African systems, these held sway and the legal and political aspects of Islam were not accepted.

The third chapter, 'Muslim Jihad and Black Africa', seeks to explore the ways in which the legal and political aspects of Islam came to be accepted. It examines the use of *jihad*, explaining the Sunni doctrine of *jihad*, not only the use of force. In the main it deals with the use of the military *jihad* and looks at the movements and campaigns of the 'jihadists' where they undertook a 'programme of de-traditionalization and Islamization' (108). It examines the ways in which the jihadists attempted to impose Islam in 'its seventh century Arab cultural scaffoldings' (108) including the imposition of *shari'a*. Azumah concludes that in reality the jihadists were largely unsuccessful and that their successors rule tended to slip back into the old systems that had been overthrown.

The fourth chapter deals with another contentious issue that is often denied in African histories: 'Muslim Slavery and Black Africa'. The fact of indigenous slavery and the slave-trade practised by the Western-Christian civilization is examined, but then the main study concerns the 'Arab-Islamic-inspired forms of slavery as practised by Muslims of all races and shared by African-Muslim societies long before the European interlude' (168). Azumah does not act as an apologist for the West; what happened is fully acknowledged, as is the supporting role of some African non-Muslim states who were in league with the European traders. He convincingly presents the evidence for the active participation in slavery by African-Muslim societies and he also debunks the 'rosy image' of idyllic Muslim slavery, instead portraying the brutal reality of that slavery.

The fifth chapter, 'Encountering the Encounters: Arab-Islam and Black African Experience', has as a primary aim 'to explore the possible way(s) forward for dialogue between the black African and Arab-Muslim ideological worlds ... and the Muslim-non-Muslim African divides' (228). Azumah emphasises the need to acknowledge and come to terms with hostile and critical aspects of the historical past and calls for a measure of self-criticism by Muslims; for it is only if these actions are taken that we can hope to undertake meaningful inter-religious dialogue. The pluralistic context of modern Africa is emphasised, together with the importance of this being taken into account when examining peaceful co-existence between Muslims and non-Muslims.

The conclusion to the book helpfully draws together all the various strands of the study and sets it in our present situation with the challenges of inter-religious relations in Africa. It ends with a specific call for 'African Muslims intellectually to engage the basic African heritage in dialogue' (240). The detailed bibliography, sixteen pages in length, is a valuable addition for any reader who wishes to follow up any of the challenges set out in the book.

The book is especially relevant as we seek to come to terms with the challenges set by Islam in Africa and seek to understand the issues arising from the *shari'a* debates. I would recommend it as essential reading for any one who is concerned with the future of Africa as a multi-religious continent.

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## VAGCIRIKU HEALING

Mbambo, Samuel Kaveto, 2002, *'Heal with God': Indigenous Healing and Religion among the Vagciriku of Kavango Region, Namibia*. Utrecht: Utrecht Unitwin Network for Southern Africa, 326pp, ISBN 90.393.-3129.4 (= PhD thesis, Utrecht University, 11.09.02).

On Wednesday September 11, 2002, Rev. Samuel Kaveto Mbambo from Namibia defended his PhD-thesis before the Faculty of Social Sciences of Utrecht University, at Utrecht, The Netherlands. Samuel Mbambo served as Lecturer in the indigenous religions of Africa at the University of Namibia. One of his *promotores* ('supervisors') was prof. Gerrie ter Haar of the Institute of Social Studies in The Hague, The Netherlands.

The aim of this thesis is to provide an empirical description of the Vagciriku's understanding of the past and present practices of indigenous healing. Its central issue is the intricate relationship between religion and healing among the Vagciriku. The data for the thesis were collected by fieldwork among the Vagciriku. On the basis of that research as well as his personal experience, Mbambo concludes that 'healing [is] the activity whereby the physical, social and spiritual conditions of a person are repaired and his relationship with the community, environment and Karunga [the Supreme Being, HvR] is normalised' (Mbambo 2002: 261-262). According to Mbambo, healing practices among the Vagciriku contain both physical and religious elements. In that sense, Vagciriku traditional healing is different from a Western-based medical system. Mbambo shows that the Vagciriku nowadays adhere to a medical pluralism, making use selectively of both 'modern' and 'traditional' healing systems.

The strength of his dissertation is the wealth of information that Mbambo offers the reader. The book is a rich source of 'local knowledge'. In this respect, it is an interesting example of what Marilyn Strathern has labelled as 'auto-anthropology'; 'anthropology carried out in the social context which produced it' by a scholar who was socialised in that context; 'anthropology at home'. As Samuel Mbambo indicates: 'One of the most im-

portant sources of information is myself. Born and growing up in this community, I heard, saw, and experienced many of these practices and cultural elements' (Mbambo 2002: 8). He adds: 'In some cases some of the material is a reflection of my own experience' (Mbambo 2002: 8).

This strength is, however, also the weakness of the dissertation. A systematic analysis of the material offered seems to be missing. Mbambo takes an approach that is merely descriptive. The *emic* and *etic* approaches, as distinctive methodological trajectories, are intermingled in a manner that is at times confusing.

Even so, despite this methodological observation, Mbambo's dissertation stands out as a sympathetic and relevant effort to record the indigenous knowledge and healing practices of the Vagciriku of Namibia.

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## GHANA'S PENTECOSTALISATION

Omenyo, Cephas Narth, 2002, *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. Zoetermeer [The Netherlands]: Uitgeverij Boekencentrum, 345 pp., ISBN 90.239.13445.0 (= PhD thesis, Utrecht University, 12.-09.02; Missiological Research in the Netherlands, 25)

This well-written and well-documented PhD thesis traces the history of the 'unprecedented integration of charismatic features in the ethos of the mainline churches of Ghana' (297), into their church services, promotional activities, pastoral care, and lay and ministerial training programmes (197-301). Thereby 'the hitherto sharp distinction' in Ghana between mainline churches and Pentecostals is blurred (219). Omenyo regards Pentecostalism as 'a phenomenon which is [...] fast becoming the most dynamic religious movement in the country' (11). 'No church can shield itself from it' (291). It 'cuts across all denominational boundaries' (291) and entails 'a major paradigmatic shift currently [...] in the spirituality, theology, practices and programmes of Ghanaian mainline churches' (301, 306).

Omenyo, moreover, puts the 'charismatisation' of these – by history and background anti-charismatic – churches (302) in the perspective of the century long growth of Pentecostalism in Ghanaian Christianity. It began in its margins with the *Sunsum Asore*, 'Spirit Churches', a century ago, and is emerging now in its very centre.

*Summary*

The book is divided into four parts and fifteen chapters. Part I consists of chapters one to four. In it, Omenyo first discusses the problem, method, scope, structure and sources of this thesis (3-13). Then he surveys the socio-political situation and religious scene of modern Ghana (14-41), and surveys the history of Ghanaian Christianity (42-75). He concludes Part I with a survey of Pentecostal developments world wide in the 20<sup>th</sup> century as the framework of 'revival movements' in Ghana (76-98).

These he orders into four categories. They are, in chronological order, the AICs or 'Spirit Churches', emerging in Ghana since 1914; the classical Pentecostal movement, appearing in the 1920s; the neo-pentecostal non-denominational fellowships outside the established churches, manifest since the late 1960s; the independent, neo-pentecostal churches emerging from some of the latter in the harsh economic conditions of the 1970s and 1980s; and the charismatic renewal groups in the mainline churches, which – leaving aside some 'early revival movements' – began to spread from 1965 when the several Bible Study and Prayer Groups in the Presbyterian Church of Ghana amalgamated into a national body (140).

The latter are discussed in part II, in chapters five to ten: in the RC Church (101-110), in the Anglican Church (111-126), in the Presbyterian Church of Ghana (127-153), in the Methodist Church (154-168), in the Evangelical Presbyterian Church (169-188), and in the Baptist Church (189-198). In part III, chapters eleven to thirteen, their spirituality (201-219), doctrinal emphases (220-246), rituals and programmes (247-273) are discussed.

In the fourth, concluding part, Omenyo investigates the present position of the 'charismatic renewal groups' in the mainline churches: whether it is one of 'disharmony' – tension, stigmatisation and separate status – as in the past, or of 'harmony' – recognition, integration and control. He studies their spread in these churches with the help of theory about the 'diffusion of innovations'. Charismatic renewal is easily transmitted among church members because it perceived as an innovation with significant advantages for those practising it, such as healing and spiritual fervour. In addition, they view it as compatible with Christian tradition; and it is highly visible. Lastly, it is in particular attractive to them because it fits in closely with 'African spirituality', Omenyo's term for the traditional Akan worldview which persisted among most 'ordinary' Ghanaian Christians. Their pragmatic, existential concerns caused them to seek health and healing as the main salvific goods, and to practise the expulsion of 'evil spirits' a major means towards obtaining them (278-280, 30, 294-296, 302).

Attraction for church members does not, however, necessarily amount to recognition by church leaders, for institutional leadership is habitually not well disposed towards bottom-up innovations, particularly of the 'disor-

derly', ecstatic, faith healing kind. They perceived them as exotic and extraneous (302) and often regarded them as 'time bombs for breakaways' (284). Only in churches with a centralised structure, in which the charismatic renewal groups organised themselves into a nation-wide structure, did they gain formal recognition and incorporation. In de-centralised churches, charismatic groups achieved informal recognition only, either because they were themselves decentralised too, or because church leadership continued to view them as potentially schismatic, or as 'spiritually elitist' and intent on imposing their Pentecostal spirituality on the whole church (280-289). Omenyo stresses that 'charismatic renewal groups [need to] be further integrated', for 'so far, the groups have not completely dominated their churches, rather they have been tolerated, recognised as they try to integrate' (305).

In view of this history of tension and animosity between mainline church leadership and charismatic 'renewal groups' (302), Omenyo concludes his book by admonishing both sides. Charismatics should avoid 'excesses' and refrain from creating 'counter-churches'. But on church leadership 'it is incumbent [...] to be open to charismatic movements, acknowledge the charismatic gifts of their members, appraise them in the light of Scripture, and create spaces within their framework for their proper functioning' (289-291, 305-306). They need to do so, for 'the Charismatic Renewal as manifested in Ghana can be interpreted as a stream of a global movement initiated by the triune God as part of his sovereign plan for the world' (294).

### *Evaluation*

Basically, Omenyo traces the 'long march' by which the ecstatic rituals of indigenous religion and marginal Spirit churches have gained entrance into the hitherto Spirit-less centre of Ghanaian Christendom. It held them in disrepute for a long time for the noise of their drumming, clapping, dancing, trances, exorcisms, healings and testimonies. His book deals with an instance of what I have called elsewhere 'the revenge of the "primitives"'. The pragmatic traditional religious orientation towards health, wealth, healing and protection from 'witches' (*abayifo*) and 'evil spirits' (*honhom fi*), termed 'African spirituality' by Omenyo, has persisted unabatedly among the rank and file of Ghanaian Christians. For most of the twentieth century, they could practise it only by means of 'plural religious allegiance', that is, outside the purview of the academically trained church leadership, who regarded it as 'superstitious beliefs and [magical] practices' (170, 220). Pentecostal healings and exorcisms are the latest thaumaturgical permutation of this traditional religion. This 'innovation' – if it is one – is now bursting in through the seams of established religion everywhere in Ghana. It contributes significantly to the bottom-up 'localisation', 'Africanisation' and 'de-Westernisation' of these churches (301-303, 306). Church leaders, however,

continue to engage in top-down strategic countermoves to regain control over, and moderate, that ebullient 'Spirit', for they have always disliked charismatic 'disorder'.

Such analyses are, however, mine. They are mostly alien to Omenyo. Though he is sympathetic to Pentecostalism and 'African spirituality', his scholarship is inspired primarily by his Christian mainline church faith. He is a scholar in Church History at the service of 'the Church' (77, 80, 82, 96) rather than a neutral historical scholar in a secular Science of Religions, which deals with 'the Church' as a belief notion about the meta-empirical, and grants no empirical church a privileged position. Of course, the history of academic research into humankind's religions teaches us that it comes in kinds: positivist-atheist, theologically inspired, and agnostic; and that each has its peculiar (descriptive and/or analytical) virtues and (methodological) vices. Omenyo's academic scholarship in religions clearly belongs to the religiously inspired type.

Crucial in Omenyo's theology is the *homo religiosus* tenet of modern Protestant liberal theology, which considers humans to be religious 'by nature'. Ghanaians are, therefore, says Omenyo, 'endowed with a religious ontology and epistemology' (24, 26) and a 'deep religious and spiritual quest' which causes them to search 'for an authentic spirituality' (74). Omenyo falls in line here with the commonality of modern Protestant African theologians which accepts the post-colonial pan-africanist 'invention of tradition', that Africans are notoriously and/or incurably religious. The first of these two positions causes him to present a 'hellenising' (Okot p'Bitek) and christianising picture of Akan indigenous religion. He 'hellenises' by introducing Greek metaphysical concepts into Akan notions of *Nyame* ('God'). And he 'christianises' by presenting the 'gods' (*abosom*) as intermediaries between humans and an 'omnipotent' and 'omniscient God', who perform specific duties 'under God's control' (27). His *homo religiosus* position can also not be squared with the 6.2 % Ghanaians registering as 'without religion' in the 2000 census (25), and with the processes of secularisation afoot in Ghana and the rest of Africa.

Omenyo occasionally slips from historical description into metaphysical theology when he pronounces faith-bound verdicts, which can neither be proved true nor false by historical research. Examples of such 'boundary jumping' between the empirical and meta-empirical realms are his discussion of the question whether or not Montanist ecstasy was demonically inspired, and Montanists can, or cannot, be branded as 'heretics' (81). Another is, whether Münster's interpretation of Scripture was 'fantastic' and that of Luther correct (84). A third, his assertion that 'there are excesses and deviation inherent in the beliefs and practices of some charismatic movements' (86) 'due to their radical and uncompromising approach' (137) and their 'inordinate concern for material well-being' (208-209). A fourth, that

the reasons Pentecostals give for praying aloud are ‘quite untenable’, ‘for God is not deaf nor does he slumber’ (205). And a fifth, that those who attribute their ‘uncontrollable’ (viz. ecstatic) behaviour to their being ‘led by the Spirit’, ‘lack proper understanding of how the Holy Spirit works’ (205). Yet, he asserts, they are ‘part of [the] sovereign plan [of the triune God] for the world’ (294).

Omenyo also hands out prescriptions, particularly to unruly ecstasies. He holds that charismatics must be moderated properly, for they are liable to grossly distort the truth; to indulge in ‘ethical rigorism’, ‘doctrinal eclecticism’, and extreme exclusivism. They also cause tension in ‘the church’ by their ‘spiritual elitism’ and the presumption that they alone have ‘the “full gospel”’, and [possess] a monopoly of the Holy Spirit’. They also unduly emphasise their spectacular gifts (219, 230-231, 245, 272, 287, 288).

His theological inspiration makes him reject recent important empirical approaches to Pentecostal developments in Ghana. He regards those of Max Assimeng and Brigit Meyer as merely utilitarian, mono-causal and reductionist, for they deal, he says, with charismatic religions as problem-solving mechanisms only. ‘Thereby [they] disregard[...] other causal explanations’ (232). He identifies those as the ‘crucial theological considerations [that] also occupy the attention of Ghanaian Christians: the desire to praise God and be loyal to Him, redemption from sin, and eschatological beliefs (desire to go to heaven), etc.’ (233).

Omenyo, therefore, adds ‘providential causative explanations’ (294), which presuppose the reality and operation of the meta-empirical realm as postulated by modern Ghanaian Pentecostal and other Christians. Omenyo suggests, therefore, that the Pentecostal developments need to be explained not only by empirical, testable data, but also by meta-empirical ‘causes’, the existence and operation of which can neither be verified nor falsified. These include also ‘the reality of both Satan and demons’, and the ‘spiritual warfare’ between Christians and Satan. And he seems also to follow Asamoah in asserting that ‘witchcraft is real’ and part of that war with the devil (234-235).

### *In conclusion*

Despite my reservations, it seems likely that Omenyo’s thesis may be reckoned soon as a milestone in the academic study of the religions of Ghana. It is a book that not only ‘church historians’, but any student of the religions of modern Africa, and in particular of Ghana – whether of positivist, religious or agnostic persuasion – will need to read carefully and discuss critically.

Such a discussion would raise important points, e.g. in respect of Omenyo’s assertion that the Pentecostalisation of the mainline churches of Ghana is ‘unavoidable’ (11): ‘no church can shield itself from it’, for ‘Gha-

na abounds with charismatic experiences and the environment favours it' (289, 291). I would argue that that analysis, if correct – as it likely is –, needs to be complemented by another, to wit that such a development produces its own 'seeds of destruction'. If Pentecostal developments in Europe in the twentieth century have any predictive value for those in Africa in the twenty-first, it seems likely that the Pentecostalisation of the mainline churches of Ghana will 'churchify' the Pentecostals in the mainline churches. Within a few decades, their victory will de-Pentecostalise them. Church leadership, unsympathetic with unruly ecstasies, needs only to give them positions in the leadership, and sit back and wait. One major outcome of world wide comparative studies in spirit-and-Spirit possession is that it needs 'peripherality' to flourish. Charismata flourish in the margins of institutions, but thrive in their centres, for even more enticing bounties are to be found there.

## AFRICA & ITS RELIGIONS IN FICTION

Jan G. Platvoet  
AASR-Newsletter Editor

### KWASI BOAKYE (1827-1904): FROM KUMASE TO JAVA

Japin, Arthur, 2000, *The Two Hearts of Kwasi Boakye [ : a novel]*. London, etc.: Vintage, 342 pp., 2 photographs, ISBN 0-09-928787-0, pbk, £ 6.90.

Japin, Arthur, 1997, *De zwarte met het witte hart; roman*. Amsterdam, etc.: De Arbeiderspers, 389 pp., 2 illustrations, ISBN 90 295 2321 2, pbk.

The title of the Dutch original, *The Black Man with the White Heart*, suggests that this novel is an Uncle Tom's Cabin-type of story. It is not. The English title captures its gist better. It presents the tragic stories of the lives of Kwasi Boakye (c. 1827-1904) and Kwame Poku (c. 1827-1851), two Asante 'princes', who were presented at the Dutch royal court in 1837, by means of 'letters' Kwasi Boakye 'wrote' from his retirement as tea- and coffee-planter on Java around 1900. These fictionalised letters are based on Kwasi Boakye's own letters and numerous other documents stored in archives at Delft, The Hague and other towns in the Netherlands, in Weimar,

Dresden and other towns in Germany, and on documents in the Asante National Archives in Kumasi, Ghana.

The life stories of the two are, on the one hand, those of total alienation from Asante life, language and culture through their incorporation into Dutch upper bourgeoisie, and, on the other hand, that of a proper colour bar, frustrating their integration into Dutch colonial society, in Elmina castle as well as on Java. Their talents, training and connections never got them the posts, the status and income, which a white man of equal standing, training and achievements would definitively have obtained.

This review has three parts. I first briefly survey why the *Asantehene* ('ruler', 'king' of Asante) sent two young Asante boys, Kwasi Boakye and Kwame Poku, to the Netherlands 'for education'. Then I detail briefly their lives. Lastly, I briefly discuss Japin's novel.

### *The historical context*

On 20 March 1837, Kwaku Dua Panin (1797-1867), *Asantehene* from 1834 to 1867, entrusted two ten year old boys from his close entourage to the Dutch Major-General Jan Verveer for education in Europe. They were his own son, *oheneba* ('child of the king') Kwasi Boakye, and a 'royal' (*odehye*) of the 'Golden Stool' (*sika dwa kofi*), Kwame Poku, who might possibly succeed him as ruler of Asante.

Verveer had arrived in Kumase, Asante's capital, on 13 February 1837 at the head of the largest Dutch embassy from Elmina to Kumase ever. His retinue consisted of over 1000 people, and included a military brass band. And he brought numerous gifts for the *Asantehene*.<sup>2</sup> The Dutch were clearly eager not only to consolidate their longstanding relationship with Asante, but also to negotiate a new phase in it, and a new purpose for it, in the post-slave trade era. Their goal was to use it for the recruitment of (former) slaves as military personnel for their colonial army in the Dutch East Indies, now Indonesia.<sup>3</sup> They had been buying 'recruits' in Elmina from slave-owners from 1831 onwards, but that had brought in far fewer 'recruits' than the Dutch needed. So, Verveer was sent to Kumase in 1837 to try to establish a recruiting depot there, to be manned permanently by a Dutch officer. By such measures, it was hoped, a much larger numbers of soldiers would be recruited. In addition Verveer was to persuade the *Asantehene* to deliver 1,000 recruits per annum himself in return for deliveries of firearms by the Dutch.

After a month of negotiations, a contract was signed on 18 March 1837, in which Asante agreed to deliver 1000 recruits annually to Huydecoper, the newly appointed Dutch agent at Kumase. It received 2000 guns in

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<sup>2</sup> Yarak 1987: 132.

<sup>3</sup> Cf. also Yarak 1990: 107-110.

advance, to the equivalent of 32,500 Dutch guilders, or 325 slave recruits.<sup>4</sup> Both as a guarantee that he would keep his side of the bargain, and to ensure that more European skills and knowledge would be introduced into Asante in the near future, the Asantehene handed over his son, *oheneba* Kwasi Boakye, and his matrilineal cousin (*wofase*), *odehye* ('royal') Kwame Poku,<sup>5</sup> to Verveer for education in The Netherlands.<sup>6</sup> Traditional accounts in Kumasi have it that it was intended that Kwasi Boakye was to be trained as a blacksmith and to be trained in the latest developments in gun-making in Europe, for Asante was eager to acquire the newest European firearm technology.<sup>7</sup>

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<sup>4</sup> The *Asantehene* actually delivered only 235 'recruits'. In the period 1831-1842, a total of 2,280 'recruits' were shipped from the Gold Coast to Java, 1,400 of whom had been obtained from Asante (Yarak 1990: 111; cf. also Wilks 1975: 198-199).

<sup>5</sup> Kwame Poku was a son of the granddaughter of the *Asantehemmaa* ('female ruler', 'Queen-Mother', of Asante) Konadu/Kwadu Yaadam (ca. 1752-1809), Ata Sewaa (ca.1801/02-after 1818/20), by her marriage to *oheneba* Adusei Kra (ca. 1794-1836), who was a son of Opoku Fofie (ca. 1775-1799), *Asantehene* from 1798 tot 1799 (cf. Wilks 1975: 204, 327-331, 778; McCaskie 1995: 189, 477). Kwame Poku, therefore, was an 'orphan' by the time he was sent to The Netherlands in 1837.

<sup>6</sup> Yarak 1987: 132-133, 143n11. Asante interest in Western education began as early as 1740, when Opoku Ware sent twelve boys and two girls to Elmina for education in The Netherlands. But the Dutch kept them in Elmina where they attended the school in the castle conducted by the black minister Capitein (Wilks 1975: 202). In 1831, *Asantehene* Osei Yaw Akoto (1800-1833, ruled 1824-1833) gave two other boys from his close entourage as hostages to the British: *oheneba* Owusu Nkwantabisa (1819-1858), Osei Yaw's son, and Owusu Ansa (1822-1884), son of the former *Asantehene* Osei Bonsu (1779-1824, ruled 1800-1824). They received a British education, first at the Cape Coast castle school, from 1831 till 1836. There they were baptized as William and John by Joseph Dunwell, the first Wesleyan missionary to the Gold Coast. In 1836, Kwaku Dua gave permission that they be sent to England for further education. On their return, in 1841, they were appointed briefly as British agents at Kumase at a 'pension' of £ 100. That of Nkwantabisa was already withdrawn in 1842 for 'improper behaviour', and Owusu Ansa returned to Cape Coast in 1844 at the request of Kwaku Dua Panin for misbehaviour and because there was much opposition in Kumase against his close involvement in the Wesleyan Mission in Asante. While Nkwantabisa remained in Asante and disappeared from public view, Owusu Ansa continued to play a significant role in at first the religious and then the political developments in the Gold Coast till his death in 1884 (cf. e.g. Kwamena-Poh 1977; Wilks 1975: 203-204, 589-631; McCaskie 1995: 138, 392-393).

<sup>7</sup> Wilks 1977: 217. Asante interest in Western (and Muslim) education in the 18<sup>th</sup> and 19<sup>th</sup> centuries was inspired by pragmatic interests such as its desire to acquire the latest military technology for its armies and to develop a modern administration for its empire. But 'foreign' education, especially in Europe, remained highly controversial among Asante leaders, for they correctly perceived it as intimately linked

*Their lives*

After their arrival in The Netherlands, in late June 1837, the two young boys were placed in a boarding school in Delft for six years. There they received 'a solid bourgeois education', not only in reading and writing, French and German, history, geography and mathematics, but also in dancing, playing the piano, trumpet and clarinet, as well as in art and fencing. Their supervisor reported that he had never seen Dutch children learn so much in so short a time.<sup>8</sup> They were also instructed in the Christian religion and baptised in September 1843. They were regularly invited at the *soirées* of the upper class of The Hague, and at the courts of the Dutch kings William I (ruled 1814-1840) and William II (ruled 1840-1849), where they were befriended by the Crown Prince Alexander, born in 1817,<sup>9</sup> and especially by Princess Sophie, born in 1824, who married the Duke of Sachsen-Weimar in 1842. In view of Dutch plans for starting gold mining operations in the Gold Coast, Kwasi Boakye, the more brilliant student of the two, was sent to the newly founded Royal Academy at Delft in 1843 for studies in mining engineering.<sup>10</sup> Kwame Poku was registered there also in 1844, but for one year only. In 1845 he was transferred to a military school at The Hague.<sup>11</sup>

Kwaku Dua Panin kept intermittently in touch with his nephew and son. In 1845, he requested that they be returned to Asante as soon as possible. Kwaku Poku volunteered to go back in 1846 and arrived back at Elmina Castle in October 1847. Kwaku Dua Panin, however, ordered him to stay there until he had mastered Twi, the vernacular, again. Kwaku Poku, who believed that he was 'next in line to the throne',<sup>12</sup> was greatly frustrated by

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to the Christian religion and as inspiring Asante pupils with values incompatible with those they held themselves (cf. Wilks 1975:200-206, 662-665, *passim*).

<sup>8</sup> Yarak 1987: 133.

<sup>9</sup> He ruled as William III from 1849 to 1890.

<sup>10</sup> Cf. Yarak 1990: 102-103. *Pace* Wilks (1975: 204) who reports that he was schooled at the Delft Academy 'in Amsterdam'.

<sup>11</sup> Yarak 1987: 133-134.

<sup>12</sup> Kwame Poku was actually quite 'close to the throne'; cf. above note 4. His brother, Opoku Ahoni, had been formally elevated to the (new) office of 'second heir apparent' upon the election of Kwaku Dua Panin as *Asantehene* in 1834. But he had been executed in 1847 or early 1848 for allegedly scheming against Kwaku Dua Panin and/or for his 'conversion' to Christianity (McCaskie 1995: 189, 391). By 1850, therefore, Kwaku Poku's chances of succession to the Asante 'throne' were actually quite dim because of his foreign education, the strong anti-Christian sentiments prevailing in Kumase, and the internal dynastic tensions and troubles in the Oyoko *abusua* in the latter half of the reign of Kwaku Dua Panin. On the intricacies of the *abusua* (matrilineal) Oyoko and preferred *ntoro* (patrilineal) *Bosommuru Adufudee* and

this, and even more by his exceedingly poor prospects of a career in Dutch colonial military service. The rank of lieutenant, which he had been promised, was never bestowed on him, for it was unacceptable to his superiors at Elmina Castle that a black man would be in command over white men. On 22<sup>nd</sup> February 1850, Kwaku Poku, still a corporal and still waiting for an invitation from Kwaku Dua Panin to come and visit Kumase, placed the hunting rifle, presented to him by Dutch government on his departure, against his head and committed suicide.<sup>13</sup>

Meanwhile, Kwasi Boakye had completed his training in civil engineering 'with distinction' in 1847 and had offered to return to the Gold Coast for service in the Dutch gold mining effort, but only on the condition that he be sent to the Royal Saxon Mining Academy in Freiberg, Germany, for two more years of training in mining engineering. Two reasons were important for this decision. One is that Saxony not only offered him the best training then available in mining engineering, but also another two years of pleasant life in upper class circles and at the court of the Duke of Sachsen-Weimar and his wife Sophie.<sup>14</sup> The other was an urge to Christian mission. He felt in 1847 that he must return

as a tool in the hand of Providence to bring light and civilisation to thousands of my country men and fellow Africans [... and as] a link in the chain through which God makes visible the kingdom of his Son in the land of darkness.<sup>15</sup>

However, by late 1849, he had reversed that decision and asked that he be sent instead to the Dutch East Indies (now Indonesia). This change of heart was due in part to the letters he had received from the unhappy Kwame Poku at Elmina, and in part to other dismal news. The Dutch gold mining efforts proved such a disaster that they were abandoned in 1849. And he learned also that Christians were being 'persecuted' at Kumase. Kwasi Boakye now stressed that he felt 'the greatest [possible] aversion' against the 'mores, customs, habits and religion' of his people and turned down emphatically requests his father, Kwaku Dua Panin, sent in 1853 and 1854, that he return to Asante, if only for a brief visit. Later entreaties for his return, in 1879, either did not reach him or went likewise unheeded.<sup>16</sup>

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*Bosommuru Asafodee* kinship filiation of claimants to the Asante 'throne', and the vicissitudes of succession to it, in mid-nineteenth century, cf. Wilks 1975: 327-373; McCaskie 1995: 166-199.

<sup>13</sup> Yarak 1987: 134-136.

<sup>14</sup> Yarak 1987: 136-138.

<sup>15</sup> Letter of Kwasi Boakye, at Freiberg, Saxony, to the Dutch Ministry of Colonial Affairs at The Hague, The Netherlands, of 29.01.1849; quoted in Yarak 1987: 138.

<sup>16</sup> Yarak 1987: 138-139, 142.

So, in September 1850, he arrived in Batavia (now Jakarta), Java. On the very day of his arrival, he learned that Kwame Poku had committed suicide. He was appointed aspirant engineer, but with the qualification 'extra-ordinary' and under the secret clause that it was 'self-evident that he ought never to be placed at the head of the officers of the department of mines'. It was also stipulated that he was to be kept under the permanent supervision of a very unfriendly older fellow student from Royal Academy at Delft.

So, from 1850 to 1855, Boakye served as his personal secretary and was continually humiliated him. His grip on him was lessened only after a physical confrontation in 1855, and an intervention by the Governor-General himself, who ordered that Kwasi Boakye be given independent assignments. In 1855, Kwasi Boakye also asked for another assignment, but the Ministry of Colonial Affairs in The Hague ignored this request. Therefore, he applied for a two year leave and returned to The Netherlands in early 1856 to plead his cause in person there and at the court. He was then told that he would never be released from his 'extra-ordinary' position, and so he requested dismissal from Dutch colonial service and demanded compensation for the wrongs done to him. After much prevarication, the Dutch King William II decreed in September 1857 that Kwasi Boakye be appointed 'Titular Mining Engineer' and be granted the (considerable) pension of DFL 400 a month for the rest of his life.<sup>17</sup> Boakye's other request, that land be allocated to him in East Indies, was referred, however, to the Council of the Governor-General.<sup>18</sup>

After his return to the East Indies in early 1858, it took that council six more years to allocate land to Kwasi Boakye at Madioen on Java. He used it for the cultivation of coffee rather than tea, but was not very successful in that line of business. He never married, but had 'free love' relationships with three local women, from which five children were born, three of which survived. They were his two sons, Quamin (Kwame) and Aquasi (Kwasi) Junior, and a daughter, Quamina (Amma) Aquasina. He gained the respect of the local population. He even became a bit of a celebrity, when the fiftieth anniversary of his arrival in the Dutch East Indies was celebrated by his friends and high-ranking colonial officers in September 1900. After his death, on 9 July 1904, in the military hospital at Buitenzorg, now Bogor, on Java, he was buried not only with full government but also with Masonic honours. It became apparent then that he had risen to high positions in the

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<sup>17</sup> Pace Wilks (1975: 204), who writes that he 'became Director of Mines' before he turned to coffee planting in the 1870s.

<sup>18</sup> Yarak 1987: 139-141.

Masonic Lodge at Bogor.<sup>19</sup> Most of his grandchildren now live in The Netherlands.<sup>20</sup>

*The novel*

The months leading up to the celebration of Kwasi Boakye 'jubilee' in September 1900 serve as the framework for Japin's novel. When the idea is first suggested to him in January 1900, a sulking Kwasi Boakye firmly rejects it. However, he becomes 'haunted by the past', and despite his unwillingness to consider the suggestion, begins to dig into his letters, memoirs and memory, and to write a first draft of a speech for that occasion. It leads him also to recall and describe vividly his life in Kumase, Vermeer's arrival and mission there in February 1837, his and Kwame's selection for schooling in The Netherlands, their travel to Elmina and their departure by ship to The Netherlands.

After an interlude on the plans for the celebration being forced upon him in March 1900, Kwasi Boakye tells about their time at the boarding school in Delft, their being invited at the Dutch royal court, and their friendship with Willem Alexander and Sophie. He then describes his training at Delft and Weimar, and 'reproduces' Kwame's letters from Elmina till the day of his suicide.

After another interlude on how the plans for his 'jubilee' were taking shape in August 1900 despite his stubborn 'resistance', Kwasi Boakye describes the humiliations he was subjected to during his first period on Java, his return to The Netherlands to obtain redress, and his life on Java as a pensioner and planter. The book ends on 10<sup>th</sup> September 1900 with a still sulking Kwasi Boakye facing the inevitable: his jubilee.

The book excels in the description of the (presumed) moods and emotions of the two trainees: their despair at their selection; their wonder about the wider world: Elmina, The Netherlands, Germany, Java; their feeling comfortable in Dutch upper class society; their joy at their friendship with Dutch royalty; their frustration and fury at the colour bar; Kwame's hurt at his exclusion from Kumasi for no longer mastering the language, and their total alienation as Christians from 'barbarous' Asante life and 'customs'; Boakye's devotion to his three Javanese 'wives' and the children he had with them; his constant petty quarrels with his faithful servant; and his nagging regret that his letters to Sophie and the Dutch king went unanswered increasingly as the years passed by.

Ethnographically and historically, the novel contains quite a number of mistakes, inaccuracies and exaggerations in respect of Asante in the first half of the nineteenth century. These may be forgiven to the novelist, for he

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<sup>19</sup> Yarak 1987: 141-142.

<sup>20</sup> Van Heiningen 1997.

does not fictionalise history as historians have documented it, but as he has Kwasi Boakyé, the main character and subject of his novel, remember and recount it.

The translation of the book is excellent. The book is greatly recommended to AASR members. It is hoped that the publishers will make it available in bookshops in Africa at a price which African buyers can afford.

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