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AASR EXECUTIVE

2010-2015

President: Prof. **Elias Bongmba** PhD, Associate Professor of African Religions; Managing Editor CSSR; Dept. of Religious Studies, Rice University, 6100 Main St MS-156, Houston, TX 77005, USA. Phone: +1.713.348-2759. E-mail: bongmba@rice.edu . Webpages: <http://reli.rice.edu/Content.aspx?id=62>
<http://www.a-asr.org/index.php?id=318>

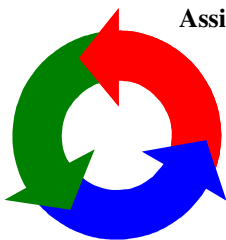
Vice President: Prof. **Ezra Chitando** PhD, Associate Professor, Dept of Religious Studies, Classics & Philosophy, University of Zimbabwe, PO Box MP 167, Mount Pleasant, Harare, Zimbabwe. Phone: +263 (1) 303.211, Ext 1248; Fax: +263 (1) 333.407. E-mail: chitsa21@yahoo.com
Webpage: <http://www.a-asr.org/index.php?id=412>

Secretary General: Dr. **Afe Adogame**, School of Divinity, University of Edinburgh, New College, Mound Place, Edinburgh EH1 2LX, UK. Phone. +44 (0) 131 650 8928; Mob. +44 (0) 7784 118 732; Fax. +44 (0) 131 650 7952. E-mail: A.Adogame@ed.ac.uk . Webpages: <http://www.ed.ac.uk/schools-departments/divinity/staff-profiles/adogame>
<http://www.a-asr.org/index.php?id=493>

Treasurer: Dr. **Abel Ugba**, Senior Lecturer, School of Social Sciences, Media & Cultural Studies, University of East London, Docklands Campus, 4-6 University Way, London E16 2RD, UK. Phone: +35 208 223 73683; Fax: +353-1-6771300. E-mail: A.Ugba@uel.ac.uk. Webpages: <http://www.uel.ac.uk/hss/staff/abel-ugba/index.htm>
<http://www.a-asr.org/index.php?id=353>

Assistant Secretary General & Webmaster:

Dr. Melissa D. Browning, 3550 Ennfield Lane, Duluth GA 30096, USA. Phone: +1 404 865-1447;
E-mail: mbrowni@luc.edu . Webpages: <http://www.melissabrowning.com/mb/Home.html>
<http://www.a-asr.org/index.php?id=296>



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FROM THE DESK OF THE PRESIDENT

Elias K. Bongmba

This edition of the AASR Bulletin is rich with information about our organization because 2012 has been a very busy one for us. Most of you are now back at your institutions, teaching and doing research. In a month we will see many of you in North America and those who will travel from Europe and Africa at the annual meetings of the American Academy of Religion and the Society for Biblical Literature. In our panels this year we will discuss four fascinating books, beginning with the two volume *African Traditions in the Study of Religion*, a festschrift for Jacob Olupona, edited by Afe Adogame, Ezra Chitando, and Bolaji Bateye. The second book we will discuss is *African Sexualities: A Reader*, which I consider a real labor of love and first of its kind, edited by Sylvia Tamale. The third book, which was highly anticipated, is *Religion and HIV AIDS*, edited by Beverly Haddad with contributions from many scholars of religion who have several years of research and discussion at the CHART program at the University of KwaZulu Natal directed by Beverly Haddad.

You will get the report on the successful AASR conference at Egerton University in Njoro, Kenya. I will use this opportunity to make one quick observation about the conference which I found fascinating. When we arrived in Kenya we were welcomed by students from Egerton University who had volunteered their time to welcome us to their beautiful campus and university. They gave us assistance in many ways; answered our questions, helped us find our rooms, helped us find our way around, provided assistance during the conference in many ways. But more importantly, they were present at all the sessions, listened intently to the papers, and engaged many of us on the study of religion.

I was impressed and touched by this gesture for several reasons. First, they could have spent their time in many other ways, but they choose to spend those days with us. Second, they impressed me because as students studying religion they knew the distinctions between the religious experience and the study of religion as an academic discipline. Many of us take those distinctions for granted, but many students in some African countries are growing up at a time when in response to the many challenges we face, some religious leaders have turned religion into the only 'magical' path to success. It was therefore fascinating to see students who know that they can stand aside and examine religious claims and practices in an academic environment. Third, these students at Egerton University may represent the future of our discipline.

Although we know that all students who are religious studies majors now may not aspire to be scholars of religion, we also know that if we assume our roles as mentors in research and teaching, the ones who go on to graduate school for a career in religions studies would have benefitted from the kind of exposure they had at the conference.

The broad impact and lasting effect of the exposure the students had at the conference is not something we can see clearly now, but we can do some things which will make sure that some of these students and many other students elsewhere would aspire to become scholars of religion in the future. In addition to mentoring we can continue to work closely with our colleagues around the world to promote graduate studies in religion in Africa especially, and around the world. Our responsibility in this case is to identify potential scholars and recruit them to graduate programs or recommend them to our colleagues in graduate programs around the world.

Let me express my appreciation to the conference committee again, especially to Damaris Partisau, the students who joined us and gave us so much assistance, The Chancellor and the Deputy Vice Chancellor, the Dean of the college of Arts for the warm welcome they gave us.



The odd-seventy participants in the 5th AASR Conference in Africa & IAHR Regional Conference at Egerton University, Njoro, Kenya, 18-23 July, gathered in front of the entrance to the lecture hall on Thursday 19th July 2013 after the guest of honour, Prof. John Mbiti, had delivered his keynote address “Go Back and Fetch What Was Left Behind” (Akan Proverb): Riddles, Rituals and Spirituality in Africa’. Prof. Mbiti is seated fourth from the right, next to Afe Adogame and Rosalind Hackett, IAHR President. Damaris Parsitau, the local organizer of the conference, is seated second from right, next to Elias Bongmba, AASR President.

FROM THE DESK OF THE GENERAL SECRETARY

Afe Adogame

MINUTES OF THE AASR BUSINESS MEETING

HELD ON 19TH & 22ND JULY 2012 AT

EGERTON UNIVERSITY, NJORO, KENYA

ON THE OCCASION OF THE

5TH AASR/IAHR REGIONAL CONFERENCE

(IN COLLABORATION WITH PANAFSTRAG)

ON

SPORTS, LEISURE, RELIGION & SPIRITUALITY

IN AFRICA & THE AFRICAN DIASPORA

Opening and Welcome

The meeting commenced at 4pm with the President, Elias Bongmba chairing. On behalf of the Executive Committee, he thanked all members present for attending the business meeting but more importantly for their participation in the regional conference at Egerton University. He also expressed gratitude to the conference local and international organizing committees for successfully hosting and executing a historic conference and on a very thought-provoking theme. The General Secretary also welcomed participants and thanked all for their support of the conference. He expressed profound gratitude to the IAHR Executive Council, PANAFSTRAG headed by Ishola William (Major General Rtd.) and the WCC (HIV/AIDS Network led by Ezra Chitando) for their generous grants of \$1000.00 each in support of the Kenya 2012 conference.

Minutes of the last general meeting

The General Secretary, Afe Adogame indicated that minutes of the business meeting held at the 4th AASR/IAHR Regional Conference held at Obafemi Awolowo University, Ile Ife, Nigeria (11 January 2010); and the AASR Business meeting at the IAHR Congress, University of Toronto, Canada (17 August 2010) were already published in the *AASR Bulletin* 33 (November 2010): 5-7 and 8-11 respectively. As the matters arising from the minutes were already listed as items on the agenda, the house decided to defer discussions and thus took the items on the agenda subsequently.

Reports

Treasurer/Financial Secretary

The Treasurer/Financial Secretary, Abel Ugba, informed the house that there was not much to report on owing to the very lean purse resulting in the low financial activity in

the past year. He indicated that the balance of the central account as at the time of the conference was a meagre sum of £145. He promised that a comprehensive financial report will be presented at the end of the conference since the ongoing event was being partly supported from the central treasury. Jan Platvoet suggested that the Treasurer's full financial report should be made with every May issue of the AASR Bulletin.

North American Representative

Lilian Dube presented a detailed report of AASR-NA activities since her assumption of office, having filled the position after Kathleen O'Brien Wicker. The report also included her statement of resignation as the AASR-NA Representative. The Executive Committee thanked her for her immense contribution to AASR-NA and AASR as a whole. As to her decision to resign, the Executive Committee did not accept it but promised to engage a further deliberation before coming out with a decision.

The centralization of the AASR treasury

The General Secretary briefed the house of the new financial regime proposed by the Executive Committee, providing a background history of the circumstances leading to the change of procedure. First, he indicated that the 60/40% formula for the collection of annual membership dues, which was proposed and agreed at the AASR business meeting held during the 2005 IAHR Congress in Tokyo, has been grossly ineffective and proved unworkable in spite of several efforts. He noted that while only few regions and national centres such as North America, Europe, Zambia have been consistent in paying their annual dues and disbursing same into the central treasury using the 60/40% formula, virtually all other regions and national centres have perpetually defaulted. The sheer inability and non-effectiveness of some national and regional representatives in collecting membership annual dues from their respective constituencies has plunged the association into financial distress. While all members in the defaulting regions and national contexts were receiving complimentary copies of the published bulletins, they had failed on their part to fulfill their membership financial obligations. He noted that regrettably, the low finances of the association had in fact led to the inability to garner sufficient funds to produce the hard copies of the bulletin since 2011. The executive committee was quite constrained in suspending the publication of hard copies of the bulletin due to perennial lack of funds. In the interim, the AASR Executive resorted to electronic publication of the bulletin from AASR Bulletin 34 (May 2011) onwards as a temporary measure.

Second, the General Secretary noted that the poor financial situation has also affected the association adversely in that the Executive Committee could not carry out its programmes effectively. For instance, it could not proceed with the creation of the proposed new AASR website, the establishment of the AASR electronic journal, and with providing financial support (bursary) to colleagues based in Africa to attend AASR regional conferences. It was against this backdrop that the AASR (inner) Executive engaged in extensive consultations and deliberations with the aim of providing a more viable solution and sustainable panacea to AASR's ongoing financial imbroglio. Following from the above, the Executive Committee therefore put two motions before the entire AASR membership electronically, through the AASR e-mail distribution list on 5th July 2012

by which it aimed to regain AASR financial viability as an academic organization poised to serving and promoting scholarship on the religions of Africa in Africa and in the African Diaspora.

The first motion focused on new guidelines on payments of dues and the second motion on the proposed centralization of the AASR treasury. The first stated as follows:

Motion 1: I agree that all AASR members should pay an annual membership fee, as stipulated in article 4a in the AASR Constitution; that its minimum is the equivalent in local currency of US\$10; and that the deregistration procedure proposed be adopted.

Motion 2: I support that AASR membership dues collection is centralised through the AASR website wherever feasible and economical. I also support that all fees collected de-centrally be transferred to the central treasury.

The motions were explained first in detail with extended arguments where necessary and then summarized in the motions themselves (vide email communication of 5 July 2012 with members; see also *AASR Bulletin* 34 (May 2011): 6: 'A Special Message from the AASR President'). Members were kindly asked to express their consent to, or dissent from, the policies proposed by voting on the two motions. For each of these motions each member was simply required to electronically vote: YES or NO. Owing to the inability of several members to attend the Kenyan conference in July, voting was to commence electronically via an online Survey Monkey created for the purpose on 5 July 2012, and to close during the business meeting in Kenya. If a majority of the AASR members voting expressed support for these policies, the motions were to be discussed and put to the vote at the AASR General Meeting during the 5th AASR Conference at Egerton University, Njoro, Kenya, 17-22 July 2012, and, if approved, to be incorporated into the revised AASR Constitution at the next AASR General Meeting.

Prior to voting on the two motions proposed by the AASR Executive committee, members were given the opportunity to discuss these motions on the floor of the house. The feedback was mixed with several members speaking in favour of the motions while only a few opposed the motions. The North American Representative, Lilian Dube, voiced strong opposition and circulated leaflets to members to that effect. She alleged that the decisions were taken by a cross-section of the Executive committee as she had not been consulted in the prior deliberation. This allegation was immediately rejected by the President and General Secretary as an unfounded insinuation. They responded that the decision was a collective one by the full inner AASR Executive Committee deriving from a sustained, prolonged conversation, which engaged all Executive committee members. Besides, the Executive Committee assured members that the decision was taken in good faith in order to move the association forward. After a robust discussion on the subject matter from the house, the motions were put into vote resulting in 26 votes in favour of the motions; 2 votes against the motions; and 1 abstention vote totaling 29.

Following these voting results, the Executive Committee disclosed the outcome of the electronic voting via Survey Monkey (organised and provided by the AASR Assistant General Secretary & Webmaster, Melissa Browning – in absentia). The result shows

that 39 members had voted via the Survey Monkey with 1 vote against the centralization motion and 38 votes in support of the motion. The overall results of the voting can be summarized as follows: 67 votes in favour of the motions; 3 votes against the motions; and 1 vote in abstention. The President and General Secretary expressed thanks to all members for their deliberations, suggestions and for expressing their democratic rights on such an important decision that aimed to take the association into a brighter financial climate. They encouraged members to take these decisions seriously as the success of the association depends on collective action and efforts. Therefore, the centralization of funds will take effect from 1st of January 2013. As will the de-registration of all non-paying members after a procedure to be developed and announced by the AASR Treasurer.

Fundraising

The need to explore other avenues for generating funds for the association was discussed. Gerrie ter Haar suggested that a committee be set up to work in collaboration with the treasurer and come up with new ideas for fund generation. It was also discussed that AASR should think about individual donations for specific purposes. Gerrie ter Haar, Frans Wiljsen and Gail Rose-Johnson were nominated to serve in the fund-raising committee. They were given the mandate to explore funding possibilities in Europe, North America but also in Africa.

Review of membership fees

Owing to the present financial predicament of the association, the question was raised about the possibility of reviewing the membership dues. Jan Platvoet reiterated the need for prior consultations with regional/national AASR bodies on what is an adequate, moderate annual membership due for each context. The treasurer promised to consult with each of the national/regional representatives in order to set appropriate due rates. In the meantime, the operating rates are as follows: \$60 per member per year in North America; Europe €50; UK £45; Africa has been \$10 minimum. It was noted that AASR Nigeria is already paying the equivalent of \$30 per member per year. This issue was to be raised and further discussed at the AASR meeting during the AAR Chicago in November 2012. It was reiterated that Students and the Unwaged will continue to pay 50% of whatever dues is assigned to each context.

Prospective membership

As there were many non-members/prospective members in attendance, the General Secretary welcomed them and provided some information about AASR as a transdisciplinary, transnational association. The eligibility criterion for membership was highlighted. Interested members were to complete filling a membership form available on the website and email it to the Secretary or Webmaster. Such information will normally be published in the next issue of the bulletin and entered into the online AASR Register of Members' database. To finalize the membership registration process, the prospective member is required to pay the annual membership dues for that year. Following this, the Webmaster will assign a username and password that grants him/her access to the rich 'Members Only' section of the AASR website. With effect from 1 January 2013, when the centralization of accounts commences, annual membership dues will be paid

directly into the AASR central bank account through the AASR Membership Payment page (<http://www.a-asr.org/index.php?id=1075>) wherever that is feasible and not immoderately expensive.

Future Meetings

The house discussed the possibility of determining proposals for hosting of future regional meetings. This has the advantage of allowing for long-term planning and organization. The following countries were proposed in order of priority: South Africa (2014); Zambia (2016); Cameroon (2018); Ghana (2020); Tanzania. These dates are not fixed, they are only proposals that will need to be discussed and agreed by the respective national AASRs. Tayob Abdulkader proposed to host the next conference at the University of Cape Town, South Africa. He will link this conference to his current project on religious education in secondary schools in African states and the African diaspora. If the conference theme is to revolve around religious education in secondary schools, it was suggested that it be widened to include the teaching of religious studies in tertiary institutions. Madipoane Masenya suggested the possibility of including different academic fields such as education.

There were questions whether Cape Town, which is out of driving distance of many surrounding countries, would pose a logistical challenge. There was suggestion to locate the venue of the conference in Johannesburg, which is centrally located. This alternative venue was to be explored, considering that Madipoane Masenya could assist in co-hosting the conference in Johannesburg. The General Secretary was to discuss these possibilities, including ground transportation further with Tayob Abdulkader.

Additional observations/suggestions were made with respect to future conferences. Veena Sharma observed that there seems to be bias for Anglophone countries in the choice of conference hosting. The Executive committee explained that attempt has been made over the years to encourage institutions and colleagues from Francophone Africa to join the association, and that it will continue to work to strengthen ties with institutions and colleagues in Central Africa. Teresia Hinga suggested a future possibility of having the regional conference in diaspora, outside of Africa.

It was observed that several members whose abstracts were accepted for the Kenyan conference and who earlier confirmed their participation pulled out without notifying the organizers. Such abrupt withdrawal without notice was considered unprofessional and had adverse effect on the final planning. To forestall such unfavourable development in future conference planning, prospective participants should be required to make a deposit payment of at least \$50.00 when registering for a conference.

AASR e-Journal

The General Secretary informed the house that the decision to establish an *AASE e-Journal*, its scope and management (advisory and editorial boards) was already ratified at the Business meeting in Toronto (cf. *AASR Bulletin* 33 [November 2010]: 9), but unfortunately could not take-off at the beginning of 2012 owing to lack of funds and the unavailability of a new website that will host the journal. An ISSN has already been ob-

tained from the providers in Paris. The journal will go live as soon as the new AASR website is up and running. Members will be informed to send articles for consideration and send comments/suggestions for consideration.

Collaborative Work

IAHR African Trust Fund

The General Secretary encouraged members to take advantage of the IAHR African Trust Fund will be already in its second phase. The third phase will be in 2013. The total duration of the Fund is five years (2011-2015). The IAHR African Trust Fund was set up to facilitate and promote the advancement of research and the development of scholarship on religions in the African continent (and nearby islands) by encouraging scholarly and contextual research initiatives and practices, as well as publications. It also aims to encourage and acknowledge the generation of scholars whose research is deemed to hold significant future promise to increase knowledge and contribute to the historical, social and comparative study of religion in the African continent (and nearby islands). He reminded young scholars in particular of any ethnic/national origin, working and/or studying in any higher academic or research institution on the African continent (and nearby islands), whose research project needs financial support or whose publication in an African publishing house (scientific journal) requires a subsidy. Applicants have to be scholars resident in Africa and associated with any higher academic or research institution within this context. Applications from members of the IAHR member associations, namely the African Association for the Study of Religions (AASR), the Association for the Study of Religion in Southern Africa (ASRSA), the East African Association for the Study of Religion (EAASR) and the Nigerian Association for the Study of Religion (NASR) are encouraged to apply.

Recipients of IAHR African Trust Fund 2012 were Rose Mary Amenga-Etego (University of Ghana, Legon); Lovemore Ndlovu (Midlands State University, Gweru. Zimbabwe); Eliot Tofa (University of Swaziland); and Benson Igboin (Adekunle Ajasin University, Akungba-Akoko. Nigeria).

Recipients of IAHR African Trust Fund 2011 were Damaris Parsitau (Egerton University, Kenya); Lateef Adetona (Lagos State University, Ojoo. Nigeria); Phuti Mogase (University of Cape Town, South Africa); Genevieve Nrenzah (University of Ghana, Legon); Victoria Adeniyi (Obafemi Awolowo University, Ile-Ife. Nigeria); and Tapiwa Mapuranga (University of Zimbabwe, Harare).

Collaboration with the Circle, AAR and NASR

- Elias Bongmba and Teresia Hinga suggested that AASR takes note of women's network, the Circle of Concerned African Women Theologians, and consider any future possibility of collaboration.
- Teresia also raised the need to further strengthen the existing connection between AAR and AASR, and explore the possibility of AAR members attending AASR conferences. Since we have panels for the AAR and the SBL already, Elias asked Teresia that she explore that and come up with a proposal. Teresia also suggested the need for a directory of places to study African Religions.

- Jan Platvoet suggested that the AASR intentionally reconnect with the Nigerian Association for the Study of Religion (NASR) and explore possibilities for future collaboration.
- Afe Adogame enjoined members to send information about publications, grants, projects, etc for publication in the bulletin.

Constitutional Review: In view of the new changes and developments in the AASR, the need for a constitution review was thus imminent. Jan Platvoet, Afe Adogame, and Elias Bongmba volunteered to serve on the committee.

Press Release

Elias Bongmba suggested that a one-page press release be issued from the 5th AASR regional conference and that the house adopts a statement on the topic of violence in Africa. This proposal was extensively discussed at the meeting. There was an additional proposal by Afe Adogame, George Dei and Madipoane Masenya that the document be reformulated to include the African diaspora in the title, as a central point, and that it highlight a paragraph that specifies diasporic issues. Gerrie ter Haar argued that since diaspora is too vague a term, we should have two statements: one for the continent and another for the diaspora. Collis Machoko suggested the specific mention of Zimbabwe for strategic reasons. The two motions were tabled and voted for. 10 members voted for the inclusion of the 'African diaspora' in the general statement; while 4 voted against the inclusion. The revised draft document was circulated for further feedback before it was sent out officially for press release. Ezra Chitando followed up with the press release procedures.

In the absence of any other matters to be discussed on the floor of the meeting, Jan Platvoet moved a motion of adjournment that was supported by Gerrie ter Haar.

****My appreciation to Corey Williams who volunteered to take minutes in the second half of the meeting.**



FROM THE TREASURER

Abel Ugba

Reformed fees and financial arrangements begin this January

As most of you already know, the motions to introduce a new fees regime and centralize AASR's account proposed by the Executive were adopted with an overwhelming majority (67 for, 3 against and 1 abstention) at the General Meeting in Egerton, Kenya, in July 2012. As stated in the motions, the new fees and centralization of account will take effect from the 1st of January, 2013. The purpose of this message, therefore, is to provide guidance and reminders, and to seek your cooperation in implementing the new requirements in order to make AASR more financially viable, sustainable and active. Specifically, I would like you to take note of the following:

Membership Fees

All AASR members and prospective members are required, from this January, to pay an annual membership fee. The minimum annual fee for members in North America is \$60, in Europe is €50, and in the United Kingdom is £45.

The MINIMUM fee for members in Africa and other non-western regions is the equivalence in local currency of US\$10. The specific fees for members in each country will be decided by the national/regional representatives and the AASR Treasurer. Applications to pay the minimum fee should be made to the Executive through the Treasurer. Students and the Unwaged will continue to pay 50% of the fees that have been approved for each country or region.

Payment into Central Account

All membership fees will now be paid directly to the AASR through its website, except in cases where it is not economical to do so or not technically feasible. To make direct payment, please log in to AASR's website (<http://www.a-asr.org>). The treasurer will arrange with national representatives to collect the fees of members who are unable to make payment through the website. Please contact the Treasurer (a.ugba@ucl.ac.uk) and your national representative if you are in this position.

Deregistration procedure

Article 4a of AASR's constitution states that 'members are required to pay an annual membership fee'. The motions we adopted in Egerton called for the enforcement of this provision and the deregistration of non-paying members. The Executive has therefore approved this process for de-registering members who fail to meet their financial obligations. Following this invitation to all members to pay their 2013 membership fees, the Treasurer will in April send out a reminder (using the AASR membership e-mail distribution list) to all those who have not paid. Those who still have not paid by July 1st will receive a second and last reminder informing them that they will be deregistered from the 1st of August, if they have not paid by then. The Executive will send out deregistration notices to persons in this category after August 1st.

These new financial arrangements have been put in place to make AASR a stronger organisation. I look forward to implementing them with you. I thank you in advance for your cooperation and continued support for AASR.

NJORO 2012 REPORTS

Adrian Victor Ooko

adrianvooko@gmail.com

*Undergraduate Student and Conference Volunteer,
Dept. of Religious Studies, Egerton University, Kenya*

The AASR conference was a major success, for one reason, because it provided us as young scholars with hope that Religious Studies is indeed a rich and lucrative discipline that could still be tapped extensively for career development as well as intellectual fulfilment. Most of the sessions were highly interactive and gave the young scholars a chance to engage the professors present. Also the chance given to Sally and myself to present papers was the first in a conference of that magnitude and it was a major honour indeed. The social events/moments were indeed of utmost fun. The visit to the Faculty of Arts and Social Sciences as well as the Botanical Garden was quite revealing in terms of the rich history it boasted of. The delicious meals from the ARC Hotel was actually another reason for the participants to look forward to the next day's sessions. The evening discussions over dinner, another plus! Finally the rich supply of academic materials and especially by Gerrie ter Haar was also so encouraging to the young scholars. We greatly appreciate the conference and the organizers for involving us, the young scholars, in such a historic conference. Special thanks to Afe, Corey, Elias and our very own mum, lecturer and mentor, Damaris!

Sally Wuodi

sallywuodi@yahoo.com

*Undergraduate Student and Conference Volunteer
Dept of Religious Studies, Egerton University, Kenya*

The conference came to us as a blessing. It left us with such a hunger that can only be quenched by more research and calls for papers. I have been greatly motivated by the way other scholars did their work and presented their papers. We learned a lot and also want to do the same for our peers. A lot of light has been lit on the field of academia and we can't wait to harness its juice. The social events were fruitful because we got to interact with everyone. We enjoyed what nature has given us through the visits to the botanical garden and Lake Nakuru, not forgetting the Escarpment. We are most grateful to Afe Adogame, Elias Bongmba, Gerrie ter Haar, our mom and mentor Damaris Parsitau and Teresia Hinga for being such a wonderful inspiration to us. I will never forget winning the Swiss chocolates at the John S. Mbiti quiz. Thank you for the opportunity you gave us. Thank you so much.



Top: participants in rapt attention to Prof. Mbiti's keynote lecture

Middle, left to right: John Mbiti, Adam arap K. Chepkwony, Jesse N.K. Mugambi, Afe Adogame, Elias Bongmba, Deputy Vice Chancellor (Research and Extension), Prof. J. G. Mwangi

Bottom, left to right: Adam arap K. Chepkwony, John Mbiti, Jesse N.K. Mugambi, Elias Bongmba, Deputy Vice Chancellor (Research and Extension), Prof. J. G. Mwangi, Damaris Parsitau

www.a-asr.org

Celeene Maswage

celeeneswagz@rocketmail.com

*Undergraduate Student and Conference Volunteer
Dept. of Religious Studies, Egerton University, Kenya*

The 5th AASR was held at Egerton University, Njoro campus, Kenya, from 18th to 23rd July, 2012. It was attended by a host of scholars from different parts of the world. The chairperson of East African AASR, Ms Damaris Parsitau, fortunately invited us to play a role and we mingled, and learnt from the scholars who built us. The drive title of the conference was religion, leisure, sports and spirituality. Nevertheless, there were an awesomely significant number of different presentations about this theme. One presentation on racism and discrimination amongst the blacks in United States got me marvelled. Blacks were perceived as sports objects and it's of no beneficial reason to be in class for academic purposes.

Throughout the presentation sessions, I ultimately learned that religion, leisure, sports and spirituality permeated each other. This was epitomized by the existence of ritual in both in sports before and after the match and akin to religion ritual played a fundamental role as a way of thanksgiving to the Supreme Being for maintenance, sustenance and providence. Conversely religion has a monumental role to play, both socially and economically, as portrayed in various wars ignited by religion, e.g. Christianity and Islam. Later, we had a ladies meeting where we enthusiastically shared with our role models and gave a promise of being a replica of them. After the short meeting, in which momentous issues were discussed, we felt built and armed both socially and academically. We learned that it was never a cup of tea but an uphill task with harbored will in it. In addition, they in unison advised us to strive and take roles perceived to be men's job and spearhead the fight against gender imbalances.

Consequently, AASR plays a momentous role in facilitating exchange of knowledge and enhancing interaction. However we are confidently hopeful that there will be incorporation of student participation in presentation to help nurture them. My heartfelt gratitude goes to the entire AASR fraternity: Afe Adogame, Elias Bongmba, Melissa Browning, Gerrie ter Haar who ensured each student got a gift and a book, and all the other scholars for never running short of advising us, encouraging us and even taking pictures with us to keep a memory. Lastly, to Ms Damaris Parsitau for undeniably giving us a chance with an intent to learn we laud and love you mum. We are looking forward to more invitations as students to present at future conferences.

Shaheed Tayob

stayob@gmail.com

PhD Fellow, Max Planck Institute for the
Study of Religious and Ethnic Diversity

The 2012 AASR conference was held in Egerton, Kenya from the 18th to the 23rd of July. The conference was hosted at Egerton University, which is situated in the Rift Valley. Needless to say I feel incredibly privileged to have had the opportunity to attend

the event and visit an incredibly beautiful area of Kenya. Thanks are due to Damaris Parsitau, Afe Adogame, Melissa Browning, Corey Williams and the students of Egerton University for their contributions to planning and organization both before and during the event. The conference was incredibly well received with over fifty papers and seventy participants. These included the respected Jan Platvoet, who though retired, continues to show his commitment to research in Africa. I was initially drawn to the conference by the themes of Sports, Leisure, Religion and Spirituality as it related to my own interest in football and mega-events. Indeed there were a variety of presentations covering a range of sports and leisure activities that overlapped with religious rituals and religious signification.

The conference started with two papers discussing the contested question of defining religion. The first panel provided a glimpse of the conference's potential to tease out the complexities involved in defining 'religion' or 'the religious', and its relation to a host of other so called 'secular' activities. Indeed, as the conference proceeded, presentations offered wonderful insights into the various meanings invested in sporting activities across Africa. These included examples of various rituals by both football players and fans before matches that highlighted the significance of the sport in daily life across the continent. Equally fascinating was an ethnographic vignette of a bull-fighting festival celebrated amongst the Luo of Western Kenya. This student presentation provided a detailed account of an annual festival, which incorporated a variety of rituals with the seemingly quotidian activity of raising and fighting bulls. Another speaker offered a twist on notions of 'traditional' and 'modern' by illustrating how the commodification and commercialization of Senegalese wrestling has resulted in the development of a host of previously absent religious significance. These analyses prompted important questions and discussions, often in the more relaxed atmosphere of the dining room, regarding the place of religion in the everyday life in Africa and indeed the definition of religion itself.

The event was not solely defined by fascinating presentations and thought-provoking discussions. Delegates were also subjected to a host of disappointing presentations. A few presenters did not appear to treat the AASR as sufficiently important to warrant thorough preparation. This immediately showed in the inability to keep within the allotted time frame, or coherent papers. Rather than analyses of phenomena, certain presentations were aimed at arguing in favor of certain theological positions. Bias and subjectivity are never avoidable, but at the flagship conference of the AASR I would have liked to see purely academic analyses rather than theological arguments. Indeed, if theology is necessary, then surely a variety of religions, other than Christianity, should be represented. An amazing positive mark of the event was the opportunity to interact and make friends with a number of undergraduate students. It was definitely a high point to interact with youth who are the future of Kenya, and of the study of religion in Africa. I am certain that the exposure gained was invaluable, and do hope that future AASR events will seek to include undergraduate and post-graduate students even more through presentations and workshops. For all the money spent on hosting an international conference, it would be great if some time and energy were spent on interacting with future scholars.

www.a-asr.org

Margaret Yemisi Ojo

magyem0001@yahoo.com

Lecturer, Dept. of Religious Studies, Faculty of Arts,
University of Ado Ekiti, Ado Ekiti, Nigeria

The 5th AASR International Conference took place at Egerton University Njoro, Kenya between 18th -23rd July 2012. The conference organisers were Damaris Parsitau, Afe Adogame and Corey Williams. They all did an excellent job.

The theme of the conference was *Sport, Leisure, Religion and Spirituality in Africa and the Africans in Diaspora*. The conference was opened by the Deputy Vice Chancellor with few other officers of the University also present. The programme of events was carefully prepared but abstracts of each paper were not provided which was not very good.

The daily sessions began with a plenary which was followed by discussions. The guest speaker, Professor John Mbiti delivered a key note paper titled *Go back and fetch what was left behind: Rituals, Riddles and Spirituality in Africa*. It is of note that Professor Mbiti did a scholarly and brilliant work with lessons learnt from the paper. Another guest speaker expected was Professor Olupona who was not present due to some circumstances.

The conference was attended by both scholars and other specialists with about 17 countries represented. Almost all the papers presented were quality works except for a few that deviated from the theme. Of interest was the paper presentation of one of the students from the department of Religious Studies of the hosting University.

Some of the exciting activities were the visits to the botanical garden of the University, National Park Lake Nakuru and also to Nakuru Township. Participants were able to take part in buying curios. I as one of the participants benefited tremendously from the conference.

Recommendation

In as much as the conference ended very well, the following are hereby recommended:

- Organisers should consider a central location for the conference as it took a journey of three hours from the airport at Nairobi to get to Njoro. It made participants that came from outside the country really tired, especially on the first day.
- Though there was a variety of food, all were Kenyan. There should be consideration for visitors from other countries.
- The hotel accommodation fee was on the high side.
- Organisers should try and get through to participants as early as possible so as to make necessary corrections for papers to be published before the next conference.

LONG LIVE AASR

www.a-asr.org

Collis Garikai Machoko

machokocg@yahoo.com

Huntington University Ontario Canada

Pre-conference preparation

The executive did a wonderful job for they were very efficient in communicating with members during the preparation for the conference. Each time I wrote to the organizers about anything I was replied in a day or two. The methods of paying for the conference were very convinient for me who lives in Canada. Meeting members who came from outside Kenya was done very well. The students who were sent to pick me up from Jomo Kenyatta International Airport met some unforeseen problems on the way. I arrived at the airport by 6:05 AM and was picked from the airport some five hours later. My frustration and anger were removed when Professor Damaris Parsitau explained to me the unforeseen problems which were encountered by the students who were sent to pick me from the airport. Traffic jam on the way from Egerton University to Nairobi and in Nairobi itself was the problem encountered by the students. I enjoyed my journey from Nairobi to Egerton University. The reception at the university was fantastic.

Food and accommodation

The food and the accommodation were first class. I enjoyed my meals so much. The ARC hotel was clean and the attendants were equally clean and courteous. The sleeping rooms were very well maintained and clean. I was given clean bed sheets, towels and a small bar of bath soap every day. The room was cleaned every day. The bathroom had a warm shower. Security was good for I was given keys to my bedroom. Nothing was stolen from me. That was an indication of the honesty of the workers. The cooks and workers were very respectful. I would suggest that each time we have meetings a dollar or two should be charged on any member who attends the conference. That money should go towards tips for cooks and workers. It is common in Canada to give people who serve you in a hotel a tip.

Students

The students who acted as ushers were very polite, respectful and efficient. Student participation was very good. I enjoyed their company so much. They were first year students but they managed to be very good ushers and some of them presented very good papers. Although I was told that the final year undergraduate students and the post graduate masters students were on holiday, I expected some of them to attend the conference especially the postgraduate students. The excuse that they were on holiday did not convince me. The postgraduate students were supposed to be present and make contacts with the international community of scholars for they were going to benefit immensely from the contacts.

Conference

Those who prepared the program schedule did a very good job but their efforts were frustrated by presenters who did not attend the conference especially those who cancelled at the last moment. I was frustrated by the cancellation of the book review by Jacob K. Olupona. The cancellations made the executive to keep on changing the program

schedule during the course of the conference. That made me to lose focus of what was going to come next. Thanks to Prof Afe who kept me informed of the up- coming changes. I was expecting to see some professors from some Kenyan universities at the conference but that was not the case. That was another frustration on my part.

Courtesy call

I regarded the courtesy call by Professor John Mbiti and the AASR Executive to the Vice Chancellor as worthwhile for it was a very good gesture to our host who did a lot to make us comfortable. The fact that Professor Mbiti and the executive went to see the vice chancellor while I was waiting was, however, frustrating to me. That was supposed to be slotted in the program schedule to avoid me waiting for some time before Prof Mbiti started his presentation. As a result Professor Mbiti did not to finish his paper on time and hence he was given another time to finish his paper. The time he was given was for the book review presenters who did not show up at the conference. The fact that I was made to wait for between 30 and 50 minutes before the presentation started reminded me of the saying which says that leaders are not late but are delayed.

Papers

The quality of papers presented was very high. The feedback from the audience was very constructive and beneficial to me.

The General Meeting

The behaviour of some members of the leadership during and after the general meeting left a lot to be desired on their part. That behaviour was unbecoming especially in front of students, our hosts and visitors. We are all humans and are fallible but when some leaders claimed that they are always right, and everybody worked against them, that made me feel sick and I lost my appetite for the good food. The atmosphere in the general meeting was a shame especially in the presence of first year students. It did not reflect well on students and our hosts. Unsubstantiated accusations of 'thieving the associations' funds were used as a smoke screen to hide the fact that some members of a branch wanted to control money from the members of that branch. I am of the opinion that no money was abused but some members are like politicians who are thirsty for power.

Return journey to Nairobi

The return journey to Nairobi was very well organized. I was 'entertained' when I saw the Kenyan Presidential motorcade pass by. Every vehicle on the road was made to stop and to move on only after the motorcade has passed. We waited for about 30 minutes before the motorcade passed. At about 10: 30 PM, I got my flight to Amsterdam and from there to Toronto and from there to Sudbury.



AASR-NA 2012 MEETINGS CHICAGO, 17-20 NOVEMBER

Two volumes in honour of Jacob Olupona will be discussed in an Author(s)-Meet-Critics session during the AAR/SBL conventions. They are:

= Afe Adogame, Ezra Chitando & Bolaji Bateye (eds.) 2012, *African Traditions in the Study of Religion in Africa: Emerging Trends, Indigenous Spirituality and the Interface with Other World Religions*. Abindgon: Ashgate, 278 pp., ISBN 978-4094-1970-9 (hbk), £55

The historiography of African religions and religions in Africa presents a remarkable shift from the study of 'Africa as Object' to 'Africa as Subject', thus translating the subject from obscurity into the global community of the academic study of religion. This book presents a multidisciplinary exploration of African traditions in the study of religion in Africa and the new African diaspora. It is structured under three main sections: Emerging trends in the teaching of African Religions; Indigenous Thought and Spirituality; and Christianity, Hinduism and Islam. Contributors, drawn from diverse African and global contexts, situate current scholarly traditions of the study of African religions within the purview of academic encounter and exchanges with non-African scholars and non-African contexts. African scholars enrich the study of religions from their respective academic and methodological orientations. Jacob Kehinde Olupona stands out as a pioneer in the socio-scientific interpretation of African indigenous religion and religions in Africa. This book is to his honour and marks his immense contribution to an emerging field of study and research.

= Afe Adogame, Ezra Chitando & Bolaji Bateye (eds.) [February] 2013, *African Traditions in the Study of Religion, Diaspora and Gendered Societies*. Williston (VT): Ashgate Publishing, 212 pp., ISBN 978-1-4094-4614-9 (hbk), \$99.95, special offer \$79.95

This book exemplifies the Africanization of the religions of Africa. It is a multidisciplinary exploration of African traditions in the study of religions, diaspora, and gendered societies. The contributors have been drawn from African and global contexts. They situate the current scholarly traditions in the study of the religions of Africa within the purview of academic encounter and exchanges with non-African scholars and contexts.

Discussants

Peter Paris, *Princeton Theological Seminary*; Rosalind Hackett, *University of Tennessee*; Elias Bongmba, *Rice University*; Laura Grillo, *Pacifica Graduate Institute*; Isabel Mukonyora, *Western Kentucky University*; Teresia Hinga, *Santa Clara University*

Respondents

Afe Adogame, *University of Edinburgh*; Ezra Chitando, *University of Zimbabwe*; Bolaji Bateye, *Obafemi Awolowo University, Ile-Ife*

Elias Bongmba

REPORT ON THE THREE AASR-NA SESSIONS AND THE AASR-NA BUSINESS MEETING DURING THE AAR/SBL ANNUAL MEETINGS, CHICAGO, NOVEMBER 17-20, 2012

Greetings. I write to report briefly on the recently concluded Annual Meetings of the American Academy of Religion (AAR) and the Society for Biblical Literature (SBL) which met in Chicago from November 17-20, 2012. As a member of the International Association for the History of Religions (IAHR), the African Association for the Study of Religions (AASR) is affiliated with the AAR/SBL and has the privilege of organizing one panel each for the AAR and SBL.

First, we express thanks and appreciation to Professor Lillian Dube of the University of San Francisco, former Regional Representative of the AASR in North America for chairing the panel committee and making these panels possible. We also thank the other members of the committee. They were Dr. Althea Spencer Miller from Drew University, and Elias K. Bongmba of Rice University. This year, the three AASR-NA sessions focused on book discussions.

Friday November 16, 10:00 AM-1:00 PM

The subject of this Author-Meets-Critics session was the two volume *African Traditions in the Study of Religion in Africa*, edited by Afe Adogame, Ezra Chitando & Bolaji Bateye (Ashgate, 2012/2013): Essays in Honour of Jacob Kehinde Olupona. This session was attended by 22 people and chaired by Elias Bongmba in place of Dr. Teresia Hinga who could not make it because of a conflict with the International Connections Committee. The panellists were Peter J. Paris, Princeton Theological Seminary; Rosalind I. J. Hackett, University of Tennessee; Elias Bongmba, Rice University; Laura Grillo, Pacifica Graduate Institute; and Isabel Mukonyora, Western Kentucky University. They discussed the two books highlighting the importance of these two volumes to our region and profession. Afe Adogame responded to the presentations on behalf of his co-editors, Ezra Chitando, University of Zimbabwe, and Bolaji Bateye, Obafemi Awolowo University. Professor Jacob Olupona of Harvard University, for whom this two volume festschrift was written, thanked his colleagues who had worked hard to honor him in this manner. In commenting on questions about balance in our scholarship, he pointed out that we are moving forward and are now in a position to also think of the Franco-phone contributions to the study of the religions of Africa that has been lacking in our scholarship. Panelist agreed to continue this conversation and Elias Bongmba will be taking up that question with Afe Adogame.

Sunday November 19, 4:00 PM-7:30

The second panel discussed the book, *African Sexualities: A Reader*, edited by Sylvia Tamale (Nairobi/Dakar/Cape Town/Oxford: Fahamu Books & Pambazuka Press,

2011). 19 people were in attendance. The session was chaired by Esther Acolatse of Duke University. Presenters at this panel were Esther Acolatse, Duke University; Terrence Johnson, Haverford College; and Melissa Browning, Loyola University. The respondent was Gabeba Boderoon, Pennsylvania State University. Following a great presentation on sections of the book by the panelists, they raised several questions, one of them being the complex structure of the book. It includes, research essays, poems, personal narratives, etc. In response, the discussant, Gabeba Boderoon, addressed the issue of multiple genre of writing in the book, pointing out that the reader was deliberately designed to be provocative; and also to capture as many voices as possible on the question of sexuality.

Monday November 20, 9:00 AM-12:00 PM

The third panel discussed *Religion and HIV and AIDS: Charting the Terrain*, edited by Beverley Haddad (University of KwaZulu-Natal Press 2011), with 27 people in attendance. Elias Bongmba chaired this panel and presenters included Althea Spencer Miller, and Melissa Browning. They discussed the importance of this book in the study of HIV/AIDS, noting the role religious organizations and scholars have played at local and global levels. Browning raised the pedagogic possibilities this book offers and Spencer Miller highlighted the absence of gay and lesbian voices. But overall the presenters indicated that *Religion and HIV and AIDS* was a welcomed and valuable text for the understanding the role religion has played in combating HIV/AIDS. Responding was the editor Beverly Haddad, University of KwaZulu-Natal and Gerald West, University of KwaZulu-Natal. Haddad discussed the project, its conception, the careful selection of ideas, concepts, research topics, and the overall organization of the project presenting what was learned and what were new areas of research. West recognized that African religious communities still have work to do in working together with members of the gay, lesbian, and transgender communities. This panel generated discussions on a number of issues including poverty, the massive infusion of cash to fight HIV/AIDS and what could be described as very little in return, as well as future research perspectives on HIV/AIDS. Adriaan van Klinken, of SOAS, London University, who wrote an essay for the book and attended this session. The session also offered an opportunity for members to celebrate the CHART project.

AASR-NA Business Meeting, Sunday November 18, 2012

In attendance were 19 members and guests of the AASR. The Meeting was presided over by AASR President, Elias Bongmba, who was assisted by Afe Adogame. Highlights of the Business meeting include:

- a. AASR President on behalf of the Executive and all the members of the Association expressed appreciation to Dr. Lillian Dube for her service to the Association. Bongmba noted that Dube had worked very hard the last two years on membership and with a committee that included Dr. Althea Spencer Miller, which had put together exciting panels at the AAR/SBL during the last two years.
- b. Professor Esther Acolatse of Duke University was elected to serve as the AASR Representative of North American region. We extend our congratulations to Professor Acolatse on her election and welcome her to the wider executive of the Association.

- c. Members agreed that the organization of the panels for future meetings would be extended to the entire membership of the AASR so that all AASR members will have an opportunity to consider the themes of the panels and the calls for papers. Some topics suggested for future consideration include:
- Religious, ethical, and theological perspectives to global capitalism
 - Teaching of religion, especially in American universities
 - Migration, population, and politics
 - The debate on secularism, post secularism and the study of religions in Africa
 - African religions, science and technology
 - African perspectives on islamophobia (check with Amina Mama)
 - African cultural expressions and religion
 - Members also agreed we should consider doing sessions with African-American Religions Group
- d. We are making progress on the website. Adriaan van Klinken, SOAS, London University, who was at the meeting, will be working with Melissa in doing the changes and upgrades. We express our appreciation to Adriaan for volunteering to serve the association in this capacity.
- e. Afe reported on the correspondence with the Editors at E.J. Brill about our role as co-publisher of the Journal of Religion in Africa.



CALLS FOR PAPERS

RELIGION AND SECURITY ISSUES

BI-ANNUAL INTERNATIONAL
RELIGIOUS STUDIES CONFERENCE,
DEPARTMENT OF RELIGIOUS STUDIES,
UNIVERSITY OF IBADAN,
14-17 APRIL 2013

Venue

Conference Center, University of Ibadan, Ibadan, Oyo State, Nigeria.

The theme

Security is one of the most challenging issues in our world today. Security problem is such a global issue that there is virtually no country or continent that is left un-affected by the menace of terrorism and security challenges in general. While in principle, most religions in the world today preach and teach peaceful co-existence in one way or the other, in practice, religious personnels are found behind many of the hostilities, uprisings, attacks, and assaults in our societies. The question therefore is: if God truly is the Author of peace and the message of peace is claimed to be at the centre of every religion, why then are we constantly experiencing insecurity in our world in spite of daily proliferation of religious sects and activities? Can we say religion has done our world more good than harm in security matters or the vice-versa? What has been the role(s) of religion as a divine institution in ensuring security of lives and property in our societies?. How can religion mediate in restoring peace and stability to our world? These provocative questions and other related ones call for scholarly investigation/attention. In view of the above, the Department of Religious Studies of the University of Ibadan (the Nigeria's premier university), as the mother of all departments devoted to the Study of Religions in Nigeria, is proposing an international conference and seeks contributions of academics and practitioners of religions from across the globe to this vital and challenging theme. The theme can be approached from any discipline in the Humanities and Social Sciences, and other related ones. The aim of the conference is to make a critical appraisal of the roles of religion in security issues and suggest practical ways religions can help in resolving security problems that affect our world.

Sub-Themes

- *Theoretical and methodological issues in Religion and Security Issues
- * Religion and global security
- * Religion and security matters in Africa (an inter-religious approach)
- * Religion and security issues in Nigeria (an inter-religious approach)
- * Religion and security issues in countries of the world other than Africa (case-studies)
- * African indigenous religion and security matters
- * Christianity and security issues

- * Islam and security issues
- * Other world religions and security matters
- * Biblical and Quranic approaches to security issues
- * Religious pluralism and security matters
- * Religious language and security issues
- * Security issues in sacred texts
- * Philosophical perspectives of religion and security matters
- * Sociological/Anthropological consideration of religion and security issues
- * Ethical perspectives on religion and security issues
- * Psychological dimensions to religion and security issues
- * Phenomenological Consideration of Religion and Security Issues
- * Comparative approach to religion and security issues
- * Gender, religion and security issues
- * Other related topics

Proposals of not more than 150 words are hereby invited from interested individuals who wish to contribute to this vital theme from the list of the sub-themes above and other related topics. Contributors are to forward their proposal through email to the Conference Chair, Rev. Dr. Samson A. Fatokun (Samsonfatokun@yahoo.com); Dr. Helen Labeodan (kunbial@yahoo.com) latest by December 15, 2012. Acceptance notification will be communicated latest by January 15, 2013, while full papers are to be turned in latest by Feb. 15, 2013.

Conference registration fee

N8,000; Postgraduate Students: N6,000; \$100 for international participants; Postgraduate Students \$60. These fees are payable to Conference Account No. 2030011963, First Bank Nigeria PLC, University of Ibadan, First Gate Branch, and write immediately to the conference organisers for confirmation of payment.

Accommodations and meals

Available at affordable rates at the University Conference Centre, and at other serene environments near the campus, such as the Institute of Church and Society, the Pastoral Institute, and the Teachers' Institute.

Visa

International participants who need a letter of invitation for visa processing should write to the conference chair on time to facilitate this. Similarly, bookings for accommodation can be made in advance through the conference organisers.

Further enquiries

= Convener/Conference Chair, Rev. Dr. Samson A. Fatokun

E-mail: Samson.fatokun@mail.ui.edu.ng; samsonfatokun@yahoo.com;

Mobile Phone: +234-802-366-5422; +234-816-000-5853

= Chief Host, Dr. Jacob K. Ayantayo, Head of Dept. of Religious Studies, University of Ibadan Email: kehindejacob@yahoo.com . Mobile Phone: +234-803-429-7700

**POLITICS, PROBITY, POVERTY & PRAYER:
AFRICAN SPIRITUALITIES & ECONOMIC AND
SOCIO-POLITICAL TRANSFORMATION**

**AN INTERNATIONAL, INTERDISCIPLINARY CONFERENCE
UNIVERSITY OF GHANA, LEGON. OCTOBER 21-23, 2013**

This International Conference brings together scholars/researchers, practitioners of diverse religious traditions and spiritualities, FBOs/NGOs and policy makers to interrogate how and to what extent various religions and spiritualities in Africa and the African diaspora engage in processes of economic, social and political transformation. Public commentators often criticize political entrepreneurs and African states for their failure to develop an ethic of public probity and accountability, partly exemplified by corruption. The enigmas of public transparency and probity can hardly be limited to public governance. We can also explore how religious institutions in Africa interrogate, critique, practice or fail to eschew lack of transparency, accountability and probity in the quest for economic and social-political transformation. Religious entrepreneurs grapple with similar issues of leadership, good governance, probity, integrity as a reflection of their wider societies. Ecclesiastical, Islamic, or Indigenous religious polities are situated within wider pluralistic (secular) polities in Africa and are thus mutually reinforcing each other. The significance of leadership and corporate governance (religious/secular) lies in its contribution to prosperity, peaceful coexistence, moral regeneration and accountability. Accountability requires appropriate rules and regulations, doctrines, codes of conduct, values and behaviour to make for viable transformation. For instance, a historical perspective on leadership dynamics can be helpful in the present crisis in leadership in church and secular contexts. The churches and missionary societies played a crucial role in the shaping of South African cultures, as much in the colonial period as during the years of the formation of the Union and the apartheid era.

The conference provides a platform in which scholars/researchers, practitioners and policy makers will explore, through historical and contemporary perspectives, how authority structures, institutionalized myths, beliefs, and rituals of authority differently mobilize and influence members' behaviour and attitudes towards financial probity and organizational policies. How do various hierarchical/decentralized religious polities (i.e. structures of church government) in Africa deal with issues of probity (moral regeneration), equity and sustainable development? What values do African religions and spiritualities evince that represent a boon or bane for improving corporate governance and ensuring improved ethics and probity in African systems of governance? How should religious polity structures respond, critique and identify with national/international policies that are aimed at a disciplined management and equitable distribution of public resources, and the establishment of a viable culture of financial probity? What various models condition religious polities and leadership in Africa, and how have these been influenced by modern political movements, such as Western democracy, as well as by modern economics and technology? Are liberal or conservative forms of religiosity compatible with Western democracy? How and to what extent should religious

insights be present in the public sphere of the secular polity and vice versa? How does engaged prayer and ritual action of believers impact on their religious and national polities to maximize probity at personal and institutional levels?

The conference will highlight and explore how and to what extent African and diaspora religious traditions and spiritualities may cohere on critical issues, such as those of probity, equity and accountability, which confront the African continent and their 'faiths' in relation to the wider, global community. Interrelated issues on religion, spirituality, leadership, social capital, public role, poverty, corruption, transparency will be discussed. The conference is intended to build synergies and forge dialogue on how religious-/spiritual communities in Africa and the African Diaspora can combat poverty and foster probity and sustainable development.

The conference programme shall focus on the following and related sub-themes:

- African politico-economies, religious polity and accountability
- religious polity structures, corruption and transparency
- religious polity, social and religious capital
- religious values, behaviour, probity and financial accountability
- ethics, socio-cultural values, and social action
- democracy and ecclesiastical polity
- traditional (indigenous) systems of governance and probity
- religion/spiritualities, prayer and poverty
- religion, politics and socioeconomic empowerment
- church polity, apartheid and post-apartheid transformation
- religion, spiritualities and sustainable development in Africa and the African Diaspora
- probity and African and African-derived religions/spiritualities in a new global order

Paper/presentation proposals based on, or related to, one or more of the above themes are invited from the interested public: scholars, religious/spiritual communities and organizations, policy makers, and FBOs/NGOs. Interested panelists are invited to submit a paper/abstract proposal (max. 200 words), stating institutional affiliation, on or before 30 March 2013.

The conference will be jointly hosted by the Faculty of Arts, University of Ghana, Legon; Center of African Christianity, Trinity Theological Seminary, Accra; The University of Edinburgh, and PANAFSTRAG.

Abstract proposals and all correspondences regarding the conference should be sent by email to the conference organizers:

Afe Adogame (a.adogame@ed.ac.uk);

Rose Mary Amenga-Etego (rosem.etego@googlemail.com);

Cephas Omenyo: comenyo@hotmail.com

Kwabena Asamoah-Gyadu: kwabena.asamoahgyadu@gmail.com

**BRINGING THEOLOGY AND RELIGION
BACK INTO THE PUBLIC DOMAIN**
3RD COLLOQUIUM OF THE INSTITUTE FOR DIASPORA
AND AFRICAN CULTURE (TIDAC), UNISA, AND
UNIVERSITY OF BOTSWANA, OCTOBER 23RD -25TH 2013

Bringing theology and Religion back into the public domain? What could possibly this statement signify? To bring back religion and theology into the public domain makes it necessary to rethink the old questions and reconsider modernism's quest of separating religion from state. This 3rd colloquium will provide the intellectual and scholarly space to engage the ongoing historical questions regarding religions, and theological discourses.

We will revisit the necessary questions of religion, theology and the public domain. What imperatives are emerging in religion and the public space? To what extent can we posit that religion needs to be restored into the public domain? What is the public domain? To what extent has it been secular? To what extent has the religious and theological discourse shaped issues of sexuality particularly in the long dominance of hetero-normative and the new public space of homoeroticism and the politics thereof? How must we deal with the issue of religious education in public schools? How do we deal with different religious calendars in our collective life? How should we view prayers at public gatherings or prayers for rain? How do we deal with religious groups' petitions regarding the death penalty, or same-sex relations? How do we deal with the atheist's claim to freedom from religion? These examples clearly demonstrate the challenges of religion and theology in the public sphere.

Questions regarding the restoration of religion and theology remain endless and drive scholarly conversation on religion, history and theology. In exploring the restoration of religion and theology back into the public domain, we wish to begin from the above questions. We also wish to explore how religion and theology is deployed in the public space. What are the assumptions that secularists have always been preoccupied with? Addressing and exploring the above questions, the primary purpose of the 3rd Colloquium is interrogating the following sub-themes:

- Religion, theology and post-modernity
- Religion, theology and globalization
- Rethinking religion and theology as academic disciplines
- Religion, theology and African renaissance
- Religion, theology and human sexuality
- Religion, theology and postcoloniality
- Religion, theology and the African nation state
- Religion, theology and African development
- Religion, theology and contemporary philosophical issues
- Any other topic related to the main theme

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Abstracts of between 200-250 words should be submitted by April 30th 2013 to the following email addresses: kgalemang@mopipi.ub.bw and amanzejn@mopipi.ub.bw. The organizing committee will evaluate each abstract based on quality and relevance. Once the abstract(s) is accepted, authors will be notified not later than May 2013. Please note that all abstract submissions should include the title of the paper, the author (s) full name, institutional affiliation, and full mailing address (including telephone number and email addresses.) Authors should indicate which sub-theme best fits their topic. All abstract submissions received after the deadline may not be considered by the organizing committee.

Authors are expected to present their papers during the conference. Hence, all presenters whose papers are accepted, will be required to register and participate in the conference. All papers presented during the conference will also be included and published as part of the conference proceedings.

Venue

The conference shall be held at the University of Botswana, Notwane Road, Private Bag 0022, Gaborone, Botswana, Tel: 355 2611/2632/5078, from September 23rd -25th September, 2013. Please note the arrival date is September 22nd and departure date is September 26th.

Expectations

Authors are expected to pay for their own transport to the conference venue, lodge and boarding. The organizers will assist in organizing affordable accommodation in Gaborone where the conference shall be held.

Registration fee

All participants shall be required to pay registration fees of P500 for local participants and US\$100.00 for international participants. This fee shall cover part of their meals during the conference.

Travel

Those travelling by air should book their flights to Sir Seretse Khama Airport, Gaborone, Botswana. The organizers will make arrangements to collect participants from the airport to their places of residence.

Inquiries

All enquiries should be addressed to:

amanzejn@mopipi.ub.bw or kgalemang@mopipi.ub.bw.

Participants are advised to inquire if they need a visa to enter Botswana so we can issue them with invitation letters for purposes of obtaining a visa.



IAHR AFRICAN TRUST FUND RESEARCH & PUBLICATION GRANT APPLICATIONS FOR 2013

Purpose

The IAHR African Trust Fund seeks to facilitate and promote the advancement of research and the development of scholarship on religions in the African continent (and nearby islands) by encouraging scholarly and contextual research initiatives and practices, as well as publications. The IAHR African Trust Fund aims to encourage and acknowledge the generation of scholars whose research is deemed to hold significant future promise to increase knowledge and contribute to the historical, social and comparative study of religion in the African continent (and nearby islands).

The IAHR African Trust Fund herewith invites young scholars in particular of any ethnic/national origin, working and/or studying in any higher academic or research institution on the African continent (and nearby islands), whose research project needs financial support or whose publication in an African publishing house (scientific journal) requires a subsidy.

Grant Amount

The total grant allocation for 2013 is US\$4000. The grant application is divided into two categories and successful applicants will be awarded the respective amounts within the specific category:

Category 1: Research and/or Publication	Category 2: Research and/or Publication
2 X Award of US\$1000	4 X Award of US\$500

Eligibility Criteria

Applicants have to be scholars resident in Africa and associated with any higher academic or research institution within this context. We encourage applications from members to the IAHR member associations, namely the African Association for the Study of Religions (AASR), the Association for the Study of Religions in Southern Africa (ASRSA), the East African Association for the Study of Religions (EAASR), and the Nigerian Association for the Study of Religions (NASR).

Evaluation Mechanism & Criteria

Applications will be evaluated by the Board of Trustees of the IAHR African Trust Fund, and the board will consult specialists in the relevant fields when needed. Applications will be evaluated according to the following criteria:

1. The originality, quality, importance and impact of the proposed study as it relates to the historical, social and comparative study of religion in the African continent (and nearby islands)
2. Adherence to the best practices of research methodology and theory employed
3. The relevance of the study to the African continent (and nearby islands)

Submission timeframe

Applications are open till 15th March 2013. Grant-winning applicants will be announced on 30th March 2013. Note that all grants will be awarded to the successful applicants in April 2013.

Conditions of grants

Applicants who receive the grant should submit a copy of the publication or a research report (of no less than 5 pages) that summarises the project's findings to the IAHR African Trust Fund. The publication or completed research project should acknowledge the support received in the form of an IAHR African Trust Fund Grant. The IAHR African Trust Fund will be allowed to reproduce or report the summary and parts of the report on the IAHR website, annual reports, and any other document or medium for the purpose of informing its stakeholders on the study findings. In all these publications, the authorship of the research will be clearly attributed to the applicant.

Application form

Send a brief covering letter addressed to the IAHR African Trust Fund stating that your submission is for consideration for the IAHR African Trust Fund Grant and include the following required materials:

1. Name of applicant
2. Email, telephone number and mailing address of the applicant
3. Name of University, Department, Research Centre or Institute
4. Name(s) of IAHR African Member Association(s)
5. Title of research/publication proposal
6. A research proposal of not more than four single-spaced pages detailing the aims/objectives, specific research questions, methodology and theoretical issues, the rationale and plan of research (time frame), and a detailed, one-page budget should be attached, indicating the amount being applied for and the exact purposes for which

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- it will be used. If application is for only publication purposes, also indicate to what specific journal or book and evidence of what sum is required for such publication.
7. Brief *curriculum vitae* and a statement of qualifications that specifically addresses the research project
 8. Include two letters of reference from senior scholars, one of whom MUST be a member, preferably an executive member, of the IAHR member associations.

Completed applications forms are to be submitted as an electronic copy file in PDF or MS Word format in an attachment via email to:

The Secretary of the African Trust Fund Board of Trustees,

Dr. Afe Adogame [A.Adogame@ed.ac.uk].

Please include in the electronic copy file the applicant's last name, e.g. Eliza.pdf / Eliza.doc.

The subject line in the email should read: *IAHR African Trust Fund Application 2013*

Note, no hard copies will be accepted.

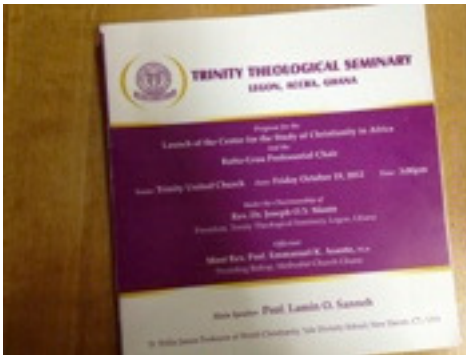
For more information on the IAHR African Trust Fund Applications, please contact the Secretary of the African Trust Fund Board of Trustees at A.Adogame@ed.ac.uk



Stewart M. Hoover
 Professor of Media Studies
 University of Colorado at Boulder

THE INAUGURATION OF THE BAETA-GRAU CHAIR IN AFRICAN CHRISTIANITY, TRINITY THEOLOGICAL SEMINARY, LEGON, ACCRA, GHANA, 19 OCTOBER 2012

We were privileged to be able to take part in this important occasion. I will write a brief report for friends and colleagues of Kwabena's and we will add a few pictures (thanks to Karen for her photography).



Since we are here for a more extensive time (two months), we were able to participate in a number of events surrounding the actual ceremony.

This began one week before, when we accompanied Kwabena into Accra for a luncheon marking the event, which was hosted by Barbara Baeta (standing in front in the group photo below at right), daughter of Christian Baeta, one of the two people

the chair honors. Baeta and Grau were pioneering theological educators in Ghana in the mid-20th Century. Eugene Grau, a German missionary from the reformed tradition whose last post was as a United Church of Christ pastor in Philadelphia, spent many years in West Africa working to establish teaching institutions here. Christian Gonçalves Kwame Baeta was a pioneering Ghanaian theologian, Presbyterian church leader and Biblical Scholar, who was a giant in Ghanaian independence and academic history, having filled several academic and public-service roles in the early years of independence, and was a major force in the establishment of the University of Ghana (where he was Professor of Religion for many years) as well as Trinity Seminary. He was well-acquainted with Kwame Nkrumah and was chosen by Nkrumah to preach the sermon at his inauguration as Ghana's first President in 1957.

His children and grandchildren are successful business people and educators, and have provided some of the funding for the establishment of the Chair and of the Center for the Study of African Christianity, to which it is attached. This luncheon was to both commemorate the event, and was a fund-raiser for the expenses of the inauguration of the chair. Barbara is a premier caterer (her company is called Flair), so the lunch was pretty fabulous: a buffet of traditional Ghanaian dishes, but featuring a whole roast pig.



We enjoyed meeting a number of the great and good of Accra, the University, and Trinity, who attended.

Now to the inauguration itself. It was scheduled for 3pm on Friday, the 19th. Kwabena told me that academic regalia would be worn, but that my black suit – with a tie – would be acceptable, and to expect around 500 people to be present. Definitely a dress-up occasion of some significance. Karen had her first Ghanaian dress made.

Indeed, it was. It was held in the larger of Trinity's two chapels, the one that can seat 500, though the event was impacted by the arrival of a tropical downpour about two hours before the event that lasted well past the starting time. Several people noted that rain in Ghana has the same effect as snow where we live – everyone gets slowed down and for many people the weather is a reason for canceling plans to travel and to attend things. This coincided as well with a scheduled power blackout for the campus, forcing them to rely on a backup generator during the first half of the ceremony.



The program suggested a mixture of traditional academic, religious, and traditional Ghanaian features and elements. The platform party (including Kwabena, Trinity's President, Vice-President, and Provost, the Presiding Bishop of the Methodist Church, and the main speaker, Lamin Sanneh of Yale Divinity School – in photos below), processed to the beat of traditional African drums. Several chiefs were in attendance. Hymns were sung. Special music (three numbers) was provided by the Wesleyan Symphonic Choir, which is directed by Theophil Asamoha-Gyadu, Kwabena's and Theodora's eldest, who is an accomplished musician, composer and arranger. They sang some religious music as well as a piece composed in Christian Baeta's honor at the time of his ordination. A fine ensemble with some beautiful voices.

Ghanaian events like this always begin with a unique formality. Someone is given the honor of chairing the event, and that person is introduced by a master of ceremonies who begins proceedings. The MC then invites the honored person to chair, listing his/her qualifications. The chair then responds formally with a speech of his/her own before taking up the role of actually running the proceedings.

In this case, the event was chaired by Rev. Dr. Joseph O.Y. Mante, Trinity's president, whose vision it was to establish the Center, and the Chair, and to approach the Baeta and Grau families to support this initiative.



The ceremony began with tributes to both Grau and Baeta (no Grau descendants live in Africa, but a number of Baeta descendants were present). Their biographies were very impressive, particularly Baeta's. The establishment of a chair in his name clearly places Trinity on the conceptual and historical map of independent Ghana and has received a good deal of attention, in the media.



The Center was then officially announced, and Lamin Sanneh delivered his address in which he talked about this significance of this event. This is the first center for the study of African Christianity in Africa, and the first such Center or chair at a theological seminary in Africa. It is seen as a major milestone in the development of African studies by and in Africa itself. A really notable and touching moment.



Following that, the President proceeded to the formal announcement of the first occupant of the chair. Describing the qualifications they had in mind, he then read a biographical sketch of Kwabena.

The installation included a characteristic Ghanaian feature. The two Baeta children who were present came forward to present the chair,

which was an actual chair. A substantial-looking wooden affair with black leather, it was placed by the lectern. Those of you who know Ghanaian history and culture know



the significance of the chief's stool here. These stools are badges of office, and this chair was intended to take some of that aura. Kwabena's actual installation involved him being brought to the chair and with hands laid on by the other participants, he was sat in the chair three times. This evoked the traditional installation of chiefs, who are similarly seated on their stools three times.

Kwabena then spoke, expressing humility and honor at being chosen for this role, his vision and hope for the future. He also paid tribute to his family for their support over the years. Theodora was, of course present, as were their three children: Theophil, Griselda, and Emmanuel. Kwabena's sister and brother also attended. There followed the anthem composed in Baeta's honor, and then two goodwill messages.



you who asked me to, and shared your notes with Kwabena.

I was followed by Andrew Walls of Edinburgh, who is Director Emeritus of the Center for the Study of World Christianity there. Walls's comments stressed again the unique and pioneering significance of this Center and this Chair. An offering followed, designated for seed money for the Center. Barbara Baeta then spoke on behalf of the family, and following a Methodist hymn and benediction, the Hallelujah Chorus closed things out.

I gave the first of these goodwill messages, and would be happy to share my comments with you if you are interested. In my remarks I congratulated all involved for this immensely significant initiative and talked about the importance of scholarship to knowledge and understanding. I also spoke to Kwabena's – and through him this Center's – contribution to scholarship and to the study of media and religion. I also passed along greetings from any of



That was it. A ceremony befitting the importance of the initiative and the moment. The festivities continued Saturday as Kwabena, Lamin Sanneh, Theodora, Karen, and I travelled to Tema (about 30 miles away, where Kwabena currently pastors) for another luncheon in his honor, held by a member of his congregation there. We met some important notable people there, including Jerry Rawlings's former Chief of Staff and one of the founders of



the University of Ghana medical school, who are members of the church as well. The lunch was hosted by a woman who worked for US AID in Washington, DC (directing their emergency response services) and returned home to Ghana upon her retirement.

A great honor for Kwabena at that lunch was the presence of Ama Ata Aidoo, a major figure in Ghanaian and West African literature (seen at right with Kwabena, Theodora, Karen, and Lamin Sanneh). She is a widely-known poet, playwright, novelist and author of essays and short



stories who teaches at Brown half of each year. Google her. Nearly 80 now, she is regarded as a pioneer of women's voices in African literature. Kwabena was clearly touched and honored to have her attend, and to give her blessing to this endeavor. She was delightful.



At left:: Kwabena, Theodora, some of his siblings, and (on the right) daughter Griselda after the Friday event

For Kwabena, Theodora, Karen, and I, the weekend's festivities included Sunday morning, as we travelled to the Tema Joint Church for its morning service. Kwabena is preaching pastor there, and delivered a sermon on service and the meaning of giving of oneself selflessly. This church was founded to serve an expanding membership across three denominations and its worship was a bit more staid than other places we've been. But its sermons are very dynamic. We also had the treat that afternoon of hearing Griselda in a concert of the Methodist students' choir from the University called "Aldersgate Voices."

PERSONS & POSTS

Damaris Parsitau was appointed Director of the Institute of Gender, Women & Development Studies, University of Egerton, Kenya, on 10 November 2012.

Peter Kanyandago, Professor of Ethics & Development Studies at Martyrs of Uganda University at Nkozi, Uganda, was appointed Visiting Professor at Radboud University Nijmegen, The Netherlands, for a period of three years. Prof. Kanyandago offers a MA course on religion and development and supervises Ph.D. candidates in Nijmegen.

Thomas Ndaluka, anthropologist at the University of Dar es Salaam, successfully defended his PhD thesis at Radboud University Nijmegen, The Netherlands, on 12 June 2012. Its title is: *Religious Discourse, Social Cohesion and Conflict: Muslim - Christian Relations in Tanzania*. The thesis was published by LIT Verlag (Zürich – Münster, 2012). Copies are available from Frans Wijsen (f.wijsen@ftr.ru.nl).

Frans Wijsen, AASR representative in Europe, was appointed Visiting Professor in the Dept. of Anthropology & Sociology of the University of Dar es Salaam, Tanzania, for a period of three years. Prof. Wijsen is involved in the development of the Religion and Society Research Centre in the University of Dar es Salaam.

Frans Wijsen and **Benjamin Soares**, editors of Studies of Religion in Africa (SRA), discussed market discontent about high book prices with the publisher (Brill). The publisher offers the possibility of publishing cheaper paperback editions or e-books and the possibility of co-publishing with African Publishing Houses. The SRA editors welcome book proposals for consideration in this international academic series.

Frans Wijsen was appointed vice-dean of the Faculty of Philosophy, Theology and Religious Studies at Radboud University Nijmegen, The Netherlands (cf. <http://www.ru.nl/ftr/faculteit/bestuur/>).

In addition to BA and MA programs in Dutch, the Faculty offers MA programs in Philosophy and Theology in English.

A REVIEW

Frans Wijsen

Ndaluka, Thomas J., 2012, *Religious Discourse, Social Cohesion and Conflict: Muslim - Christian Relations in Tanzania*. Münster: LIT Verlag, ISBN: 97836439002115

This book analyzes socio-religious transformation in Tanzania. Some scholars claim that religion has returned to the public domain since the collapse of Tanzanian socialism, and that there is a tension between Muslims and Christians. Based on focus group discussions in Dar es Salaam, the author acquires insight into Muslim – Christian relations by Critical Discourse Analysis. He analyses how Muslims and Christians identify, and position, themselves in relation to each other and the conditions which make them elevate their religious identity over other identities. The book reveals that some peripheral voices threaten social cohesion. But in general Muslims and Christians maintain friendly relations and avoid conflict. It also shows that individualization or de-institutionalization are dominant trends in Tanzania. However, educational institutions have remained strong and influence other institutions such as the family.

Thomas J. Ndaluka (AASR member) is an Assistant Lecturer in the Department of Sociology & Anthropology of the University of Dar es Salaam. He is also a part time Lecturer at the Institute of Finance Management and External Examiner at the Mwili-mu Nyerere Memorial Academy. His area of interests include religion and development; public health; socio-economic issues and environment.

2012 ASC AFRICA THESIS AWARD

The ASC Africa Thesis Award is awarded each year by the African Studies Centre (ASC), Leiden, The Netherlands. 35 theses were submitted for the 2012 Award to ASC this year. It has been awarded to Nkululeko Mabandla (University of Cape Town) for his thesis *Lahla Ngubo: The Continuities and Discontinuities of a South African Black Middle Class*. This study contributes to our understanding of the trajectories of South Africa's historical black middle class – a class that is defined by access to education, work, as well as access to land.

The ASC jury awarded the second prize to Judith Zoetelief (Leiden University) for her thesis entitled: *Dragons in the Savannah, A Case Study of new Chinese migrants in Tamale, Ghana*. This thesis aims to understand the motivations of new Chinese migrants to Africa from the migrants' perspective by conducting a case study of new Chinese migrants in Tamale, Ghana.

The third prize was awarded to Catherina Wilson (Leiden University) for her thesis *The Congolese Yankee Language and Identity among Youth in Kisangani*. To overcome stagnation and enter adulthood, the Congolese Yankee tends to make creative use of language and discourse. By speaking the urban Lingala, called Kindoubil, the Congolese Yankee builds his own identity and tries to find ways to escape marginalisation.

The award ceremony took place on Saturday 17 November, 14:30-15:30, during the *Afrikadag* in Amsterdam.

New theses may be submitted for the 2013 ASC African Thesis Award. The deadline for submission is 15 June 2013.

For more information, please contact: Trudi Blomsma, Secretary Awards Committee, African Studies Centre, P.O. Box 9555, NL-2300 RB Leiden.

E-mail: t.blomsma@ascleiden.nl

Or visit: <http://www.ascleiden.nl/?q=content/africa-thesis-award>



NEW AASR MEMBERS

At <http://www.a-asr.org/index.php?id=1063>

Munsi, Roger Vanzila, PhD

2. Associate Professor, Nanzan University; Associate Research, Nanzan Anthropological Institute
3. Nanzan University, 466-8673 Nagoya-Shi, Showa-ku, Yamazato-cho 18, Japan
4. Phone: +81-52-832-3111 (office); Fax. +81-52-832-3925; + 81-8069199350 (cell phone)
5. E-mail: munsivanroger@gmail.com; mazasiro@nanzan-u.ac.jp
6. PhD in Ethnology and History (2008, Kanagawa University, Japan)
7. Socio-cultural Anthropology; Sociology; Folklore & Religious Studies; Contemporary Cultural Anthropology; Studies in Religion; Introduction to Christianity; Study of French Diplomacy; Study of Francophone Countries
8. My research focuses mainly on (1) religious practices and related social aspects of the present-day Japanese Kakure Kirishitan (Hidden Christians); (2) Social Organization and Religious Practices of the Sakata (Congo-Kinshasa). I am currently carrying out an ethnography of Kirishitan Shrines and Festivals in Japan.
9. Association for Asian Studies; Society for the Study of Japanese Religions; World History Association; American Academy of Religion; Japan Sociological Association; Japanese Society of Cultural Anthropology; Folklore Society of Japan; The Japanese Association for the Study of Religion and Society.
10. = 2008, 'Kakure Kirishitan in the New Urbanized Context of Kurosaki', in *The Japan Mission Journal* 62, 4: 225-246
 = 2009, 'Kongo wa dôshite mazushii ka' (Japanese) [Why is Congo-Kinshasa so poor?], in Nakamura Kazue (ed.) 2009, *Sekai juu no afurika he ikou-tabisurubunka togaidobukku* (Japanese) [Let Us Go to the Worldwide Africa: A Guide Book of a Travelling Culture]. Tokyo: Iwanami Shoten, 60-80
 = 2011, 'Conversion Experiences among the Kakure Kirishitan', in *The Japan Mission Journal* 65, 3: 162-183
 = 2011 (translator), 'A Letter to an Island', Myoe 1197: 36-39 [Translation from French], in James W. Heisig, Thomas P. Kasulis & John C. Maraldo (eds.) 2011, *Japanese Philosophy: A Source Book*. Honolulu: University of Hawai'i Press, 81-85

At <http://www.a-asr.org/index.php?id=1073>

Omomia, O. Austin, MA, Rev.

2. PhD student in Philosophy of Religion
3. Dept. of Religion Studies, Olabisi Onabanjo University, Ago-Iwoye, Ogun State, Nigeria; 10, Chizim Avenue, Greenville Estate, Off Badore Road, Lekki, Lagos, Nigeria (private); P.O.Box 7454, Surulere, Lagos, Nigeria
4. Phone: +2348033031035
5. E-mail: austin.omomia@yahoo.com
6. B.Agric (Bachelor of Agriculture), (1984, Obafemi Awolowo University, former University of Ife, Ile-Ife, Nigeria); PGDE(Post Graduate Diploma in Education),

- (1987, Ahmadu Bello University, Zaria, Nigeria); B.Th (Bachelor of Theology), (1992, Baptist Seminary, Ogbomoso, Nigeria); M.A (Religious Studies), (2011, Olabisi Onabanjo University, Ago-Iwoye, Nigeria); M.Ed. (Educational Administration, (2012, National Open University of Nigeria, Lagos, Nigeria)
7. Religious studies (Social Ethics); Christian Theology; Educational Administration & Planning
 8. Social Ethics; Philosophy of Religion; Educational Administration and Planning
 9. International Research and Development Institute (Research and Development Network)
 10. = 2011, 'Inter- religious Dialogue as Panacea for Religious Tolerance and Unity among People of Living Faith in Nigeria for National Development', in *African Journal of Contemporary Issues* 11, 1 (June 2011): 6-14
 = 2011, 'Reaping the Benefits of African Culture: A New Paradigm for Effective Christian Ethics', in *The International Journal Series on Tropical Issues* 12, 1 (April 2011): 105-111
 = 2011, 'Tackling the Scourge of Poverty and Unemployment for Sustainable Socio-economic Development of Nigeria', in *African Journal of Humanities and Society* 12, ? (April 2011): 84-91

At <http://www.a-asr.org/index.php?id=1071>

Bansah, Confidence Worlanyo, Rev., Dr.

2. Former lecturer in Systematic Theology and Christian Ethics at the Evangelical Presbyterian University College School of Theology, Ghana, and the South London Christian College (an affiliate college of the University of Winchester, UK)
3. 3 Hampstead Close, London, SE28 8EL, UK
4. Phone: 00447551816552
5. Email: cwbansah@yahoo.co.uk
6. Diploma in Ministry (2002, Trinity Theological Seminary, Ghana); Bachelor of Divinity (hons) (2004, Trinity Theological Seminary, Ghana); Postgrad Certificate in Theological Studies (2006, University of Dubuque, IA, USA); MPhil in the Study of Religions (2009, University of Ghana, Legon, Ghana); Postgrad Certificate in Christian Doctrine (2011, University of Wales/Spurgeons Coll, London); PhD in Christian Intellectual Thought (2012, Reformation International Theological Seminary, Fellsmere, Florida 32948-6411, U.S.A.)
7. Doctrine, Religious Studies and Ethics
8. Contextual African Reformed hermeneutics; Ministry of Justice and Theology of Law
9. None
10. None yet



RECENT PUBLICATIONS

Abdullah, Zain, 2010, *Black Mecca: The African Muslims of Harlem*. New York: Oxford University Press, 304 pp., ISBN 978-0195314250 (hbk), \$35

[The changes to U.S. immigration law that were instituted in 1965 have led to an influx of West African immigrants to New York, creating an enclave Harlem residents now call Little Africa. These immigrants are immediately recognizable as African in their wide-sleeved robes and tasseled hats, but most native-born members of the community are unaware of the crucial role Islam plays in immigrants' lives. Zain Abdullah takes us inside the lives of these new immigrants and shows how they deal with being a double minority in a country where both blacks and Muslims are stigmatised. Dealing with this dual identity, Abdullah discovers, is extraordinarily complex. Some longtime residents embrace these immigrants and see their arrival as an opportunity to reclaim their African heritage, while others see the immigrants as scornful invaders. In turn, African immigrants often take a particularly harsh view of their new neighbors, buying into the worst stereotypes about American-born blacks being lazy and incorrigible. And while there has long been a large Muslim presence in Harlem, and residents often see Islam as a force for social good, African-born Muslims see their Islamic identity disregarded by most of their neighbors. Abdullah weaves together the stories of these African Muslims to paint a fascinating portrait of a community's efforts to carve out space for itself in a new country.]

Acheampong, Stephen Owoahene, 2009, 'African Independent Churches: Their Relations to Missionary Christianity and African Traditional Religion', in *Mission* 16, 1: 123-136

Acheampong, Stephen Owoahene, 2010, 'Keeping Faith with the Ancestors: The Preservation and Practice of African Traditions among the Maroons of Suriname', in *Universitas* [University of Ghana] 12: 89-104

Acheampong, Stephen Owoahene, & Elisa Vasconi 2010, 'Recognition and Integration of Traditional Medicine in Ghana: A Perspective', in *Research Review* [Institute of African Studies, University of Ghana] 26, 2

Adamo, D.T., 2006, *Africa and Africans in the New Testament*. Lanham [MD]: University Press of America

Adamo, D.T., 2011, 'Christianity and the African Traditional Religion(s): The Postcolonial Round of Engagement', in *Verbum et Ecclesia* 32, 1: 10 pp.; PDF at:

<http://www.ve.org.za/index.php/VE/article/viewFile/285/663>

[This article discusses the modern, postcolonial encounter between Christianity and African Indigenous Religion (AIR) in Africa. The rapid growth of many religions in Africa and the revival of AIR in postcolonial Africa have made inter-religious dialogue an urgent necessity. Unlike the colonial encounter with AIR, which was characterised by the condemnation of AIR, the postcolonial encounter should be one of mutual respect, understanding, tolerance, and some level of freedom, liberation and genuineness, for AIR is not about to be extinct.]

Adamu, Fatima L., 2008, 'Gender, *Hisba* and the Enforcement of Morality in Northern Nigeria', in *Africa* 78, 1

[This article questions the over-generalization associated with vigilantism in Nigeria by analysing one form of vigilantism – *hisba* – within the context of informal policing in Zamfara and Kano states. It situates the issue of vigilantes within the northern Nigerian political context rather than within a simple moral framework that casts vigilantes as violent criminals.]

Adebayo, Rafiu, I., 2008, *Islamization of Knowledge: Global Developments, Individual Efforts & Institutional Contributions*. Kano: IIIT Nigeria Office

Adebayo, Rafiu I., 2010, 'Prospects and Challenges of Private Universities in Nigeria: Focus on Islamic Missions' Universities', in J. Okojie *et.al* (eds.), *50 Years of University Education in*

- Nigeria: Evolution, Achievements and Future Directions. Ilorin: University of Ilorin & National Universities Commission.
- Adebayo, Rafiu Ibrahim, 2012, 'A Survey of the Global Success of the Islamization of Knowledge Programme with particular Reference to Nigeria', in *Journal of Al-Tamaddun* 7, 1: 91-105; full text at: http://umrefjournal.um.edu.my/filebank/published_article/3667/06%2091-105.pdf [The contemporary Islamization of knowledge programme is a global intellectual programme aimed at re-orientating and recasting the corpus of human knowledge to conform to the Islamic belief system and worldview. This paper aims to establish the extent this programme has gone and the level of its practicability at global level but with particular reference to Nigeria. This paper discusses the conceptual meanings of the term 'Islamization of knowledge' and the extent of acceptability of the programme in the various educational institutions. Suggestions on how the programme could better be handled to enhance effectiveness are equally made.]
- Adeola, Kehinde Adedayo, 2011, 'Mystical Powers of Witchcraft among the Gbagyis', in *Ilorin Journal of Religious Studies* (IJOURS) 1, 1: 77-92; full text at: <http://www.journals.com/adeola.pdf> [This essay examines specific elements that persistently undergird the survival of Gbagyi *Knunu* (indigenous religion) even after the Gbagyi people in Nigeria have been introduced to monotheistic religions such as Islam and Christianity for over two centuries. It interacts with some select writings of a few European and African ethnographers who have studied primal worldviews, using their insights to better understand Gbagyi *Knunu*. This essay thus seeks to find out how the Gbagyi people have been responding to Christianity and Islam and why they still resort to the practice of their *Knunu*, with particular reference to witchcraft.]
- Aderibigbe, Ibigbolade Simon, 2011, *Abortion, Religious Belief and Medical Ethics: Historical and Philosophical Perspectives*. Saarbrücken: VDM Verlag Dr. Müller, 280 pp., ISBN-13: 978-3639353815 (pbk), £ 71
- Adesanya, Ibiyinka Olusala, 2011, 'Environmental Effects of Church Proliferation: The Redeemed Christian Church of God as a Case Study', in *International Journal of Humanities and Social Science* 1, 15 (October 2011), full text at: http://www.ijhssnet.com/journals/Vol_1_No_15_Special_Issue_October_2011/21.pdf [This paper appraises the extent of proliferation of churches with particular reference to The Redeemed Christian Church of God. Churches are noted to be springing up at an alarming and unprecedented rate in all available spaces. The paper also listed and discussed some of the problems associated with the proliferation of churches, such as noise pollution, traffic congestion at the Redemption Camp, inhalation of exhaust gases and related air pollutants, improper ventilation and the collapse of weak structures being used.]
- Adesina, Olutayo Charles, 2013, 'Faith, Spiritualism and Materialism: Understanding the Interfaces of Religion and Economy in Nigeria', in Adogame, Chitando & Bateye 2013: 35-46
- Adesina, Oluwakemi Abiodun, 2013, 'The Northern Nigerian Muslim Woman: Between Economic Crisis and Religious Puritanism', in Adogame, Chitando & Bateye 2013: 175-188
- Adhikari, M., 2005, "'God Made the White Man, God Made the Black Man ...': Popular Racial Stereotyping of Coloured People in Apartheid South Africa", in *South African Historical Journal* 55: 142-164 versity of Ghana] 26, 2: 1-17
- Adogame, Afe, & James Spickard 2010, 'Africa, the New African Diaspora, and Religious Transnationalism in a Global World', in Afe Adogame & James Spickard (eds) 2010, *Religion Crossing Boundaries: Transnational Religious and Social Dynamics in Africa and the New African Diaspora* Leiden and Boston: Brill: 1-28 (= Religion and the Social Order Series 18)
- Adogame, Afe, 2011, 'Kämpfen für Gott oder Kämpfen im Namen Gottes!: Die Politik religiöser Gewalt im heutigen Nigeria', in George M. Hoff & Ulrich Winkler (Hg.) *Religionskonflikte: Zur lokalen Topografie eines Globalisierungsphänomens*. Innsbrück-Wien: Tyrolia-Verlag, 177-197
- Adogame, Afe, 2011, 'Professor Alexander Alistair Kee: A Tribute', in *Studies in World Christianity* 17, 2: V-VIII

- Adogame, Afe, 2011, 'Introduction', in Afe Adogame (ed) 2011, *Who is Afraid of the Holy Ghost?: Pentecostalism and Globalization in Africa and Beyond*. Trenton/Asmara/Ibadan: Africa World Press, ix-xxiii (= Religion in Contemporary Africa Series)
- Adogame, Afe, 2012, 'Dealing with Local Satanic Technology: Deliverance Rhetoric in the Mountain of Fire and Miracles Ministries', in Olupona & Akinade 2012: 75-101; full text at: <http://www.a-asr.org/PDF/Adogame.2012.pdf>
[Using the example of the Mountain of Fire and Miracles Ministries (MFM) founded in Lagos in the 1980s, the paper examines its demographic expansion, its belief in, and appropriation of, spiritual warfare and deliverance rituals in Africa and the African diaspora. It shows how the MFM, through its preoccupation with the epistemology of demons and the extensive appropriation of warfare rhetoric, has carved out a niche for itself in African Pentecostal discourse in both local and global contexts.]
- Adogame, Afe, 2012: 'African Initiated Churches in the Diaspora', in Elias Bongmba (ed.) 2012, *The Wiley-Blackwell Companion to African Religions*. Chichester: Wiley-Blackwell, 310-322
- Adogame, Afe, 2012, 'AIDS, Religion, and the Politics of Social Justice in Sub-Saharan Africa', in Michael Palmer & Stanley Burgess (eds) 2012, *The Wiley-Blackwell Companion to Religion and Social Justice*. Chichester: Wiley-Blackwell, 482-495
- Adogame, Afe, & Shobana Shankar 2012, 'Exploring New Frontiers in Global Religious Dynamics', in Adogame & Shankar 2012: 1-17
- Adogame, Afe, & Shobana Shankar (eds) 2012, *Religions on the Move!: New Dynamics of Religious Expansion in a Globalizing World*. Leiden: Brill, 468 pp. (= International Studies in Religion and Society, 15)
- Adogame, Afe, Ezra Chitando & Bolaji Bateye 2012, 'African Traditions in the Study of Religion in Africa', in Adogame, Chitando, Bateye 2012: 1-13
- Adogame, Afe, Ezra Chitando & Bolaji Bateye (eds.) 2012, *African Traditions in the Study of Religion in Africa: Emerging Trends, Indigenous Spirituality and the Interface with Other World Religions*. Abingdon: Ashgate, 278 pp., ISBN 978-4094-1970-9 (hbk), £55
[The historiography of African religions and religions in Africa presents a remarkable shift from the study of 'Africa as Object' to 'Africa as Subject', thus translating the subject from obscurity into the global community of the academic study of religion. This book presents a multidisciplinary exploration of African traditions in the study of religion in Africa and the new African diaspora. It is structured under three main sections - Emerging trends in the teaching of African Religions; Indigenous Thought and Spirituality; and Christianity, Hinduism and Islam. Contributors, drawn from diverse African and global contexts, situate current scholarly traditions of the study of African religions within the purview of academic encounter and exchanges with non-African scholars and non-African contexts. African scholars enrich the study of religions from their respective academic and methodological orientations. Jacob Kehinde Olupona stands out as a pioneer in the socio-scientific interpretation of African indigenous religion and religions in Africa. This book is to his honour and marks his immense contribution to an emerging field of study and research.]
- Adogame, Afe, Ezra Chitando & Bolaji Bateye (eds.) [February] 2013, *African Traditions in the Study of Religion, Diaspora and Gendered Societies*. Williston (VT): Ashgate Publishing, 212 pp., ISBN 978-1-4094-4614-9 (hbk), \$99.95, special offer \$79.95
[This book exemplifies the Africanization of the academic study of the religions of Africa. It is a multidisciplinary exploration of African traditions in the study of religions, diaspora, and gendered societies. The contributors have been drawn from African and global contexts. They situate the current scholarly traditions in the study of the religions of Africa within the purview of academic encounter and exchanges with non-African scholars and contexts.]
- Adogame, Afe, 2013, *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity*. London/New York: Bloomsbury Academic, 272 pp., ISBN: 9781441188-588 (hbk), £70.00, £63.00 (online); ISBN: 9781441136671 (pbk), £22.99, £20.69 (online),

[The last three decades have witnessed a rapid proliferation of African Christian communities, particularly in Europe and North American diaspora, thus resulting in the remapping of old religious landscapes. This migratory trend and development bring to the fore the crucial role, functions and import of religious symbolic systems in new geo-cultural contexts. The transnational linkages between African-led churches in the countries of origin (Africa) and the 'host' societies are assuming increasing importance for African immigrants. The links and networks that are established and maintained between these contexts are of immense religious, cultural, economic, political and social importance. This suggests how African Christianities can be understood within processes of religious transnationalism and African modernity. Based on extensive religious ethnography undertaken by the author among African Christian communities in Europe, the USA and Africa in the last 17 years, this book maps and describes the incipience and consolidation of new brands of African Christianities in diaspora. The book demonstrates how African Christianities are negotiating and assimilating notions of the global while maintaining their local identities.]

- Aihiokhai, Simon Mary A., 2010, 'Ancestorhood in Yoruba Religion and Sainthood in Christianity: Envisioning an Ecological Awareness and Responsibility', in *The International Journal of African Catholicism* 1, 1: 23-41
- Aihiokhai, Simonmary A., 2011, 'Interreligious Living: A Personalistic and Sociological Approach to Religious Pluralism', in *International Journal of African Catholicism* 2, 1: 28 pp.; PDF at: http://www.saintleo.edu/media/131002/interreligious_living.pdf
- Aihiokhai, SimonMary A., 2012, 'Trinitarian Catholicity: A Paradigm for Enduring Interreligious Dialogue/Encounter', in *International Journal of African Catholicism* 3, 1: 1-21; full text in: <http://www.saintleo.edu/media/130950/winter2012ijac.pdf>
- Aihiokhai, SimonMary A., 2012, 'Shaping the Content for Interreligious Engagement: A Case for Interreligious Hospitality in Nigeria's Religiously Pluralistic Societies', in *International Journal of African Catholicism* 3, 2: 23 pp; PDF at: http://www.saintleo.edu/media/411880/interreligious_engagement.pdf
- Ajibade, George Olusola, 2009, *Finding Female Voice: A Socio-Cultural Appraisal of Yoruba Nuptial Poetry*. Cologne [Germany]: Rüdiger Köppe Verlag, 248 pp.
- Ajibade, George Olusola, 2009, 'Sàngó's Èrindínlógún Divinatory System', in Joel Tisken, Toyin Falola & Akinyemi Akintunde (eds.) 2009, *Sàngó in Africa and the African Diaspora*. Bloomington: Indiana University Press, 111-132
- Ajibade, George Olusola, 2011, 'Endogenous and Exogenous Factors in National Development: Inferences from the Metaphor of Witchcraft (*Àjé*) in Olátúbòsún Oládàpò's poetry', in *Tydskrif vir Letterkunde* 48, 1: 167-183; full text at: <http://www.ajol.info/index.php/tvl/article/viewFile/63827/51646>
- Akinade, Akintunde E., 2012, 'Dancing to the Drumbeats of Faith: A Tribute to Ogbu Uke Kalu', in Olupona & Akinade 2012: 124-129
- Akintunde, Dorcas, 2013, 'Partnership and the Exercise of Power in Nigerian Churches', in Adogame, Chitando & Bateye 2013: 163-173
- Amenga-Etego, Rose Mary, 2012, 'Tribes without Rulers? Indigenous Systems of Governance and Sustainable Rural Development', in Adogame, Chitando & Bataye 2012: 119-134
- Amin, Manilla Soni, 2005, 'The Long Walk to Freedom: From Religious Instruction to Religion in Education', in Johannes A. Smit & Pratap Kumar (eds.) 2005, *The Study of Religion in Southern Africa: Essays in Honour of G.C. Oosthuizen*. Leiden: Brill
- Amooah, J., 2011, 'Religion vs Culture: Striking the Right Balance in the Context of Traditional African Religions in the new South Africa', in Bennett 2011
- Amuni, Olayinka Kudus, 2009, 'The Nexus between Africa and Arabia and the Contribution of Africans to Nascent Islam', in *Journal of the Black and African Arts and Civilization* [Lagos: Concept Publications Limited; ISSN: 1117-9457] 3, 1 (May 2009): 41-56
- Appiah, Simon Kofi, 2012, 'The Challenge of a Theologically Fruitful Method for Studying African Christian Ethics: The Role of the Human Sciences', in *Exchange* 41, 3: 254-278

- [This essay joins the discourse on inculturation ethics by focusing on the methodological challenges involved in its study. It proposes that a critical appropriation of knowledge from the social sciences could yield a fruitful theological method for the study of African Christian ethics. Inculturation itself presupposes certain social scientific questions, which cannot be ignored. The essay suggests that the challenges and suspicions associated with attempts to adapt knowledge from the social sciences for the study of philosophical and theological questions dwindle in the face of the theological fruitful method that such an approach can generate.]
- Asamoah-Gyadu, J. Kwabena, 2009, 'Did Jesus Wear Designer Robes?', in *Christianity Today: The Global Conversation*, November 2009, full text at: <http://www.christianitytoday.com/globalconversation/november2009/index.html>
- Asamoah-Gyadu, J. Kwabena, 2009, "'Catch the Anointing": Mediating Supernatural Power through Enchanted Texts and Tapes in African-led Charismatic Christianity', full text at: <http://www.scribd.com/doc/14640900/Mediating-Supernatural-Power-Kwabena-AsamoahGyadu>
- Asamoah-Gyadu, J. Kwabena, 2010, "'The Evil You Have Done Can Ruin the Whole Clan": African Cosmology, Community, and Christianity in Achebe's *Things Fall Apart*', in *Studies in World Christianity* 16, 1: 46-62
- Asamoah-Gyadu, Kwabena, 2012, 'Mediating Power and Salvation: Pentecostalism and Religious Mediation in an African Context', in Olupona & Akinade 2012: 43-61
[This contribution reflects on aspects of the interface between religious mediation and primal religion in Africa and African revivalist Christianity including African expressions of Pentecostalism.]
- Asamoah-Gyadu, J. Kwabena, 2012, 'Seminarians Assess the Challenge of Witchcraft Accusations', blog at *Missiology Matters* April 27, 2012, at <http://www.missiologymatters.com/2012/04/27/seminarians-assess-the-challenge-of-witchcraft-accusations/>
- Asamoah-Gyadu, J. Kwabena, 2012, "'From Prophetism to Pentecostalism": Religious Innovation in Africa and African Religious Scholarship', in Adogame, Chitando & Bataye 2012: 161-174
- Asue, Daniel Ude, 2010, 'Evolving an African Christian Feminist Ethics: A Study of Nigerian Women', in *The International Journal of African Catholicism* 1, 2:
- Asue, Daniel Ude, 2012, 'Muslim Youth in Search of Identity in Nigeria: The Case of Boko Haram Violence', in *International Journal of African Catholicism* 3, 1: 22-38; full text in: <http://www.saintleo.edu/media/130950/winter2012ijac.pdf>
- Ayantayo, Kehinde Jacob, 2013, 'The Implications of Ancestral Veneration Manifesting in National Symbols for National Integration and Moral Transformation in Nigeria', in Adogame, Chitando & Bateye 2013: 61-70
- Badru, I., 2006, *The Spread of islam in West Africa: Colonization, Globalisation, and the Emergence of Fundamentalism*. Lewiston [NY]: The Edwin Mellen Press
- Bateye, Bolaji, 2013, 'Rethinking Women, Nature and Ritual Purity in Yoruba Religious Traditions', in Adogame, Chitando & Bateye 2013: 147-161
- Beek, Walter E. A. van, 2010, 'The Religious "Other": Reflecting upon Mormon Perception', in *International Journal of Mormon Studies* 3: 17-40
- Beek, Walter E.A. van, 2010, 'Medical Knowledge and Healing Practices among the Kapsigi/Higi of Northern Cameroon and Northeastern Nigeria', in Dekker & van Dijk 2010: 173-200
- Beek, Walter E.A. van, 2012, *The Dancing Dead: Ritual and Religion among the Kapsiki/Higi of North Cameroon and Northeastern Nigeria*. New York: Oxford University Press, 345 pages, ISBN paperback 978-0-19-985816-3
- Bennett, T.W., 2011, 'The Definition of Traditional African Religions', in Bennett 2011
- Bennett, T.W., (ed.) 2011, *Traditional African Religions in South African Law*. Cape Town: JutaLaw, 304 pp., ISBN 9781919895383 (pbk)
[Traditional African beliefs, together with African cultural traditions, are enjoying a new-found respect in South Africa, due in large part to the advent of the country's democratic con-

stitution. In fact, a large majority of the South African population adheres to some form of traditional belief, often in combination with observance of other religions. Even so, the traditional faiths are poorly understood and, in spite of constitutional guarantees, receive far from equal treatment, a situation quite at odds with the country's commitment to equality and religious and cultural diversity. While there are numerous works on the subject of religion in Africa, there are no works on traditional African religions and their legal implications. The issue is nevertheless of serious political and legal concern in South Africa, since it raises diverse questions involving freedom of religion, the equal treatment of religions, traditional healing, witchcraft, animal sacrifice, circumcision, marriage and burial. The overall purpose of the book is to consider whether indigenous African religions, independent African churches and traditional practices deserve constitutional protection and recognition by the state. If recognised, they will then become subject to certain state controls and benefits: the need for registration; the licensing of ministers as marriage officers (with consequences for the validity of customary and other marriages); and significantly, of course, tax exemptions. This book thus explores the legal and constitutional implications of traditional religion and, in particular, the state's intervention in religious matters.]

Berner, Ulrich, 2011, 'Contextualization of Religious Studies and of Religious Phenomena', in *Religion* 41, 2: 149-157

[The paper presents a case study from the University of Bayreuth, Germany. It describes the changes in the Religious Studies program in response to institutional pressures. It emphasizes interdisciplinary collaboration in the context of Cultural Studies as a perspective for the future development of Religious Studies as a discipline and as a field of studies.]

Berner, Ulrich, 2012, 'Preface', in Adogame, Chitando & Bataye 2012

Berner, Ulrich, 2013, 'Preface', in Adogame, Chitando & Bateye 2013

Bitek, Okot p', & Kwasi Wiredu 2011, *Decolonizing African Religion: A Short History of African Religions in Western Scholarship*. Brooklyn [N.Y.]: Diasporic Africa Press, 110 pp., ISBN-13: 978-0966020151, \$15

[For centuries Western scholarship, and the African scholars seduced by this body of knowledge, have not been interested in African 'religions' per se, but what was worse, African scholars began not to study indigenous African spirituality on its own terms but through European eyes and intellectual categories. Okot p'Bitek, who is best known for *Song of Lawino*, was one of the first African scholars to call attention to this situation and argue African scholars need not 'Hellenize' African spiritual practices and ideas and that what we have come to think as 'African religions' are European versions in African disguise. This publication, along with a new introduction by Ghanaian philosopher Kwasi Wiredu, reintroduces a classic work to a new generation, especially for those with an interest in African spiritual cultures and in need of 'decolonizing' them so that they be studied, appreciated, and engaged on their own cultural and historic terms.]

Bongmba, Elias Kifon, 2012, *The Wiley-Blackwell Companion to African Religions*; Foreword by Jacob K. Olupona. Malden, MA: Wiley-Blackwell, 2012. ISBN 1118255534 (ebk)

Brenner, Louis, 2010, 'A Living Library: Amadou Hampâté Bâ and the Oral Transmission of Islamic Religious Knowledge', in *Islamic Africa* 1, 2 (Fall 2010): 167-215

[This paper presents three previously unpublished texts that provide insight into Amadou Hampâté Bâ's personal understanding of Islam and Sufism. Two of the texts are examples of Hampâté Bâ's earliest attempts to translate the oral teachings of his spiritual teacher, Tierno Bokar, into French; the third text consists of extracts from interviews with Hampâté Bâ in 1978 during which he reflected on themes that appear in the earlier texts, as well as more broadly on Islamic theology and Sufism. In addition to contributing to our understanding of Hampâté Bâ's own religious ideas, these texts illustrate something of both the content and the intellectual vitality that can inform the oral transmission of religious knowledge, an aspect of Islamic religious culture that has been less explored by students of Islam and Muslim history

- in Africa than the region's rich literary heritage. An introduction contextualizes the texts and analyzes their content.]
- Browning, Melissa D., 2010, 'Spotlight on the Global Feminist Theologies Symposium in Nairobi, Kenya: Ethnography as Feminist Praxis, A Documentary Film', in *Practical Matters: A Transdisciplinary Multimedia Journal of Religious Practices and Pastoral Theology*, issue 3, at: <http://www.practicalmattersjournal.org/issue/3/centerpieces/spotlight-on-the-global-feminist-theologies-symposium-in-nairobi-kenya>
- Browning, Melissa D., Edith Chamwama, Eunice Kamaara, Sussy Gumo Kurgat, Damaris Parsitau, Emily Reimer-Barry, Elisabeth Vasko, and Jeanine Viau 2010, 'Listening to Experience, Looking Towards Flourishing Ethnography as a Global Feminist Theo/Ethical Praxis', in *Practical Matters: A Transdisciplinary Multimedia Journal of Religious Practices and Pastoral Theology*, issue 3, at: <http://www.practicalmattersjournal.org/issue/3/centerpieces/listening-to-experience-looking-towards-flourishing>
- Chepkwony, Adam K. arap, 2012, 'Challenges and Prospects of Teaching African Religion in Tertiary Institutions in East Africa', in Adogame, Chitando & Bataye 2012: 35-52
- Chidester, David, 2008, 'Unity in Diversity: Religion Education and Public Pedagogy in South Africa', in *Numen* 22: 272-299
- Chidester, David, 2012, *Wild Religion: Tracking the Sacred in South Africa*. Berkeley (CA): University of California Press, 280 pp., ISBN: 9780520273085 (pbk), \$26.95, £18.95
[*Wild Religion* is a wild ride through recent South African history from the advent of democracy in 1994 to the euphoria of the football World Cup in 2010. In the context of South Africa's political journey and religious diversity, David Chidester explores African indigenous religious heritage with a difference. As the spiritual dimension of an African Renaissance, indigenous religion has been recovered in South Africa as a national resource. *Wild Religion* analyzes indigenous rituals of purification on Robben Island, rituals of healing and reconciliation at the new national shrine, Freedom Park, and rituals of animal sacrifice at the World Cup. Not always in the national interest, indigenous religion also appears in the wild religious creativity of prison gangs, the global spirituality of neo-shamans, the ceremonial display of Zulu virgins, the ancient Egyptian theosophy in South Africa's Parliament, and the new traditionalism of South Africa's President Jacob Zuma. Chidester argues that the sacred is produced through the religious work of intensive interpretation, formal ritualization, and intense contestation. He develops insights for understanding the meaning and power of religion in a changing as well as the dynamics of sacred space, violence, fundamentalism, heritage, media, sex, sovereignty, and the political economy of the sacred.]
- Chitando, Ezra, Afe Adogame & Bolaji Bateye 2012, 'Introduction: African Traditions in the Study of Religion in Africa', in Adogame, Chitando & Bataye 2012: 1-9
- Chitando, Ezra, Afe Adogame & Bolaji Bateye 2013, 'African Traditions in the Study of Religion in Africa: Contending with Gender, the Vitality of Indigenous Religions, and Diaspora', in Adogame, Chitando & Bateye 2013: 1-9
- Chitando, Ezra, 2013, 'Religion and Masculinities in Africa: An Opportunity for Africanization', in Adogame, Chitando & Bateye 2013: 133-146
- Churu, Beatrice W., & Philomena N. Mwaura 2012, 'The Catholic Church and Schools in Kenya: A Historical Perspective on Education for Holistic Development; Part I: From the Colonial period to Foundations of an Educational Dispensation for Independent Kenya', in *International Journal of African Catholicism* 3, 2: 33 pp.; PDF at: http://www.saintleo.edu/media/411879/catholic_education_in_kenya.pdf
- Conteh, Prince Sorie, 2005, 'Discussing the Trinity with African Traditionalists', in *Mission* 12, 2: 245-263
- Conteh, Prince Sorie, 2008, *The Place of African Traditional Religion in Interreligious Encounters in Sierra Leone since the Advent of Islam and Christianity* [PhD thesis, submitted to UNISA, April 2008], 248 pp.; full text at:

<http://uir.unisa.ac.za/bitstream/handle/10500/2316/thesis.pdf?sequence=1>

- Conteh, Prince Sorie, 2009, *Traditionalists, Muslims, and Christians in Africa: Interreligious Encounters and Dialogue*. Amherst [NY]: Cambria Press, 248 pp., ISBN 978-1604975963 (hbk), \$104.99
- [African Traditional Religion (ATR) is the indigenous religion of Sierra Leone. When the early forebears and later progenitors of Islam and Christianity arrived, they met Sierra Leone indigenes with a remarkable knowledge of God and a structured religious system. Successive Muslim clerics, traders, and missionaries were respectful of and sensitive to the culture and religion of the indigenes who accommodated them and offered them hospitality. This approach resulted in a syncretistic brand of Islam. In contrast, most Christian missionaries adopted an exclusive and insensitive approach to African culture and religiosity. Christianity, especially Protestantism, demanded a complete abandonment of African culture and religion, and a total dedication to Christianity. This attitude is continued by some indigenous clerics and religious leaders to such an extent that Sierra Leone Indigenous Religion (SLIR) and its practitioners continue to be marginalised in Sierra Leone's interreligious dialogue and cooperation. Even though many Muslims and Christians still hold on to traditional spirituality and culture, Muslim and Christian leaders of these immigrant religions are reluctant to include Traditionalists in interfaith issues in the country.]
- Conteh, Prince Sorie, 2011, 'The Role of Religion during and after the Civil War in Sierra Leone', in *Journal for the Study of Religion* 21, 1: 55-76
- [This article discusses the roles religion played as instigator, justifier, and eventually as reconciler in the civil war (1991-2002) in Sierra Leone.]
- Conteh, Prince Sorie, 2011, *Major Religions of Sierra Leone: An Overview*. Bloomington: Xlibris Corporation, 132 pp., ISBN 9781456897864
- Conteh, Prince Sorie, 2011, *Inter-Religious Encounters And Dialogue In Sierra Leone: Historical & Contemporary Endeavours*. Bloomington: Xlibris Corporation, 138 pp., ISBN 978145689-7871 (pbk), Euro 17
- Cox, James L., 2010, *An Introduction to the Phenomenology of Religion*. London/New York: Continuum, 2010, x + 185 pp., ISBN: 978-1-7159-7 (pbk)
- Danfulani, Umar Habila Dadem, 2012, 'African Religions in African Scholarship: A Critique', in Adogame, Chitando & Bataye 2012: 17-34
- Daramola, Yomi, 2008, 'Christian Music As a Discipline: A Religious Appraisal of Christian Music in Nigeria Today', in *Cyberjournal for Pentecostal-Charismatic Research* #17 (January 2008); full text at: <http://www.pctii.org/cyberj/cyberj17/Daramola.html>
- Daswani, Girish, 2009, 'Ghanaian Pentecostal Prophets: Transnational Travel and (Im-)Mobility', in Gertrud Hüwelmeier & Kristine Krause 2009
- Diagne, Souleymane Bachir, & Shamil Jeppe (eds.) 2008, *The Meaning of Timbuktu*. Cape Town: HSRC Press / Dakar: CODESRIA
- Diarra, Pierre, 2009, *Cent ans de catholicisme au Mali: Approche anthropologique et théologique d'une rencontre (1888-1988)*. Paris: Karthala, 516 p., ISBN 978 28 11102876 (pbk), €32,30
- [Au Soudan puis au Mali, la très grande majorité de la population, 92%, est musulmane. Le reste, qualifié d'animiste et de traditionnel, a constitué le champ ouvert à l'évangélisation, mais ne représente que 2,5%. Ce qui explique le choix des missions de s'implanter parmi les peuples résistants à l'islam, à l'instar des Bwa qui ont accueilli assez largement le catholicisme. Hostiles à l'islam, il faut se demander pourquoi ils se convertissent. A cette question, complexe mais fondamentale, Pierre Diarra apporte plusieurs réponses. L'auteur tente aussi de comprendre les diverses attitudes de l'Eglise face aux problèmes socio-économiques de la période de l'indépendance. S'il note le caractère ethnique du catholicisme au Mali, source d'un certain désengagement des nouveaux chrétiens et de leur mise à l'écart de la vie politique, faut-il pour autant parler d'échec?]
- Dube, Lilian, 2012, 'African Spirituality from "Noise, Dust, Darkness and Dancing"', in Adogame, Chitando & Bataye 2012: 109-118

- Dube, Musa W., 2012, 'Mainstreaming HIV/AIDS in African Religious and Theological Studies', in Adogame, Chitando & Bataye 2012: 77-93
- Dumbe, Yunus, 2009, 'Salafism and its Impact on Sufi Movements in the Cape', in *Annual Review of Islam in Africa* 10 (2208-2009): 23-27; full text at http://www.cci.uct.ac.za/usr/cci/news/Yunus_Dumbe.pdf
- Dumbe, Yunus, 2011, 'The Sala Praxis of Constructing Religious Identity in Africa: A Comparative Perspective of the Growth of the Movements in Accra and Cape Town', in *Islamic Africa* 2, 2 (Fall 2011): 87-116
 [This paper examines Salafism as a public discourse and the conditions pertaining to the success of the movement in both Cape Town and Accra. Though the Salafis in both countries emerged from different historical and political circumstances, their successes were determined by the novelty people associated with their discourse and other incentives they provided. The study shows disparities in the growth of Salafism in both countries, partly a result of the nature of rapport existing among the various Sufi groups and the extent to which their religious values conform to the Shari'a. The Salafi success in Accra was due to the fact that the debates generated by the *tarbiya* ideas popularized by Ibrahim Nyass in Ghana created fragmentations within the Tijaniyya and to the fact that ideas stimulated by the leading Tijaniyya have the potential to pull away Muslims from Shari'a values.]
- Du Plessis, L., 2011, 'The Constitutional Framework for the Protection of Religious and Related Rights in South Africa', in Bennett 2011
- Du Plessis, W., 2011, 'Recognition of African Initiated Churches for State Purposes: Doctrinal Opposition or Procedurally Correct?', in Bennett 2011
- Eastman, M., 2011, 'Rainbow Healing: Traditional Healers and Healing in South Africa', in Bennett 2011
- Ebewo, Patrick J., 2006, 'Religion as an Ideological Weapon in Africa: A View from the Stage', in *The Journal of Religion and Theatre* 5, 2 (Fall 2006); PDF at: <http://www.athe.org/associations/12588/files/Ebewo.pdf>
- Ebrahim, Mogamat Hoosain, 2009, *The Cape Hajj Tradition: Past and Present*. Primrose Park, South Africa: International Peace University South Africa, 239 pp., ISBN 9780620440769
 [This piece of social history describes in detail the traditions and ceremonies before and after the *hajj* that are associated with the Cape Town Muslim community and recalls the status that was given to the *hajj* at the Cape – a status reflected in the *hajj*'s dress and demeanour. The author sketches a picture of the main players in the local *hajj* industry: the travel agents, the *hajj* operators and the regulatory bodies. He also tracks the many changes, cultural, economic and political, that have characterized the Cape *hajj* experience over three centuries.]
- Edwards, Korie L., 2009, 'Race, Religion, and Worship: Are Contemporary African-American Worship Practices Distinct?', in *Journal for the Scientific Study of Religion* 48, 1: 30-54
 [Drawing upon the cultural repertoire and religious marketplace perspectives, this study examines the extent to which ecstatic, participatory worship practices are distinctive to African-American congregations and explores the role that ecstatic, participatory worship plays in contemporary African-American worship. National Congregations Study (NCS) data are used to conduct comparative analyses of African-American and white congregations' participation in two forms of ecstatic, participatory worship: verbal affirmation and spontaneous physical worship. Findings suggest that while spontaneous physical worship is distinctive to the religious-cultural repertoires of African-American congregations, verbal affirmation is not. Traditional explanations about the origin of ecstatic, participatory worship, such as religious tradition, Pentecostalism, and social class, are less compelling than they were in the past. For contemporary African-American congregations, ecstatic, participatory worship is no longer associated with marginal or less-educated congregations, but with more sociopolitically and religiously progressive ones.]

- Eesuola, Olukayode Segun, 2009, 'African Spirituality, Ethics and Corruption among Nigerian Government Officials: Reflections on Some Protest Songs of Fela Anikulapo-Kuti (1938-1997)', in *Journal of the Black and African Arts and Civilization* 3, 1 (May 2009): 147-162
- Ekanem, Samuel Asuquo, Jacob Abiodun Dada & Bassey James Ejue 2012, 'Boko Haram and Amnesty: A Philo-legal Appraisal', in *International Journal of Humanities and Social Science* 2, 5 (March 2012), full text at:
http://www.ijhssnet.com/journals/Vol_2_No_5_March_2012/23.pdf
 [Boko Haram is a group of Islamic fundamentalists that are committed to carry out Holy War (Jihad) and Islamized northern states of Nigeria and probably conquer the entire country through Jihad. So far, the group has been waging the war successfully in its area of stronghold. However, a legal twist has been introduced into a religious matter. This legal twist is the call for amnesty to be granted to the group by certain interest groups with Islamic interest. Amnesty as a legal concept is usually given to people by a state to restore those who may have been guilty of an offence against it to position of innocent people. Amnesty is more than pardon as it obliterates all legal remembrance of the offence. Here, what is the offence of *Boko Haram* that amnesty is sought to obliterate? In this paper therefore, effort will be made to philosophically and legally appraise the group activities and the call for amnesty. We will look at the socio-economic conditions that give birth to *Boko Haram*. Also, we will attempt justification or otherwise for the call for amnesty within the constitutional framework of Nigeria as a secular state.]
- Ellis, Stephen, 2011, *Season of Rains: Africa in the World*. London: Hurst and Co., xi + 215 pp., ISBN 978 1 84904 109 6, (hbk), £16.99 (hardback)
- Ellis, Stephen, & Gerrie ter Haar 2007, 'Religion and Politics: Taking African Epistemologies Seriously', in *Journal of Modern African Studies* 45, 3: 385-401
- Ethel, Ezech Mary-Noelle. & Okonkwo Uche Uwaezuoke 2010, 'Place of Religion in Nation Building and Security in Nigeria', in *African Journal of History and Culture* 2, 2 (February 2010): 26-30; PDF at:
<http://www.academicjournals.org/AJHC/PDF/pdf2010/February/UWAE%20ZUOKE%20and%20ETHEL.pdf>
 [This paper examines the pretensions of the colonial administration of Nigeria that enabled it to demonise and destroy local shrines of peoples, south of the Niger-Benue, in the early years of the formation of Nigeria as a nation. It notes that the privileged position of the Christian and Islamic religions during the colonial era did not lead to greater integration as a nation of multi-religions. Hence the independent era has witnessed an unprecedented level of religious violence, which is threatening the peace, stability and economy of Nigeria. This paper posits that peace and security in the country will be enhanced if an end is put to the manipulation of religion for parochial reasons.]
- Ezigbo, Victor I., 2012, 'Religion and Divine Presence: Appropriating Christianity from within African Indigenous Religions' Perspective', in Adogame, Chitando & Bataye 2012: 187-204
- Faki, Esha, E. M. Kasiera & O. M. J. Nandi 2010, 'The Belief and Practice of Divination among the Swahili Muslims in Mombasa District, Kenya', in *International Journal of Sociology and Anthropology* 2, 9 (November, 2010): 213-223; full text at:
<http://www.academicjournals.org/IJSA/PDF/pdf2010/November/Faki%20et%20al.pdf>
 [This article gives a critical analysis of divination as practiced among the Swahili of Kenya coast. Radical changes in lifestyles were not associated with initial Islamization, but in latter days, Swahili contextualized Islam to recognize some of their cultural practices alongside orthodox Islam. The belief and practice of divination is among such cultural practices that continue up to now. It is a practice used by some to control their social and physical environment and determine, in some cases, knowledge about their future lives. Through manipulation, explanation and prediction, divination is employed to attain this important human goal. However, orthodox Islam condemns the belief and practice of divination. Data for this study was gathered from Swahili Muslims of Mombasa District Kenya to investigate the persistence of

- this belief and practice of divination. It will also explain the reasons responsible for the belief in and practice of divination among the Swahili Muslims.]
- Falaye, Tiwatola Abidemi, 2007, 'A Historical Review of the Origin of C.A.C Agbala-Itura', in *Journal of Studies in Humanities* (JOSIH). (College of Humanities, Tai Solarin University of Education) 2, 1
- Fatokun, S., 2006, 'Women and Leadership in Nigerian Pentecostal Churches', in *Studia Historiae Ecclesiasticae* 32, 3: 193–205
- Fatokun, Samson Adetunji, 2010, "'I Will Pour Out My Spirit Upon All Flesh': The Origin, Growth and Development of the Precious Stone Church - the Pioneering African Indigenous Pentecostal Denomination in Southwestern Nigeria", (pdf) in *Cyberjournal for Pentecostal-Charismatic Research* #19 (January 2010); full text at: <http://www.pctii.org/cyberj/cyberj19/fatokun.html>
- Fatokun, Samson A., 2013, 'The Concept of Expiatory Sacrifice in the Early Church and in African Indigenous Religious Traditions', in Adogame, Chitando & Bateye 2013: 71-81
- Ferris, L., & C. Moitui 2011, 'Towards Harmony between African Traditional Religion and Environmental Law', in Bennett 2011
- Foley, Ellen E., & Cheikh Anta Babou 2011, 'Diaspora, Faith, and Science: Building a Mouride Hospital in Senegal', in *African Affairs* 110 (nr. 438): 75-95
 [This article examines a development initiative spearheaded by the members of a transnational diaspora – the creation of a medical hospital in the holy city of Touba in central Senegal. Although the construction of the hospital is decidedly a philanthropic project, Hôpital Matlaboul Fawzaini is better understood as part of the larger place-making project of the Muridiyya and the pursuit of symbolic capital by a particular Mouride *dahira*. The *dahira*'s project illuminates important processes of forging global connections and transnational localities, and underscores the importance of understanding the complex motivations behind diaspora development. The hospital's history reveals the delicate negotiations between state actors and diaspora organizations, and the complexities of public-private partnerships for development. In a reversal of state withdrawal in the neo-liberal era, a diaspora association was able to wrest new financial commitments from the state by completing a large infrastructure project. Despite this success, we argue that these kinds of projects, which are by nature uneven and sporadic, reflect particular historical conjunctures and do not offer a panacea for the failure of state-led development.]
- Funke, N., & H. Solomon 2006, *Exploring Islamic Fundamentalist Ideologies in Africa*. Pretoria: Africa Institute of South Africa
- Gaiya, Musa, 2013, 'Toward a Civil Religion in Nigeria', in Adogame, Chitando & Bateye 2013: 47-59
- Geest, Sjaak van der, 2011, 'Shifting Positions between Anthropology, Religion and Development: The Case of Christianity', in *Exchange* 40, 3: 257-273
 [Anthropologists in Africa used to have an ambivalent relationship with missionary Christianity and international development work. Being active in the same areas but with different intentions reinforced mutual stereotypes and added to the uneasiness. This seems to be changing now. Christianity has passed its missionary stage and is now an African religion, interesting to study for anthropologists and 'applied anthropology' allows anthropologists to make their discipline more meaningful and relevant to today's world. The involvement of medical anthropologists in health development is a case in point.]
- Gifford, Paul, 2011, 'The Protestant Ethic and African Pentecostalism: A Case Study', in *Journal for the Study of Religion* 24, 1: 5-22
 [This article discusses the claim that Pentecostalism will achieve for South Africa what Calvinism, according to Max Weber, did for 18th century Europe. These claims are disputed by presenting a case study: Winner's Chapel, an Nigerian Pentecostal Church, does not conform to Weber's model of the Protestant Ethic.]

- Gumo, Sussy, Simon O. Gisege, Evans Raballah & Collins Ouma 2012, 'Communicating African Spirituality through Ecology: Challenges and Prospects for the 21st Century', in *Religions* 3, 2: 523-543; PDF uploadable at: <http://www.mdpi.com/2077-1444/3/2/523>
[This article addresses issues of African spirituality and the environment from a Kenyan context. African spirituality has been enhanced through the environment where humanity worshipped and venerated everything under the earth, on earth, between the earth and heavens and in the heavens above. Consequently, various methods to restrict the utilization of certain natural resources were employed as a way of conserving the environment. African spirituality and ecology are currently facing challenges, but we conclude that African knowledge and belief systems on environmental sustainability could be revitalized and used in environmental conservation.]
- Hackett, Rosalind I.J., 2011, 'Nigeria's Religious Leaders in an Age of Radicalism and Neoliberalism', in Timothy Sisk (ed.) 2011, *Between Terror and Tolerance: Religious Leaders, Conflict, and Peacemaking*. Washington, DC: Georgetown University Press.
- Hackett, Rosalind I.J., 2011, 'Regulating Religious Freedom in Africa', in *Emory International Law Review* 25: 853-879
- Hackett, Rosalind I.J., 2011, 'Millennial and Apocalyptic Movements in Africa', in Catherine Wessinger (ed.) 2011, *Oxford Handbook of Millennialism*. New York: Oxford University Press, 616-674
- Hackett, Rosalind I.J., 2011, 'Is Satan Local or Global?: Reflections on a Nigerian Deliverance Movement', in Afe Adogame (ed.) 2011, *Who is Afraid of the Holy Ghost?: Pentecostalism and Globalization in Africa and Beyond*. Trenton, NJ: Africa World Press, 111-131
- Hackett, Rosalind I.J., 2012, 'Sound, Music, and the Study of Religion', in *Temenos* 48,1: 11-27
- Hackett, Rosalind I.J., 2012, 'Devil Bustin' Satellites: How Media Liberalization in Africa Generates Religious Intolerance and Conflict', in James H. Smith & Rosalind I. J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*. Notre Dame [ID]: University of Notre Dame Press, 153-208
- Hackett, Rosalind I.J., 2012, 'Auditory Materials', in Michael Stausberg & Steven Engler (eds.) 2012, *Handbook of Research Methods in Religious Studies*. New York: Routledge, 447-458
- Hackett, Rosalind I.J., 2012, 'Rethinking the Role of Religion in Changing Public Spheres: Some Comparative Perspectives', in Dennis R. Hoover & Douglas Johnston (eds.) 2012, *Religion and Foreign Affairs: A Reader*. Waco [TX]: Baylor University Press, 53-64 (reprint of 2005 article)
- Hackett, Rosalind I.J., 2012, 'Religion, Media, and Conflict in Africa', in Elias Bongmba (ed.), *A Companion to African Religions*. New York: Blackwell (reprint of 2009)
- Haddad, Beverley, 2011, *Religion and HIV and AIDS: Charting the Terrain*. Pietermaritzburg: University of KwaZulu Natal Press, 448 pp., ISBN: 978 1 86914 207 0 (pbk), SA-Rand 285
[This book explores the interface between HIV, AIDS and religion and recognizes the importance of religious engagement with the reality of HIV and AIDS. In many communities, the spiritual narrative is far more compelling than its bio-medical equivalent, making interdisciplinary collaboration crucial. The project that gave birth to this book brought together scholars from the fields of religion and theology and activists from local communities. Its content captures the collaborative character of the book and each chapter is accompanied by a practitioner response. Existing scholarly literature was analysed and interrogated in the context of local community knowledge. The book has a strong African focus with local forms of Christianity and Islam featuring prominently.]
- Haron, Muhammed, 2012, 'Southern African Islamic Studies Scholarship: A Survey of the "State of the Art"', in Adogame, Chitando & Bataye 2012: 219-238
- Hoel, Nina, 2009, 'Flirtations with Muslim Female Sexuality', in *Annual Review of Islam in Africa* 10 (2008-2009): 31-35; full text at http://www.cci.uct.ac.za/ustr/cci/news/Nina_Hoel.pdf
- Hoel, Nina, & Elaine NoguiraGodsey 2011, 'Transforming Feminism: Religion, Women and Ecology', in *Journal for the Study of Religion* 24, 2: 5-15

Horsfield, Peter, & Kwabena Asamoah-Gyadu 2011, 'What is it about the Book?: Semantic and Material Dimensions in the Mediation of the Word of God', in *Studies in World Christianity* 17, 2: 175-193

[When the Christian Bible is referred to as the 'Word of God', the common understanding is that this refers to its textual content. There are, however, a variety of other uses made of the bible that point to an understanding of the Word of God as not just the textual content but also the material book itself. This article explores a number of uses of the physical bible as an instrument of spiritual mediation or power that have been practised since the early days of Christianity to the present time. Some of the understandings underlying these material practices are explored, along with differences in the religious-cultural context that sustain these different views, including the differences in religious hermeneutics between the oral and written word, the importance of the concept of the book in Christian identity, the relationship of fetishism and theological understanding, and cultural differences in understanding the relationship between textual and material signification.]

Hüwelmeier, Gertrud, & Kristine Krause (eds.) 2010, *Travelling Spirits: Migrants, Markets, and Mobilities*. New York: Routledge, 218 pp., ISBN 978-0-415-80800-2 (pbk), \$39.95

[Maintaining and forging religious networks across borders have long been part of migrants' activities. However, due to the wide availability of communication technologies and the reduced costs of transportation, transnational social practices, including religious activities, have witnessed an enormous intensification in the last few decades around the world. Traveling Spirits seeks to understand these processes by investigating how religion goes global. The book provides rich ethnographic case studies on mobile evangelists, moving spirit mediums, and traveling believers that discuss how religious agents create and maintain transborder connections; in what way religious practices are being transformed, reinforced or newly invented when transported to different places around the world. And also how power relations are negotiated within transnational religious networks; and how are processes of coming and going are linked to religious practices and discourses. They analyze the relationship between global, regional, national, local and individual religious processes by centering on economic activities, media representations, or politics of emplacement.]

Ihejirika, Walter C., 2009, 'Muslim Minorities and Media Access in a Predominantly Christian City: The Case of Port Harcourt, Nigeria', in *Journal of African Media Studies* 1, 3: 469-491

Ihejirika, Walter C., 2009, 'Current Trends in the Study of Media, Religion and Culture in Africa', in *African Communications Research: A Journal of Information on Current Research in Africa* 2, 1: 1-60

Ihejirika, Walter C., 2011, 'Autorita and Autorevolezza: Explaining Contestations between Political and Religious Leaders in the Age of the New Media', in *The Politics and Religion Journal* 5, 1 (Spring 2011): 17-37; PDF at:

http://www.politicsandreligionjournal.com/images/pdf_files/engleski/volume5_no1/walter%20Ihejirika%201.pdf

[This article deals with the subtle contest for power between political and religious leaders in Nigeria and elsewhere in Africa. As these struggles for hegemony are played out in the public sphere, the manner in which politicians and religious leaders portray themselves to the public determines their followership. Politicians do that by the demonstration of raw power, *autorita*; religious leaders use moral power, *autorevolezza*.]

Iwuchukwu, Marinus, 2010, 'The Odyssey of African Theologians in America', in *The International Journal of African Catholicism* 1, 2: 1-10

Iwuchukwu, Marinus C., 2011, 'Root Causes and The Human/Economic Costs of Religious Conflicts in Northern Nigeria in the Last Two Decades: A Theological, Social, and Political Evaluation', in *The International Journal of African Catholicism* 2, 2: 27-38

James, Leslie R., 2011, 'Naipaul, Religion, and *The Masque of Africa*: Intersections of Religion and Literature in the Postcolony', in *Journal for the Study of Religion* 24, 1: 77-98

[This essay argues that Naipaul's fictional and travel writings, and especially his *The Masque of Africa: Glimpses of African Belief* (2010), are important resources for understanding the crucial ways in which politics and religion intersect in colonial and postcolonial societies.]

Jeppie, Shamil, & Souleymane Bachir Diagne (eds.) 2008, *The Meanings of Timbuktu*. Cape Town: HSRC; Dakar: CODESRIA, 416 p., ISBN 13 978-07969-2204-5; table of contents: <http://www.codesria.org/spip.php?article643>

[In a joint project between South Africa and Mali, a library to preserve more than 200 000 Arabic and West African manuscripts dating from the 13th to the 19th centuries is currently under construction. This volume sketches the 'meaning' of Timbuktu within the context of the intellectual history of West Africa. Part I provides an introduction to the region; outlines what archaeology can tell us of its history, examines the paper and various calligraphic styles used in the manuscripts; and explains how ancient institutions of scholarship functioned. Part II begins to analyse what the manuscripts can tell us of African history. Part III offers insight into the lives and works of just a few of the many scholars who achieved renown in the region and beyond. Part IV provides a glimpse into Timbuktu's libraries and private collections. Part V looks at the written legacy of the eastern half of Africa, which is often also ignored.]

Jeppie, Shamil, Ebrahim Moosa & Richard Roberts (eds.) 2010, *Muslim Family Law in Sub-Saharan Africa: Colonial Legacies and Post-Colonial Challenges*. Amsterdam: Amsterdam University Press, 388 pp., ISBN-13: 978-9089641724 (hbk), \$59

[Muslim family law in Africa is as resilient today as it was during the first part of the 20th century when millions of Africans were subject to French and British colonial administrations. And though these administrations have been gone for decades, their legacies continue to haunt Islamic legal schools, scholars, and practices in many African nations. In this volume, the editors bring together essays that address key questions relating to Islamic law in Africa, documenting the struggles that Muslims have endured over the years and revealing Islamic law's place within the multicultural nation-states of contemporary Africa.]

Kalu, Anthonia C., 2012, 'Women, Narrative Traditions and African Religious Thought', in Ado-game, Chitando & Bataye 2012: 95-108

Kamaara, Eunice, 2010, 'Towards Christian National Identity in Africa: A Historical Perspective to the Challenge of Ethnicity to the Church in Kenya', in *Studies in World Christianity* 16, 2: 126-144

[Ethnic conflicts characterise much of Africa today. While Christian values are expected to foster national cohesion and identity, more often than not, Christianity has provided a convenient and effective rallying point around which ethnic conflicts are mobilised. This writer adopts a historical perspective to interrogate negative ethnicity and the Church in Africa using illustrations from Kenya. She challenges the Church to 're-route' its mission for 'love, justice and real humanity lived by Christ and based on him' (Okolo).]

Kamau-Goro, Nicholas, 2010, 'African Culture and the Language of Nationalist Imagination: The Reconfiguration of Christianity in Ngũgĩ wa Thiong'o's *The River Between* and *Weep Not Child*', in *Studies in World Christianity* 16, 1: 6-26

Kamp, Linda van de, 2011, 'Converting the Spirit Spouse: The Violent Transformation of the Pentecostal Female Body in Maputo, Mozambique', in *Ethnos* 76, 4: 510-533

[This article discusses the forceful transformation of the female body in Brazilian Pentecostalism in urban Mozambique and argues for an understanding of Pentecostal conversion as embodying spiritual warfare. Presenting the case of avenging spirits, such as the spirit spouse, it explores how spirits interfere in women's new socio-economic positions and intimate relationships. Pentecostal women learn to stay in control of their body under guidance of the Holy Spirit and a 'violent' war against the spirit spouse unfolds. The prevalence of 'violence' implies that we should critically question a perception of conversion as bringing healing and harmony.]

Kane, Ousmane, 2009, 'Islamism: What is New, What is Not?; Lessons from West Africa', in *African Journal of International Affairs* 11, 2: 157-187

Kanyandago, Peter, 2011, 'Religion, Development and Insecurity: Looking for Root Causes in an Ambiguous Relationship', in *Exchange* 40, 3: 235-256

[The general attitude and appreciation in regard to religion and development, and matters related to God is a positive one. It is also true that religion in its different forms has contributed towards human development. However, it is also true that religion has either directly promoted violence or has indirectly given rise to it. The article sets out to explain what could be the root causes of this situation by using a theoretical approach based on Fukuyama. It is argued that the dominant religious and developmental systems, which are products of the current Western worldview, generally do not give value to what is different from them. This is applied to the violence found in The Movement of the Restoration of the Ten Commandments of God, which had its base at Kanungu in Uganda. Negation of cultural and religious can be seen as one of the root causes of some violence and insecurity in the world without forgetting that each society has its own form of violence. If religion and development are to promote security they must respect and promote differences and diversity in cultures and nature.]

Kassilly Barasa, Janet Nasambu, & Kennedy Onkware, 2010, 'The Influence of Islam on Bukusu Indigenous Beliefs and Practices relating to Inheritance, Kenya', in *International Journal of Sociology and Anthropology* 2, 7 (August 2010): 155–161, full text at:

<http://www.academicjournals.org/IJSA/PDF/pdf2010/August/Barasa%20and%20Onkware.pdf>

[The article examines the influence of Islam on Bukusu indigenous beliefs and practices relating to inheritance. The persistence of indigenous beliefs and practices among a predominantly Christian and Muslim people provoked this research. Thus, the article aims at investigating the influence Islam has had on the Bukusu indigenous inheritance beliefs and practices. The research findings revealed that the Bukusu indigenous inheritance rules are so entrenched that they have not been altered by the islamization of the people. Most Bukusu Muslims still practice the indigenous patriarchal inheritance rules. Thus, the Bukusu Muslims practice syncretic Islam, the study recommends that the issue of gender disparity as portrayed in the Bukusu indigenous inheritance beliefs and practices is a thorny issue that should be addressed.]

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

http://www.rosecroixjournal.org/issues/2007/articles/vol4_55_72_kazembe.pdf

[The Zimbabwean traditional religion involves a hierarchy of spirit mediums differing in the way they practice traditional medicine, as well as in the origin and power of the spirit(s) that possess(es) them. The role of the spirit mediums is to service the spiritual and medicinal interests of people. Training at the different levels of spirit mediums involves rigorous and tedious apprenticeship systems, and the mediums are willing to cooperate with other service providers if certain conditions are met.]

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

http://www.rosecroixjournal.org/issues/2008/papers/vol5_36_49_kazembe.pdf

[This paper documents the responsibilities of spirit mediums in Zimbabwe and highlights gender balance in the systems. The study also seeks to find out the views of African traditional medical practitioners about the way traditional medicine should develop. The government of Zimbabwe, like other governments in the Southern African Development Community region, supports the development of traditional medicine.]

Kazembe, Takawira, 2009, 'The Relationship between God and People in Shona Traditional Religion', in *The Rose+Croix Journal* 6: 51-79, full text at:

http://www.rosecroixjournal.org/issues/2009/articles/vol6_51_79_kazembe.pdf

[This study was carried out between 2005 and the last quarter of 2008 covering spirit mediums in Mashonaland Central and their clients in Mashonaland Central, Mashonaland East, Manicaland and Harare Provinces. The clients of leading spirit mediums, *maGombwe*, are from all over the country and across the borders. God and spirits are believed to enjoy such gatherings, which demonstrate the oneness of people, spirits, and God.]

- Kazembe, Takawira, 2010, 'Shona Traditional Gatherings', in *The Rose+Croix Journal* 7: 52; PDF at: http://www.rosecroixjournal.org/issues/2010/articles/vol7_83_105_kazembe.pdf
- Kazembe, Takawira, 2011, "'Divine Angels" and *Vadzimu* in Shona Religion, Zimbabwe', in *The Rose+Croix Journal* 8: 89-98; PDF at: http://www.rosecroixjournal.org/issues/2011/articles/vol8_89_98_kazembe.pdf
- Kilonzo, Suzan M., 2011, 'The Trajectories of Culture, Christianity and Socioeconomic Development in Vihiga District, Western Kenya', in *International Journal of Sociology and Anthropology* 3, 2 (February 2011): 61-69; full text at: <http://www.academicjournals.org/IJSA/PDF/pdf2011/Feb/Kilonzo.pdf>
- [The paper elaborates on the effects of harmonious existence of diverse culture to development as compared to the effects of conflicting cultures. The study was situated in Vihiga district of Western Kenya; a district with over 50 Christian denominations, besides other religious faiths. Only seven churches identified through purposive sampling formed the study group. One of the findings of the study was that, the consequences of defying churches' cultures are manifested in the form of formation of independent movements in Africa commonly described as "places to feel at home" where people can practice their cultures without hindrances. This is an indicator of Christian diversity which has affected development both positively and negatively.]
- Kirwin, Matthew, 2009, 'Popular Perceptions of Shari'a Law in Nigeria', in *Islam and Christian-Muslim Relations* 20, 2: 137-151
- [After years of brutal authoritarian rule, a window of opportunity opened when Nigeria successfully held democratic elections in 1999. The election forced leaders of the Hausa ethnic group to relinquish power after nearly twenty years at the helm. In an attempt to demonstrate their political power and influence, some states in the northern part of the country implemented Shari'a in the months following the national election that witnessed the victory of Olusegun Obasanjo. Although there have been several works that examine the issue of Shari'a, such studies have not examined the subject taking public opinion data into account. Afrobarometer data collected in Nigeria in 2001 and 2007 give unparalleled insight into how Nigerians view Shari'a law and how these views have changed over time.]
- Klinken, Adriaan S. van, 2011, 'The Ongoing Challenge of HIV and AIDS to African Theology: A Review Article', in *Exchange* 40, 1: 89-107
- [This article discusses recent publications in the field of African theology and HIV/AIDS. It critically examines the progress made by African theologians in the engagement with, and the reflection on, issues related to the HIV-epidemic. It notices the emergence of a new strand of Africa theology: a (liberation) theology of HIV/AIDS, which builds on and employs the classic strands of African liberation, inculturation, reconstruction and women's theology. Some challenges for African theological engagement with HIV/AIDS are identified.]
- Kobo, Ousman, 2009, 'The Development of Wahhabi Reforms in Ghana and Burkina Faso, 1960–1990: Elective Affinities between Western-Educated Muslims and Islamic Scholars', in *Comparative Studies in Society and History* 51, 3 (July 2009): 502-532
- [This essay examines the relationship between Western notions of modernity and Wahhabi-inclined Islamic reform in Ghana and Burkina Faso during the early decades of independence. It highlights ways in which Western/secular education facilitated the early diffusion of this genre of reform. Over the past decade or so, historians have explored the extent to which the appeal of the Wahhabi movement in urban West Africa, toward the end of French and British colonialism, can be traced to Muslim attempts to find a middle ground between Western 'modernity' and authentic spiritual purity. I employ comparative, ethnographic, and historical analyses to draw attention to the pivotal roles Western-educated urban Muslim professionals played in the development of this reform. Despite the active participation of these professionals in transforming the Wahhabi message into urban mass movements, scholars have paid scant attention to the factors that drew them to the Wahhabi doctrine in the first instance.]

- Konadu, Kwasi, 2008, 'Medicine and Anthropology in Twentieth Century Africa: Akan Medicine and Encounters with (Medical) Anthropology', in *African Studies Quarterly* 10, 2&3 (Fall 2008): 45-69; full text at: <http://www.africa.ufl.edu/asq/v10/v10i2-3a3.pdf>
[Since the 1920s, there has been a foreground of fluctuating perspectives on indigenous African medicine and therapeutics in the medical anthropology of Africa. These circular perspectives in medical anthropology have stubbornly focused on the ubiquity of "witchcraft," the natural or supernatural basis of African therapeutics, integration between biomedicine and indigenous systems of healing, but have failed to excavate African perspectives on or the relevance of these issues in the background of African societies. This essay argues the failure to locate African perspectives on therapeutic matters that may or may not be important concerns in African societies is the quest for "ethnographic cases" that lend themselves to issues in the field of medical anthropology rather than African knowledge and perspectives of the field (i.e., Africa). The Bono, an Akan society of central Ghana, provides but one of many significant case studies in the encounter between African therapeutics and medical anthropology in the twentieth century, and an African perspective on the substance of those foregoing issues in the (medical) anthropology of Africa.]
- Kurgat, Sussy Gumo, 2009, 'The Theology of Inculturation and the African Church', in *International of Sociology and Anthropology* 1, 5: 90-98; full text at: <http://www.academicjournals.org/IJSA/PDF/Pdf2009/September/Kurgat%20pdf.pdf>
[This study examines the demand and relevance of inculturation for cultural development, assesses inculturation message to Africa, determines the role of Small Christian Communities and examines the impact of inculturation in African Church. The results of the study indicated that for an effective inculturation, facilitation of active local participation motivated and controlled from bottom-up approach through Small Christian Communities has been very crucial for a sustainable inculturation process. This approach has led to successful inculturation especially in areas of liturgy, moral theology, African leadership and the Church-as-family. The study recommended that to establish an authentic African Church, there is need to emphasize on the role of Small Christian Communities.]
- Kyalo, Paul M., 2011, 'Quran and Cultural and Legal Challenges Analysis of the Practice of Islamic Law of Marriage and Divorce among the Akamba Muslims in Kitui, Kenya', in *International Journal of Humanities and Social Science* (ISSN 2220-8488 [Print], 2221-0989 [Online]) 1, 8 (July 2011), full text at: <http://www.ijhssnet.com/journals/Vol.1.No.8%3b.July.2011/22.pdf>
[This study attempts to establish the extent of the application and practice of the Islamic law on marriage and divorce among the Akamba Muslim community. The research seeks to identify and examine the grounds of divorce in Sharia and the Akamba customary law and investigate why a vast majority Muslims among the Akamba stick to traditional customs and values. The study also attempted to show the areas of disagreement between Sharia and the Akamba customary law with regard to marriage and divorce. The role played by the Kadhis court in resolving marital dispute has also been analyzed.]
- Kyalo, Paul M., 2011, 'The Future of African Family and Community Analysis on Traditional Akamba Marriage: Implications for Christian Marriage', in *International Journal of Humanities and Social Science* 1, 21 (December 2011), full text at: <http://www.ijhssnet.com/journals/Vol.1.No.21.Special.Issue.December.2011/19.pdf>
[The purpose of this paper is to examine the positive aspects in traditional Akamba marriage with a view to utilizing them to strengthen Christian marriage; to explore the causes of marital instability; and to discover and emphasize the need of premarital instructions involving all the stakeholders.]
- Kumar, P. Pratap, 2009, 'The Hare Krishnas in Durban: Transmitting Religious Ideas in a Modern City', in *Nidān: International Journal for the Study of Hinduism* [(ISSN 1016-5320) 21: 92-109

- Kumar, P. Pratap, 2010, 'Freedom in the Bhagavad Gītā: An Analysis of *Buddhi* and *Sattva* Categories', in *Nidān: International Journal for the Study of Hinduism* 22: 69-81
[Modern Hindu movements use 'liberation' loosely. This paper clarifies this notion in the Gītā vis à vis its core concepts of *Buddhi* and *Sattva*.]
- Kyriakakis, Ioannis, 2012, 'Traditional African Religion, Cosmology and Christianity', in *Journal for the Study of Religions and Ideologies* 11, No 32 (2012): 132-154; full text at: <http://jsri.ro/ojs/index.php/jsri/article/view/617/548>
[The anthropological term 'cosmology' is applied in this article to the study of Christianity in order to place plural Christian settings in a wider methodological perspective. I draw on the findings of my fieldwork in Southwestern Ghana, where I met twelve different Christian denominations and five traditional healers operating in one village. I sketch local Nzema cosmology and then present its Christian equivalent. My investigation yields three different Christian cosmologies, which all exist side by side in this African context. I see pluralism as inherent to Christianity itself, rather than as an outcome of cultural encounter between Christianity and local pre-Christian religion.]
- Laguda, Danoye Oguntula, 2013, 'Religious Pluralism and the Secularization in the Nigerian Religious Sphere', in Adogame, Chitando & Bateye 2013: 25-33
- Macagno, Lorenzo, 2009, 'The Anthropological Encounter', in *Social Sciences and Missions* 22, 1: 1-8
- Machinga, Mazvita, 2011, 'Religion, Health, and Healing in the Traditional Shona Culture of Zimbabwe', in *Practical Matters: A Transdisciplinary Multimedia Journal of Religious Practices and Pastoral Theology*, issue 4; full text at: <http://www.practicalmattersjournal.org/issue/4/practicing-matters/religion-health-and-healing-in-the-traditional-shona-culture-of-zimbabwe>
[This paper discusses the traditional Shona worldview and healing practices.]
- Machinga, Mazvita, 2012, 'Grassroots Healing and Reconciliation in Zimbabwe: Introducing the RECORE Process', in *Practical Matters: A Transdisciplinary Multimedia Journal of Religious Practices and Pastoral Theology* 5 (Spring 2012), full text at: <http://www.practicalmattersjournal.org/issue/5/practicing-matters/grassroots-healing-and-reconciliation-in-zimbabwe>
[This paper reflection on RECORE healing and reconciliation activities, implemented at the grassroots level in Manicaland Province, Zimbabwe. RECORE activities have ecclesial, spiritual, socio-economic, and political dimensions. They address the survivors' needs in manifold ways. Political violence and conflict fracture society and ruin human life; thus, effective healing and reconciliation activities blend the transformation of unsafe communities into safer communities with attention to individual survivors' brokenness and needs.]
- Machingura, Francis, 2010, 'The Reading & Interpretation of Matthew 18:21-22 in relation to Multiple Reconciliations: The Zimbabwean Experience', in *Exchange* 39, 4: 331-354
[This paper explores the implications of Matthew 18:21-22 in relation to reconciliation in the face of continual and structural violence in Zimbabwe. This rose as a result of the multiple reconciliation undertakings that have been witnessed by the Zimbabweans since the attainment of Independence in 1980. This paper argues that healing or any reconciliation without the seeking of truth and justice still leaves Zimbabwe a violence-infested country. It also take issue with religious leaders who quote Matthew 18: 21-22; as a precursor for unconditional forgiveness on the part of the victim when it comes to reconciliation and healing in Zimbabwe.]
- Machingura, Francis, 2011, 'The Significance of Glossolalia in the Apostolic Faith Mission, Zimbabwe', in *Studies in World Christianity* 17, 1: 12-29
[This study looks at the meaning and significance of Glossolalia in the Apostolic Faith Mission (AFM) in Zimbabwe. From its restorationist perspective AFM views all non-Pentecostal churches as having fallen from God's intentions through compromise and sin. AFM and other Pentecostal churches in Zimbabwe exhibit an aggressive assault and intolerance toward certain aspects of the African culture, which they label as tradition, for example, traditional cus-

- toms, like paying homage to ancestral spirits (*Kurova Guva* or bringing back the spirit of the dead ceremony), and marriage customs (polygamy, *kusungira* or sanctification of the first born ritual).]
- Machingura, Francis, 2012, *The Messianic Feeding of the Masses: An Analysis of John 6 in the Context of Messianic Leadership in Post-Colonial Zimbabwe*. Bamberg: University of Bamberg Press, 435 pp., (= Bible in Africa Studies, 8); ISBN 978-3-86309-064-7 (pbk), €21; e-book, full text at: <http://opus4.kobv.de/opus4-bamberg/frontdoor/index/index/docId/343>
[This volume examines how the Zimbabwean president has embraced messianic titles and statements ascribed to him for liberating Zimbabwe from her colonial masters and the feeding of the people. It makes a comparative and sociological analysis of kingship in ancient traditions so as to demonstrate how the 'sacredness' ascribed to the reign of Mugabe is not uncommon. Mugabe took radical measures to assume the task of a saviour.]
- Magesa, Laurenti, 2010, 'African Catholicism in the Global Context', in *The International Journal of African Catholicism* 1, 1: 1-22
- Mamman, Joseph Haruna, 2011, 'Catholic Dialogue with People of Other Religions', in *The International Journal of African Catholicism* 2, 2: 12-26
- Mapadimeng, Mokong Simon, 2009, 'Culture versus Religion: A Theoretical Analysis of the Role of Indigenous African Culture of *Ubuntu* in Social Change and Economic Development in the Postapartheid South African Society', in *The Politics and Religion Journal* 3, 1 (Spring 2009): 75-97, at: <http://www.politicsandreligionjournal.com/PDF/broj%205/mokong%20simon.pdf>
[This article provides a critical review of perspectives on the links between culture, religion, economy and development. While greater attention is drawn to cultural values, some contrast between religion and culture is however provided to avoid tendency to confuse both concepts. Including religion is also necessary as its values, like cultural values, have social significance. Thus understanding their role has bearing on understanding that of cultural values. The central purpose of the review is to provide a basis for examining claims about the role of the indigenous African culture of *ubuntu* in South Africa's post-apartheid development.]
- Masanya (ngwan'a Mphahlele), Madipoane, 2005, 'Their Hermeneutics was Strange! Ours is a Necessity!: Rereading Vashti as African-South African Women', in C. Vander Stichele & T. Penner (eds.) 2005, *Her Master's Tools?: Feminist and Postcolonial Engagements of Historical-critical Discourse*. Atlanta: SBL, 179-194
- Masanya (ngwan'a Mphahlele), Madipoane, 2005, 'The Optimism of the Wise in Africa and in Israel: How Helpful in the Time of HIV/AIDS?', in *Old Testament Essays* 18, 2: 296-308
- Masanya (ngwan'a Mphahlele), Madipoane, 2005, 'An African Methodology for South African Biblical Sciences: Revisiting the *Bosadi* (womanhood) Approach', in *Old Testament Essays* 18, 3: 741-751
- Masanya (ngwan'a Mphahlele), Madipoane, 2005, 'The Bible, HIV/AIDS and African/South African Women: A *Bosadi* Approach', in *Studia Historiae Ecclesiasticae* 31, 1: 187-201
- Masanya (ngwan'a Mphahlele), Madipoane, 2005, 'HIV/AIDS and African Biblical Hermeneutics: Focus on Southern African Women', in *Chakana* 3: 21-35
- Masanya (ngwan'a Mphahlele), Madipoane, 2006, 'Killed by AIDS and Buried by Religion: African Female Bodies in Crisis', in *Old Testament Essays* 19, 2: 486-499
- Masanya (ngwan'a Mphahlele), Madipoane, 2007, 'Seeking Security through Marriage: Ruth 1:6-18 Placed under an African Woman's HIV and AIDS Lens', in *Journal of Constructive Theology* 13(2), 43-56
- Masanya (ngwan'a Mphahlele), Madipoane, 2008, 'An African-conscious Female's Reading of Steve Biko', in C. du Toit (ed.), 2008, *The Legacy of Stephen Bantu Biko: Theological Challenges*. Pretoria: Research Institute for Religion and Theology, University of South Africa, 114-155
- Masondo, S., 2011, 'The Practice of African Traditional Religion in Contemporary South Africa', in Bennett 2011

- Mathew, Bomki L., 2011, 'Ancestral Cult in African Traditional Religious Belief Systems and its Theological Relevance Today', in *International Journal of African Catholicism* 2, 1: 11 pp.; PDF at: <http://www.saintleo.edu/media/131004/veneration.pdf>
- Maxwell, David, 2012, 'What Makes a Christian?: Perspectives from Studies of Pneumatic Christianity' [a review article], in *Africa* 82, 3 (August 2012) 479-491
[Through the study of religious embodiment and religious text all three scholars under review explore their subjects' profound concerns about what constitutes a Christian. In their different ways, Crumbley, Kirsch and Marshall examine a series of related themes: the boundaries between believer and non-believer; the construction of religious authority; and what constitutes authentic religious practice. Although only Kirsch would situate his work within the Anthropology of Christianity, all of the scholars contribute to one of the more pressing themes of this new field of research, namely, how Christian adherents distinguish themselves from practitioners of other religions.]
- McLean, Janice, 2013, 'The Place of Second-generation Youth in West Indian Pentecostalism in the Diaspora, New York and London', in Adogame, Chitando & Bataye 2013: 115-131
- Meyer, Birgit, 2006, 'Prayers, Guns and Ritual Murder: Power and the Occult in Ghanaian Popular Cinema', in J. Kiernan (ed.) 2006, *The Power of the Occult in Africa*. Münster, etc.: LIT Verlag, 182-205
- Meyer, Birgit, 2008, 'Images du mal ou images maléfiques?', in *Terrain* no. 50 (mars 2008); PDF at: <http://terrain.revues.org/document8813.html>
- Meyer, Birgit, 2010, 'Pentecostalism and Globalization', in Allan Anderson, Michael Bergunder, Andre F. Droogers & Cornelis van der Laan (eds.), 2011, *Studying Global Pentecostalism: Theories and Methods*. Berkeley, etc. [CA]: University of California Press, ch. 6
- Meyer, Birgit, 2011, 'Mediation and Immediacy: Sensational Forms, Semiotic Ideologies and the Question of the Medium', in *Social Anthropology* 19, 1: 23-39
- Meyer, Birgit, 2011 (with David Morgan, Crispin Paine, S. Brent Plate), 'Introduction: Key Words in Material Religion', in *Material Religion* 7, 1: 4-9
- Meyer, Birgit, 2011, 'Medium', in *Material Religion* 7, 1: 58-67 (special issue: *Key Terms in Material Religion*, edited by Birgit Meyer, David Morgan, Crispin Paine & S Brent Plate)
- Meyer, Birgit, 2011, 'Mediating Absence – Effecting Spiritual Presence: Pictures and the Christian Imagination', in *Social Research: An International Quarterly* 78, 4: 1029-1056.
- Meyer, Birgit, 2012, *Mediation and the Genesis of Presence: Towards a Material Approach to Religion*. [Utrecht:] Universiteit Utrecht, Faculteit Geesteswetenschappen
[Inaugural address, delivered 19.10.2012. In the first part of her address, the author critiques and deconstructs the 'mentalistic', de-materialised understanding of religion, epitomised by the 'Protestant bias' of 19th century missionaries and dominant in much modern scholarship of religions. Part 2 focuses on the notion the 'fetish'. Instead of taking the 'fetish' as an ill-conceived sign of 'primitive religion', the author turns the notion around by seeking to make the 'fetish' speak in another way by concentrating on the fabrication of beings that command belief. In Part 3, the author describes what she means by a material approach to the study of religions. In part 4, she highlights the potential of pictorial research for the study of religions.]
- Mndende, Nokuzola, 2009, *Tears of Distress: Voices of Denied Spirituality in a Democratic South Africa*. Dutywa, South Africa: Icamagu Institute, 134 pp., ISBN 9780620453424
- Mojola, Aloo Osotsi, 2010, 'Ufafanuzi Biblia Katika Mazingira na Utamaduni wa Kiafrika: A Translation of the Africa Bible Commentary into Kiswahili: Challenges and Prospects', in *AICMAR Bulletin* 9: 53-67
- Mokoko Gampiot, Aurélien, 2010, *Les Kimbanguistes en France: Expression messianique d'une Eglise afro-chrétienne en contexte migratoire*. Paris: L'Harmattan, 360 pp., ISBN: 9782296-114050 (pbk), €31,35
- Mpia Bekina, Jacques, 2010, *L'évangélisation du Mai-Ndombe au Congo-Kinshasa: Histoire, difficultés présentes et inculturation*. Paris: L'Harmattan, 332 p., ISBN: 9782296124523 (pbk), € 31

- Muraya, Phyllis, 2010, 'Missionary Work in Kenya and African Response: Implications for Pastoral Care with Young Adults', in *The International Journal of African Catholicism* 1, 2:
- Mwakimako, Hassan A., 2006, 'The Ulama and Colonial State in the Protectorate of Kenya: Appointing Shaykh al-Islam Sharif Abdal Rahaman b. Ahmad Saggaf (1884-1922) and Chief Kadhi Shaykh Muhammad b. Umar Bakore (ca. 1932)', in Roman Loimeier & Rudiger Seesemann (eds.) 2006, *The Global Worlds of the Swahili*. Hamburg, etc.: LIT Verlag
- Mwaura, Philomena Njeri, 2012, 'African Culture and Christianity: The Role of Women in the Church', in *The International Journal of African Catholicism* 3, 1 (Winter 2012): 39-53; full text in: <http://www.saintleo.edu/media/130950/winter2012ijac.pdf>
- Mwaura, Philomena Njeri, 2012, 'Concept of Basic Human Rights in African Independent Pentecostal Church of Africa and Jesus Is Alive Ministries', in Olupona & Akinade 2012: 9-42
[The study seeks to decipher the extent to which AIPCA which emerged as a church campaigning for cultural nationalism, economic, religious, cultural, social and political rights for Africans in the 1930s through the 1950s is still articulating the same; if it is aware of current human rights issues and to what extent it is involved. Since JIAM is a newer church and of a different mould than AIPCA, the study seeks to find out how aware the church as hierarchy and 'people of God' is aware of human rights and how it promotes them within and outside the church. The study begins by describing the methodology used; a brief sketch of the histories of both churches and ends with an analysis of how the churches conceive human rights and their contribution to their achievement in Kenya between 1920s and 2002.]
- Mwaura, Philomena N. & Damaris S. Parsitau 2012, 'Perceptions of Women's Health and Rights in Christian New Religious Movements in Kenya', in Adogame, Chitando & Bataye 2012: 175-186
- Naidu, Maheswari, 2011, 'Queering Women and Hinduism: Disembedding the Maternal Script from Women and Earth', in *Journal for the Study of Religion* 24, 1: 33-46
- Ndaluka, Thomas Joseph, 2012, *Religious Discourse, Social Cohesion and Conflict: Muslim-Christian Religions in Tanzania*. Münster/Berlin/Wien/Zürich/LondonL Lit Verlag, ISBN 978-3-643-90211-5
[This book analyzes socio-religious transformation in Tanzania. Some scholars claim that religion has returned to the public domain since the collapse of Tanzanian socialism, and that there is a tension between Muslims and Christians. Based on focus group discussions in Dar es Salaam, the author acquires insight into Muslim-Christian relations by using Critical Discourse Analysis. He analyses how Muslims and Christians identify and position themselves in relation to each other and the conditions which make them elevate their religious identity over other identities. The book reveals that some peripheral voices threaten social cohesion, but in general Muslims and Christians maintain friendly relations and avoid conflict. It also shows individualization or de-institutionalization as dominant trends in the country. However, educational institutions have remained strong and influence other institutions such as the family.]
- Ndlovu-Gatsheni, Sabelo J., 2009, 'Rethinking Religious Encounters in Matabeleland Region of Zimbabwe, 1860-1893', in *African Journal of History and Culture* 1,2 (June 2009): 16-27; PDF at: <http://www.academicjournals.org/AJHC/PDF/Pdf2009/June/Sabelo.pdf>
[This article provides a new interpretation of the religious encounters in Matabeleland between 1860 and 1893 from the perspective of Gramscian concept of hegemony and John and Jean Comaroff's concept of cultural and colonial encounters. The focus of the article is on the nature of encounters, uneasy religious dualities, conversations, contestations, blending, rivalries, negotiations and transformation of consciousness that developed at the centre of the meeting of the Ndebele speaking people and Christian missionaries prior colonisation. It challenges previous scholarship informed by the inflexible 'domination and resistance' perspective that had no room for the agency of the African communities involved in colonial encounters.]
- Ndzovu, Hassan Juma, 2012, 'The Politicization of Muslim Organizations and the Future of Islamic- Oriented Politics in Kenya', in *Islamic Africa* 3, 1 (Spring 2012): 25-53

[This article studies the politicization of Muslim organizations in Kenya, focusing on the emergence of the IPK upon the perceived failure of the Supreme Council of Kenyan Muslims (SUPKEM), and also the deterioration of the IPK because of ethnic divisions encouraged by the government. Due to the lack of a Muslim political party to articulate their grievances, a number of organizations were formed to provide Muslims with a platform for engaging in national politics, thereby increasing the politicization of Islam in the country.]

Nwoye, Chinwe M.A., 2010, 'Dominance of the Trappings of African Traditional Religion in "Africa Magic" Movies: A Challenge for Educating the Christian Youth', in *The International Journal of African Catholicism* 1, 1:

Nwoye, Chinwe M. A., 2011, 'Igbo Cultural and Religious Worldview: An Insider's Perspective', in *International Journal of Sociology and Anthropology* 3, 9 (September, 2011): 304-317; full text at: <http://www.academicjournals.org/IJSA/PDF/pdf2011/21Sept/Nwoye.pdf>

[There is no dearth of ethnographic reports and writings on the Igbo people of Nigeria. Yet, most of such reports, particularly of Christian missionaries and British colonial ethnographers, have largely been concerned with giving a general picture of the mores, customs and traditions of the Igbo. They often presented the Igbo as primitive people given to some unchanging cultural traits/habits, rather than as people known for their well articulated cultural and religious worldview. Using the technique of documentary analysis and in-depth library research methodology, the present paper intends to correct some of the shortfalls of most of the previous anthropological reports on the Igbo. It clarifies Igbo culture and religious worldview as well as the rituals of the key transitional ceremonies of Igbo religion.]

Nwoye, Chinwe M.A., 2011, 'Continuing the Conversation on the Notion of Mission as Reconciliation: A Critical Review of Catholic Church's Dialogue with African Indigenous Religion', in *The International Journal of African Catholicism* 2, 1: 57-89

Nyaundi, N.M., 2011, 'African Traditional Religion in Pluralistic Africa: A Case of Relevance, Resilience and Pragmatism', in Bennett 2011

Obinna, Elijah, 2011, 'Bridging the Divide: The Legacies of Mary Slessor, "Queen" of Calabar, Nigeria', in *Studies in World Christianity* 17: 275-293

[The missionary upsurge of the mid-nineteenth century resulted in the establishment of the Presbyterian Church of Nigeria (PCN) in 1846. The mission was undertaken through the sponsorship of the United Secession Church and later the United Presbyterian Church (UPC), which subsequently became part of the United Free Church of Scotland. In 1876, the 'white African mother' and 'Queen' of Calabar, Mary Slessor, arrived in Calabar as a missionary of the UPC. She served for thirty-nine years, died and was buried in Calabar. This paper presents a contextual background for understanding the missionary work of Miss Slessor. It critically surveys some of her legacies within Nigeria, and demonstrates how contemporary PCN and Nigerians are appropriating them. The paper further analyses the state of contemporary Nigerian-Scottish partnership and argues for new patterns of relationship between Nigeria and Scotland which draw on the model of Miss Slessor.]

Obinna, Elijah, 2012, "'Life is more Superior to Wealth'?: Indigenous Healers in a Contemporary African Community, Amasiri, Nigeria", in Adogame, Chitando & Bataye 2012: 135-148

Ogundiran, Akinwumi, & Toyin Falola (eds.) 2007, *Archaeology of Atlantic Africa and the African Diaspora*. Bloomington: Indiana University Press, 528 pages, 56 b&w photos, 18 maps, ISBN-13: 978-0-253-34919-4; ISBN: 0-253-34919-2

[This is the first book devoted to the archaeology of African life on both sides of the Atlantic. It highlights the importance of historical archaeology in completing the historical records of the Atlantic world's Africans. Archaeology of Atlantic Africa and the African Diaspora presents a diverse, richly textured picture of Africans' experiences during the era of the Atlantic slave trade and offers the most comprehensive explanation of how African lives became entangled with the creation of the modern world. Through interdisciplinary approaches to material culture, the dynamics of a comparative transatlantic archaeology is developed.]

Ogunkan, David Victor, 2011, 'Begging and Almsgiving in Nigeria: The Islamic Perspective', in *International Journal of Sociology and Anthropology* 3,4 (April 2011): 127-131; full text at: <http://www.academicjournals.org/IJSA/PDF/pdf2011/April/Victor.pdf>

[This study investigated the relationship between Islam and begging. It examined the principles, procedures, and modalities provided by Islam on how to earn a living. These are supported and authenticated by Holy Quran with proper interpretation of Hadith of the Holy Prophet. The study revealed that, although Islam made it obligatory for every Muslim to give alms (in form of *Zakat* and *sadaqa*), it does not in anyway support begging. The study also unravelled the historical-cum-cultural precedent to their prevalence in the Northern Nigeria. It concluded, however, that begging is not in any way embedded in Islamic injunctions but admitted that the practise of some Muslims in Nigeria makes begging to appear to be part of Islamic culture. The study, therefore, suggested the crackdown on some cultural elements that made begging to be perceived as Islamic phenomenon.]

Ojong, Vivian Besem, 2008, 'Religion and Ghanaian Women Entrepreneurship in South Africa', in *Journal for the Study of Religion* 21, 2: 63-84

Ojong, Vivian Besem, & Noline Bilola Fomunyan 2011, 'Senegalese Immigrant Entrepreneurial Entanglements and Religious-Cultural Continuities', in *Journal for the Study of Religion* 24, 1: 23-35

[The invocation of magical means to promote business among Senegalese immigrant entrepreneurs in South Africa undermines purely economic explanations of business success. We argue that the practice of enchantment is embedded in the ethos of modern business with a significant interplay between the two.]

Okyerefo, Michael Perry Kweku, 2010, 'Christianising Africa: A Portrait by Two African Novelists', in *Studies in World Christianity* 16, 1: 63-81

Okome, Mojubaolu Olufunké, & Elisha P. Renne 2013, 'Aini obinrin ko seé dáké lasán, bí a dáké lasán, enu nfi yo ni: Women's Leadership Roles in Aladura Churches in Nigeria and the USA', in Adogame, Chitando & Bataye 2013: 99-114

Olademo, Oyeronke, 2011, 'A Critical Appraisal of Recent Trends in the Teaching of Religious Studies in Nigerian Universities', in *Religion* 41, 2: 169-174

[The study and teaching of religious traditions pre-dates political independence in Nigeria. Certain features have usually marked this enterprise since it commenced. One is the assumption that students of religions who graduate from the universities can only work as preachers or teachers of religion. Second, the number of candidates applying for the study of religions in Nigerian universities has remained small. Third is the belief that religion has little value in the employment market, because its relevance is limited to the spiritual sensitivities of adherents of the religion concerned. These features have remained unabated and compelled the review of courses in the study of religions in some Nigerian universities. This review addresses the above-mentioned assumptions and argues that religion is a crucial educational component with far-reaching implications for the human phenomenon. This paper seeks to evaluate the current situation concerning the study and teaching of religions in Nigerian universities.]

Olademo, Oyeronke, 2012, 'New Dimensions in Nigerian Women's Pentecostal Experience: The Case of DODIM, Nigeria', in Olupona & Akinade 2012: 62-74

[The place and role of women in Christianity have been marked by dynamic experiences in Nigeria. It is suffice to note that the gender paradigm at the advent of Christianity in Nigeria is no longer tenable. This is due mainly to the influence of culture as a potent negotiating tool for women in the church. Presently, women have gained remarkable visibility in the church in Nigeria through roles including presiding clergy, church founders, choir leaders and church council members to mention a few. However, a new dimension to the experience of women in their interaction with the divine is the Daughters of Deborah International Ministry, Ilorin, Kwara State, Nigeria. The ministry provides avenues for women from the three broad divisions of churches in Nigeria to access the divine. These classifications of churches are: Orthodox/Mission, African Independent, and Pentecostal/Charismatic churches. DODIM creates fo-

- rum of meetings for women from these churches in a non-structural setting. They are managed by women for women focussing mainly on women issues. This provides a rare opportunity for women solidarity, networking and experience sharing in Christianity.]
- Olademo, Oyeronke, 2012, 'Gender and the Teaching of Religious Studies in Nigeria: A Primary Overview', in Adogame, Chitando & Bataye 2012: 67-76
- Olivier, Jill, Gary S.D. Leonard, & Barbara Schmid 2012, *The Collaborative for HIV and AIDS, Religion and Theology* (www.chart.ukzn.ac.za) (CHART) Bibliography; full text at: http://chart.ukzn.ac.za/images/stories/vi_bibliog_jan2012.pdf
- Olupona, Jacob K., 2008, *Reconciling the Faiths: Strategies for Enhancing Religious Harmony for National Development*. Palmgrove [Nigeria]: Kingsquare Media Print Ltd., 2008, 32 pp., ISBN-13: 9789784831048 (= CBAAC Occasional Monograph Series, 8)
- Olupona, Jacob, 2012, 'Introduction', in Olupona & Akinade 2012: 1-8
- Olupona, Jacob K., & Akintunde E. Akinade (eds.) 2012, *New Dimensions and Directions in African Christianity: Essays in Honour of Ogbu U. Kalu*, special issue of *The Journal of World Christianity* 5, 1: 1-137
[The essays in this volume serve testimony to Professor Ogbu Kalu's many years of scholarship in Africa, Europe and America. They are written by his former students and associates to commemorate his intellectual acumen and recognize the importance of his scholarly influence on all of us.]
- Omenyo, Cephas N., 2011, 'Man of God Prophecy Unto Me: The Prophetic Phenomenon in African Christianity', in *Studies in World Christianity* 17, 1: 30-49
[One of the features of African primal religions that has stood the test of time is the practice of seeking the cause of evil occurrences, power to deal with it or to avert any future reoccurrence and the search for one's destiny through divination which has been designated 'prophetism' in Christianity. The African Indigenous Churches were the first to build the bridge between primal religion and African Christianity by appropriating resources from the gospel to deal with this typical African religious practice. This essay looks at the phenomenon in primal religion, African Indigenous Churches (AICs), the older or Classical Pentecostalism, and contemporary Pentecostal movements.]
- Patrick, J., & T.W. Bennett 2011, 'Ubuntu: the Ethics of Traditional Religion', in Bennett 2011
- Petrus, Theodore, 2011, 'Defining Witchcraft-related Crime in the Eastern Cape Province of South Africa', in *International Journal of Sociology and Anthropology* 3, 1 (January 2011: 1-8; full text at: <http://www.academicjournals.org/IJSA/PDF/pdf2011/Jan/Petrus%20pdf.pdf>)
[In the South African context, criminal acts that are associated with beliefs in witchcraft have illustrated the complexities that emerge in the relationship between crime and culture. Witchcraft beliefs continue to play an important role in the lives of many African communities. However, when these beliefs manifest themselves in the harming of others, either through perceived supernatural means or through violence perpetrated against alleged witches, issues of crime add another dimension to the social and cultural context of African communities. In the north-eastern parts of the Eastern Cape Province in South Africa, crimes associated with witchcraft beliefs have occurred relatively frequently, yet the South African Police Service (SAPS) in these areas has been ineffective in addressing these crimes. In this article it is argued that a clear definition of witchcraft-related crimes is needed to assist in dealing with these cases. Such a definition should be holistic, meaning that local perceptions of witchcraft as a crime should be taken into account, along with violence and other more obvious criminal acts. The article is based on a critical engagement with anthropological and other relevant literature, including the author's own doctoral research study of witchcraft-related crime in the Eastern Cape province of South Africa.]
- Petrus, Theodore, 2012, 'Influence, Insecurities and Evil: The Political and Economic Context of Witchcraft-related Crime in the Eastern Cape, South Africa', in *International Journal of Sociology and Anthropology* 4, 6 (June 2012): 179-189; PDF at: <http://www.academicjournals.org/IJSA/PDF/pdf2012/Jun/Petrus.pdf>

- [This article explores the political and economic context of witchcraft-related crime in South Africa, with specific reference to the Eastern Cape Province. It argues that witchcraft-related crime is a manifestation of political and economic insecurities, for it does not occur in a vacuum but can be located in a political and economic context. The arguments raised in the article are based on the author's critical engagement with relevant literature, including his ethnographic study of witchcraft-related crime in the Eastern Cape.]
- Phelps, K., 2011, 'Superstition and Religious Belief: A "Cultural" Defence in South African Criminal Law?', in Bennett 2011
- Preez, P. du, 2009, 'Religious Education in South Africa: An Overview', in *Religious Education Journal of Australia* 25, 1: 11-16
- Preez, P. du, 2009, 'Religious Education in South Africa: Current Challenges', in *Religious Education Journal of Australia* 25, 2
- Premawardhana, Devaka, 2012, 'Transformational Tithing: Sacrifice and Reciprocity in a Neo-Pentecostal Church', in *Nova Religio: The Journal of Alternative and Emergent Religions* 15, 4 (May 2012): 85-109
- Prozesky, Martin, 2009, 'Is the Secular State the Root of our Moral Problems in South Africa?', in *Alternation: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 237-253
- [In an interview with a leading Sunday newspaper, Pastor Ray McCauley blamed the secular state for South Africa's moral degeneration. Given the much publicised visit of President Jacob Zuma to Pastor McCauley's church in the pre-election period early in 2009, one may wonder whether ANC has similar misgivings. This paper argues that blaming the secular state is spurious on ethical, biblical and theological grounds. The paper argues that McCauley's view should be inverted: it is largely the churches and politics, and not constitutional secularity, that are failing the South African nation.]
- Rautenbach, C., 2011, 'Umkhosi Ukweshwama: Revival of a Zulu Festival in Celebration of the Universe's Rites of Passage', in Bennett 2011
- Richards, Paul, 2005, 'Green Book Millenarians?: The Sierra Leone War within the Perspective of an Anthropology of Religion', in Niels Kastfelt (ed.) 2005, *Religion and African Civil Wars*. New York: Palgrave Macmillan, 119146
- Roux, Cornelia D., 2007, 'Hermeneutics and Religion Teaching and Learning in Context Social Constructivism', in *Scriptura: International Journal for Bible, Religion and Theology in Southern Africa* 96, 3: 469-485
- Roux, Cornelia D., 2009, 'Religious Literacy and Human Rights Literacy as Prerequisite for Human Rights Education', in L. Gearon Durka, M. de Soeza, K. Engebretson (eds.) 2009, *International Handbook for Interreligious Education*. Dordrecht: Springer
- Roux, Cornelia D., P. Du Preez & R. Ferguson 2009, 'Understanding Religious Education through Human Rights Values in a World of Differences', in S. Miedema & W. Meijer (eds.) 2009, *Religious Education in a World of Difference*, Münster, etc.: Waxmann
- Saho, Bala S. K., 2011, 'The Appropriation of Islam in a Gambian Village: Life and Times of Shaykh Mass Kah, 1827-1936', in *African Studies Quarterly* 12, 4 (Fall 2011): 1-21; full text at: <http://www.africa.ufl.edu/asq/v12/v12i4a1.pdf>
- [This paper explores the role played by an Islamic cleric, Shaykh Mass Kah, in the dissemination of Islamic teaching and its practice in the Senegambia. It analyzes the role religious leaders played in the Senegambia after the demise of Islamic kingdoms that militant Islamic leaders attempted to build during the second half of the nineteenth century. Examining the life history of Mass Kah within this time period shows how religious leaders like him remained central in the everyday lives of local communities, their followers, and those who sought their blessings. Given the pivotal role of Islam in the Senegambia during the militant revolutions between Muslims and non-Muslims or nominal Muslims (those who practice the religion in name only) of the nineteenth century, the clerics emerged as new leaders in positions of social and political authority. Islam offered the people a social, cultural, and political opportunity to

replace their autocratic overlords. By foregrounding the meaningfulness of the change that was brought by the peaceful transition to Islam during the colonial period, the paper examines how the 'new' faith was widely internalized by the peasantry, who were impressed with the numerous demonstrations of miracles by Muslim clerics.]

Salamone, Frank A., 2007, 'Hausa Concepts of Masculinity and the 'Yan Daudu', in *Journal of Men, Masculinity and Spirituality* 1, 1: 54-54; full text at:

<http://www.jmmsweb.org/issues/volume1/number1/pp45-54>

[The Hausa category of 'yan daudu offers a challenge to the simple dichotomy of male-female gender identities. These men are categorized as neither male nor female but as an ambiguous middle category. As such they challenge the rigid divisions of Hausa ideal culture between males and females. Examination offers insight into the categories of male-female and provides incentive for further research.]

Salih, Mohammed, 2011, *Transnational Islmaist (Jihadist) Movements and Inter-State Conflicts in the Horn of Africa*. Uppsala: The Nordic Africa Institute/Nordiska Afrikainstitutet (= Policy Notes 2011, 2), 4 pp.; full text at: <http://urn.kb.se/resolve?urn=urn:nbn:se:nai:diva-1377>; and at: <http://nai.diva-portal.org/smash/record.jsf?searchId=1&pid=diva2:405375>

[Somalia has engendered the policy debate on the extent of the spread of transnational Islamist Jihadist groups in the Horn of Africa (HOA) and their consequences for peace and security across the region. These concerns are justified given the emergence since the late 1980s of extremist groups such as the Eritrean Islamic Jihad Movement and the Somali Jihadist Islamist groups of the likes of Al-Ittihad, the Islamic Courts Union and currently Al Shabab. The leaders and fighters of these groups relocated to the HOA after the defeat of the Taliban following the 2001 US invasion of Afghanistan. The operations of these transnational Islamist groups within and across the countries of the Horn pose serious challenges to the region and beyond.]

Sanankoua, Bintou, 2010, 'Amadou Hampâté Bâ: A Testimony', in *Islamic Africa* 1, 2: 143-166

[Amadou Hampâté Bâ was a major African traditionalist and humanist figure of the twentieth century. This article, essentially written from personal memories and direct conversations with him and certain people from his family environment, tells of the unusual journey and secret struggles of an unusual man in search of his roots. Writer, politician, and diplomat, spiritual and religious leader, philosopher, traditionalist; this text shows how Amadou Hampâté Bâ became all of these at once, how he lived through the violence and injustice of French colonialism and how he rediscovered his roots thanks to oral tradition. It was oral tradition that reconciled him with himself and allowed him to re-enter Fulani society, from which the violence of colonial wars had expelled him. This article shows how his journey made him into a passionate defender of African cultures, traditions, and languages and someone who admirably knew how to make use of UNESCO as a platform for these causes.]

Santedi Kinkupu, Léonard, (ed.) 2010, *La Théologie et l'avenir des sociétés: Cinquante ans de l'Ecole de Kinshasa*. Paris: Karthala, 540 pp., ISBN: 9782811103811, €35

Schmidt, Bettina, 2008, *Caribbean Diaspora in the USA: Diversity of Caribbean Religions in New York City*. Aldershot, Hampshire: Ashgate

Schmidt, Bettina, 2008, *Einführung in die Religionsethnologie: Ideen und Konzepte*. Berlin: Reimer Verlag

Schmidt, Bettina, 2008, 'Oshún Visits the Bronx: Possessed Women in the Cuban Orisha Religion', in *Diskus, The Journal of the British Association for the Study of Religions* 9, at <http://www.basr.ac.uk/diskus/diskus9/schmidt.htm>

Schmidt, Bettina, 2009, 'Meeting the Spirits: Espiritismo as Source for Identity, Healing and Creativity', in *Fieldwork in Religion* 3, 2: 178-195

Schmidt, Bettina, 2009, 'Spirit Possession in Haitian Vodou', in Jean La Fontaine (ed.) 2009, *The Devil's Children: From Spirit Possession to Witchcraft: New Allegations that Affect Children*. Aldershot: Ashgate, 91-102

- Schmidt, Bettina E., 2009, 'La novela corta Concierto barroco de Alejo Carpentier como símbolo de la cultura caribeña en Nueva York', in *Revista de Estudos da Religião* (REVER) 9 (March 2009): 97-114; PDF at: http://www.pucsp.br/rever/rv1_2009/i_schmidt.pdf
- Schmidt, Bettina, & Lucy Huskinson (eds.) 2010, *Spirit Possession and Trance: New Interdisciplinary Perspectives*. London: Continuum
- Schmidt, Bettina, 2010, 'Possessed Women in the African Diaspora: Gender Difference in Spirit Possession Rituals', in Schmidt & Huskinson 2010: 97-111
- Schmidt, Bettina, 2011, 'Anthropological Reflections on Religion and Violence', in Andreas Murphy (ed.) 2010, *Blackwell Companion to Religion and Violence*. Oxford: Blackwell, 66-75.
- Schmidt, Bettina, 2012, "'When the gods gives us the power of ashé": Afro-Caribbean Religions as Source for Creative Energy', in Carole M. Cusack & Alex Norman (eds.) 2012, *Handbook of New Religions and Cultural Production*. Leiden: Brill, 445-461
- Schmidt, Bettina, 2012, 'O espiritismo porto-riquenho como fundamento da identidade porto-riquenha', in Artur Cesar Isaia & Ivan Aparecido Manoel (eds.) 2012, *Espiritismo e Religiões Afro-Brasileiras: História e Ciências Sociais*. São Paulo: UNESP, 163-175.
- Shamalah, Lucas Nandih, 2013, 'Approaches to Peacemaking in Africa : *Obuntu* Perspectives from Western Kenya', in Adogame, Chitando & Bataye 2013: 13-23
- Shoko, Tabona, 2011, 'Shona Traditional Religion and Medical Practices: Methodological Approaches to Religious Phenomena', in *Africa Development* [ISSN 0850-3907] 36, 2: 277-292; full text at: <http://www.codesria.org/IMG/pdf/11-Shoko.pdf>
[This article reviews select principal literature on traditional religion and medical practices in Zimbabwe with a view to demonstrating how this subject has been dealt with through the contributions of scholars in a variety of disciplines. In so doing it paves the way for phenomenology, which is an alternative approach used in this study.]
- Shoko, Tabona, 2012, 'Teaching African Traditional Religion at the University of Zimbabwe', in Adogame, Chitando & Bataye 2012: 53-66
- Spierenburg, Marja, 2011, 'Sostenere le rivendicazioni, lottare per le identità: Il ruolo della religione nei conflitti sulla terra a Dande, Zimbabwe settentrionale', in *Afriche e Orienti* 3-4: 70-78
- Spijker, Gerard van 't, 2011, 'Interpreting Classical Religious Texts in Contemporary Africa', in *Exchange* 40, 3: 308-309
- Strijdom, Johan, 2009, 'Nationalizing Religion: The Violent path of Religious Nationalism, in *Alteration: Interdisciplinary Journal for the Study of the Arts and Humanities in Southern Africa* 16, 3: 254-269.
[After distinguishing between 'indigeneity' and 'hybridity' as two extreme positions in post-colonial studies, this article argues that indigeneity's rigid and essentialist definition of identity may promote intolerance and violence. Examples of Hindu and Buddhist religious nationalisms are provided, and their relevance for a critique of monolithic Afrocentric views is postulated. Against these homogenizing tendencies, cultural diversity and cosmopolitan education should be promoted.]
- Sutherland, Liam, 2012, 'Tylor and Neo-Tylorian Approaches to the Study of Religion: Re-Evaluating an Important Lineage in the Theorisation of Religion', in *Paranthropology: Journal of Anthropological Approaches to the Paranormal* 3, 3 (July 2012): 47-57; full text at: http://paranthropologyjournal.weebly.com/uploads/7/1/7/5/3/7753171/paranthropology_vol_3_no_3.pdf
- Tamale, Sylvia, 2011, *African Sexualities: A Reader*. Oxford/Cape Town/Nairobi/Dakar: Fahamu/Pambazuka, 673 pp., ISBN 0857490168, 9780857490162 (pbk), £ 24.95; e-book (PDF), £19.95
[This volume is written by African activists themselves. It adopts a feminist approach that analyses sexuality within patriarchal structures of oppression while also highlighting its emancipatory potential. As well as using popular culture to help address the 'what, why, how, when and

where' questions, the contributors also provide a critical mapping of African sexualities that informs readers about the plurality and complexities of African sexualities – desires, practices, fantasies, identities, taboos, abuses, violations, stigmas, transgressions and sanctions. At the same time, they pose gender-sensitive and politically aware questions that challenge the reader to interrogate assumptions and hegemonic sexuality discourses, thereby unmapping the intricate and complex terrain of African sexualities.]

- Tar, Usman A., & Abba Gana Shettima 2010, *Endangered Democracy?: The Struggle over Secularism and its Implications for Politics and Democracy in Nigeria*. Uppsala: The Nordic Africa Institute, 25 pp., ISBN 978-91-7106-666-4 (= NAI Discussion Papers, 49); full text at: <http://urn.kb.se/resolve?urn=urn:nbn:se:nai:diva-1088>

[This discussion paper critically examines the pivotal role religion plays in Nigerian politics, particularly as it relates to the ways Islamic and Christian identities have been manipulated by competing political elites in their struggle for power. It provides a concise but well-informed history of the evolution of the religious factor in politics and its adverse implications for Nigeria's democracy. Its point of departure is a critique of the notion of a secular Nigerian state, which shows how governments and politicians have taken advantage of constitutional loopholes and used state resources to foster the politicisation of religion, with serious consequences for society at large.]

- Tayob, Abdulkader, & Joseph Wandera (eds.), 2011, *Constitutional Review in Kenya and Kadhis Courts: Selected Papers Presented At Workshop, 20 March 2010, St Paul's University, Limuru, Kenya*. Cape Town: Centre for Contemporary Islam.

[On March 20th 2010, CCI in conjunction with the Department of Religious Studies, St Paul's University, Limuru, organized a workshop on Kadhis Courts in Kenya. Since 1996 to 2010, Kenyans have been engaged in important exercise of re-writing their constitution. One contentious aspect of this process was the inclusion of Kadhis Courts (Muslim judges) in the constitution. Some Christian groups have argued that the inclusion of these courts privileges one religion (Islam) over others in a constitution that is premised on the notion of a secular state. Muslims argue that some legal adjudication is absolutely in the practice of their religion. The conference brought together over seventy participants to reflect on this process. Several papers were presented by academics from various universities in Kenya.]

- Tebbe, N., 2011, 'Witchcraft and the Constitution', in Bennett 2011

- Tijani, Kyari, 2009, 'Boko Haram: Reflections of a Nigerian Progressive', in *Annual Review of Islam in Africa* 10 (2208-2009): 12-16; full text at: http://www.cci.uct.ac.za/usr/cci/news/Kyari_Tijani.pdf

- Tishken, Joel E., Toyin Falola, & Akintunde Akinyemi (eds.) 2009, *Sàngó in Africa and the African Diaspora*. Bloomington: Indiana University Press, 376 pp., ISBN 978-0-253-22094-3 (pbk), \$27.95

[Sàngó – the Yoruba god of thunder and lightning – is fearful deity who controls the forces of nature, but has not received the same attention as other Yoruba orishas. This volume considers the spread of polytheistic religious traditions from West Africa, the mythic Sàngó, the historical Sàngó, and syncretic traditions of Sàngó worship. Readers with an interest in the Yoruba and their religious cultures will find a diverse, complex, and comprehensive portrait of Sàngó worship in Africa and the African world.]]

- Togarasei, Lovemore, (ed.) 2009, *The Bible in Context: Essay Collection*. Bamberg: University of Bamberg Press, 187 pp., ISBN 978-3-923507-54-2 (= Bible in Africa Studies, 1); e-book; full text at: <http://www.opus-bayern.de/uni-bamberg/volltexte/2009/213/>

[This volume opens the BiAS series. *Bible in Context* is a collection of 9 essays discussing how biblical texts are read and interpreted in different contexts. The book discusses such contexts as Bible translation, HIV and AIDS, urban feminist Christology, denominationalism, conversion in African Christianity, environmental crisis, political conflict, land reform and women dress code. It analyses the ways in which context determines the reading processes

- and interpretations given to specific biblical texts. The book basically demonstrates that biblical interpretation is influenced by the contexts of the readers and the interpreters.]
- Togarasei, Lovemore, 2009, 'The Shona Bible and the Politics of Bible Translation', in *Studies in World Christianity* 15, 1: 51-64
- Togarasei, Lovemore, 2011, 'The Pentecostal Gospel of Prosperity in African Contexts of Poverty: An Appraisal', in *Exchange* 40, 4: 336-350
[This paper discusses the paradox presented by two realities: the situation of extreme poverty in sub-Saharan Africa and the rapid growth of charismatic Pentecostal Christianity with its emphasis on prosperity. Earlier studies on Pentecostalism have identified its success among the poor as a result of its promise of prosperity. Indeed others have viewed this doctrine as an impetus for delusion. This paper critically reviews the Pentecostal gospel of prosperity in the context of the poverty experienced in sub-Saharan Africa. It discusses the possible contribution of this doctrine to sustainable development. Over and above a theorization of how this gospel can contribute to sustainable development for poverty reduction, the paper also discusses specific cases of how Pentecostal Christianity is contributing to poverty reduction in Zimbabwe and Botswana, for example.]
- Togarasei, Lovemore, 2012, 'African Traditional Religion in the Study of the New Testament in Africa', in Adogame, Chitando & Bataye 2012: 205-218
- Ugba, Abel, 2013, 'Researching African Immigrant Religions: Boundaries, Belonging and Access', in Adogame, Chitando & Bataye 2013: 85-98
- Ukah, A.F-K., 2006, 'Branding God: Advertising and the Pentecostal Industry in Nigeria', in *LIWURAM: Journal of the Humanities* 13: 83-106
- Ukah, A.F-K., 2008, *A New Paradigm of Pentecostal Power: The Redeemed Christian Church of God in Nigeria*. Trenton [NJ] / Asmara: Africa World Press
- Ukah, Asonzeh, 2011, 'Banishing Miracles: Politics and Policies of Religious Broadcast in Nigeria', in *The Politics and Religion Journal* 5, 1 (Spring 2011): 39-59; PDF at: http://www.politicsandreligionjournal.com/images/pdf_files/engleski/volume5_no1/asonzeh%20ukah%202.pdf
- Ukah, Asonzeh, 2012, 'Mediating Armageddon: Popular Christian Video-Films as Source of Conflict in Nigeria', in James Howard Smith & Rosalind I.J. Hackett (eds.) 2012, *Displacing the State: Religion and Conflict in Neoliberal Africa*; Foreword by R. Scott Appleby. Notre Dame [ID]: Notre Dame University Press
- Uwineza, Marcel, 2012, 'Beyond Cosmetics to Meaning: Challenges and Perspectives for Inculturation', in *The International Journal of African Catholicism* 3, 1 (Winter 2012): 81-97
- Uzochukwu, Peter Uche, 2009, 'Local Unity and Global Communion: An Analysis of the Ecu-
menical Scene in African Roman Catholicism', in *Exchange* 38, 1: 58-83
[This article exhibits the tension within the Catholic Church between the local and universal spheres of the church. If it is not properly balanced up, the pursuit of global vision will dwarf grassroots initiatives; thus engendering a dilemma of interests or a split in fidelities, especially among young churches like those in Africa. Both global policies and local praxis should mutually complement each other.]
- Uzokwu, Elochukwu, 2011, 'The Spiritan Mission to Africa: Clues to Building Appropriate Relationships with Islam', in *The International Journal of African Catholicism* 2, 2: 5-11
- Ward, Kevin, & Emma Wild-Wood (eds.) 2012, *The East African Revival: History and Legacies*. Farnham, Surrey, England/Burlington, VT, USA: Ashgate, 252 pp., ISBN 978-1-4094-2674-5 (hbk), \$99.95; ISBN 978-1-4094-2675-2 (ebook)
[From the 1930s, the East African Revival influenced Christian expression in East Central Africa and around the globe. This book analyses influences upon the movement and changes wrought by it in Uganda, Rwanda, Burundi, Kenya, Tanzania and Congo, highlighting its impact on spirituality, political discourse and culture. A variety of scholarly approaches to a complex and changing phenomenon are juxtaposed with the narration of personal stories.]

- Wandera, Joseph, 2009, 'Muslims, Christians and State: The Contest for Public Space in Kenya', in *Annual Review of Islam in Africa* 10 (2208-2009): 17-22; full text at: http://www.cci.uct.ac.za/usr/cc/news/Joseph_Wandera.pdf
- Wijzen, Frans, 2011, 'Religion, Development and Security: A Mission Studies Perspective', in *Exchange* 40, 3: 274-28
 [This article explores the historical relation between mission studies and development studies, and the contributions of mission studies to development studies. The author argues that mission studies contributes to the debate on religion and development by the conceptual clarification of the notions religion and development, and by adding a dialogical methodology that studies the relation between religion and development from within and from below.]
- Wijzen, Frans, 2012, 'From Religious to Interreligious Studies in East Africa', in I. Mwase & E. Kamaara (eds.) 2012, *Theologies of Liberation and Reconstruction*. Nairobi: Acton Publishers, 249-268.
- Wijzen, Frans, & T. Ndaluka 2012, 'Ujamaa is still Alive: A Sign of Hope for Africa?', in A. Bwangatto (ed.) 2012, *Africa is not Destined to Die: Sign of Hope and Renewal*. Nairobi: Paulines Publications, 240-253.
- Williams, Dodeye U., 2010, 'Dimensions in the Construction of National Identity in Nigeria', in *Studies in World Christianity* 16: 169-179
 [Identifying the most influential dimension in the construction of national identity poses a huge challenge. Keillor et al. (1996) identify four key dimensions as being important in shaping national identity. This article examines these dimensions, namely national heritage, cultural homogeneity, ethnocentrism and belief structure within the Nigerian context and attempts to measure which of these is the most influential. In addition to the historical information contained in existing literature, a survey is carried out to provide an empirical basis for this analysis.]
- Williams, Dodeye U., 2012, 'Christianity and the Negotiation of Cultures: A Case Study of Yakurr festivals in Nigeria', in Adogame, Chitando & Bataye 2012: 149-159
- Williams, Lewin, 2009, 'Social Conditions and Spiritual Solutions in the Caribbean', in Dwight N. Hopkins & Marjorie Lewis (eds.) 2009, *Another World is Possible: Spiritualities and Religions of Global Darker Peoples*. London: Equinox, 273-280
- Wirtz, Kristina, 2007, *Ritual, Discourse, and Community in Cuban Santería*. Gainesville: University Press of Florida, 252 pp., ISBN 0-81030-3064-1
- W'Isuka, Paul Kamuha Musolo, 2011, 'Encountering Pygmy Peoples as a Challenge to Mission in the Democratic Republic of the Congo', in *Exchange* 40, 1: 71-88
 [Encountering Pygmy peoples, the forest dwellers, has been identified as a challenge to mission in the Democratic Republic of the Congo. In this country, mission encounters efforts target cities and villages rather than the forests where indigenous Pygmies live. Such a mission is the result of the non-Pygmies' attitude of superiority, prejudice and stigmatization towards indigenous Pygmy communities. Missionary encounter should rather be implemented through a humble conversion of non-Pygmy peoples. Conversion is thus a necessary starting point for missionary encounter as it involves a two-fold liberation that consists of breaking both the prejudices of non-Pygmies towards Pygmy peoples, and the suspicions of Pygmy peoples towards non-Pygmies.]
- Witte, Marleen de, 2010, 'Religious Media, Mobile Spirits: Publicity and Secrecy in African Pentecostalism and Traditional Religion', in Hüwelmeier & Krause 2010: 83-100
- Witte, Marleen de, 2010, 'Modes of Binding, Moments of Bonding: Mediating Divine Touch in Ghanaian Pentecostalism and Traditionalism', in Meyer 2010
- Witte, Marleen de, 2010, 'Transnational Tradition: The Global Dynamics of "African Traditional Religion"', in Adogame & Spickard 2010: 253-285
- Witte, Marleen de, 2011, 'Touched by the Spirit: Converting the Senses in a Ghanaian Charismatic Church', in *Ethnos* 76, 4: 489-509

[This article discusses the bodily mass reproduction of divine touch in Ghanaian charismatic Pentecostalism and argues for an understanding of conversion as an ongoing bodily process that 'tunes' the senses to specific sensory experiences. Presenting a case study of the International Central Gospel Church in Accra, it asks how the church's explicit appeal to the body relates to its strong suspicion of bodily mediation and its ideology of conversion as an inner transformation of the spirit and only secondarily of the body. It shows that the learning of the church doctrine that grounds born-again subjectivity in spontaneous and immediate experiences of being touched by the Holy Spirit goes together with repeated performance and gradual embodiment of sensory and bodily 'formats' that evoke such experiences, but also raise concerns about their authenticity.]

Witte, Marleen de, 2012, 'Television and the Gospel of Entertainment in Ghana', in *Exchange* 41, 2: 144-164

[This article explores the emergence of new Pentecostal publics at the intersection of media, religion, and entertainment in Ghana, raising critical questions concerning the relations between these domains. It analyses a television ministry by a well-known celebrity pastor and a gospel reality show featuring a preaching competition for youth. It also considers the debates and concerns such programmes evoke locally. The analysis shows that Pentecostalism's employment of popular media and entertainment styles are an effective source of persuasive power, but also poses challenges with regard to binding people as committed Christians.]

Wuaku, Albert Kafui, 2012, 'Folk Beliefs about Spiritual Power and Hinduism in Ghana', in Ado-game, Chitando & Bataye 2012: 239-257

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

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

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

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

Zwerling, Philip, 2004, 'The Political Agenda for Theatricalizing Religion in *Shango de Ima* and *Sortilege II: Zumbi Returns*', in *The Journal of Religion and Theatre* 3, 2 (Fall 2004): 303-316, at: http://www.rjjournal.org/vol_3/no_2/zwerling.html

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



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Assistant Webmaster: Dr. Jan G. Platvoet, Gildenring 52, 3981 JG Bunnik, The Netherlands. Phone: +31 (30) 656.2680. E-mail: jgplatvoet@hetnet.nl.

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Bulletin Editor: Dr. Lovemore Togarasei, Dept. of Theology & Religious Studies, University of Botswana, PO Box 0022, Gaborone, Botswana. Phone: +267 712.22.-543; Fax: +267.318.5098. E-mail: ltogarasei@yahoo.com .

Webpage: <http://www.a-asr.org/index.php?id=323>

Bulletin Editor: Professor Oyeronke Olademor, Dept. of Religions, University of Ilorin, Ilorin, Nigeria. Phone: +2347060885824, +234809233925.

E-mail: olademor@unilorin.edu.ng ; wuraolaanike@yahoo.com.

Webpage: <http://www.a-asr.org/index.php?id=347>

Publications Officer: Dr. J. Kwabena Asamoah-Gyadu, Vice President, Professor, Trinity Theological Seminary, P.O. Box 48, Legon, Accra, Ghana. Phone: +233-21-500541 (office) +233-20-8151936 (Cell). E-mail: asagyadu@hotmail.com

Webpage: <http://www.a-asr.org/index.php?id=451>

REGIONAL REPRESENTATIVES

East Africa: Dr. Damaris Seleina Parsitau, Lecturer, Dept of Philosophy & Religious Studies, Egerton University, PO Box 536, Njoro, Kenya. Phone: +254 722 281 426; cell phone: +254-722-281-426; E-mail: damarisseleina@yahoo.com .

Webpage: <http://www.a-asr.org/index.php?id=404>

Southern Africa: Prof. Pratap Kumar, School of Religion & Theology, University of KwaZulu-Natal, Private Bag X54001, Durban 4000, South Africa. Phone: +27.31-563-8966 (home); +27.31-260-7539 (office); Fax: +27.31-260-7286 E-mail: penumalap@ukzn.ac.za

Webpages: <http://www.sorat.ukzn.ac.za/religion/kumar.doc>

<http://www.a-asr.org/index.php?id=415>

West Africa: Dr. David O. Ogungbile, Senior Lecturer, Dept of Religious Studies, Obafemi Awolowo University (O.A.U.), P. O. Box 1950, Ile-Ife, Osun State, Nigeria 220005. Phone: +234 (0) 703.371.8844; +234 (0) 807.072.1710; Fax: +234.857 928.7724.

E-mail: dogungbile1@yahoo.com Webpages:

<http://ogungbile.net/index.html> ; <http://www.a-asr.org/index.php?id=362>

Europe: Prof. Frans Wijsen, Dept. of Religious Studies, Radboud University, Postbus 9103, 6500 HD Nijmegen, The Netherlands. Phone: +31 (24) 361.2489; Fax: +31 (24) 361.1802

E-mail: F.Wijsen@rs.ru.nl . Webpages: <http://www.a-asr.org/index.php?id=478>

http://www.ru.nl/onderzoek/kennisbank/profiel/toon_profiel?rbsid=102681&frm=kennisbank

North America: Esther Acolatse PhD, Associate Professor, Duke Divinity School, Box 90968, Durham, NC 27708-0968, USA. E-mail: eacolatse@div.duke.edu

Webpage: <http://divinity.duke.edu/academics/faculty/esther-acolatse>

THE AIMS OF THE AASR

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

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

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

