



CODESRIA Documentation and Information Centre  
Centre de documentation et d'information du CODESRIA  
(CODICE)



**Democratic Governance Institute**  
**Institut sur la gouvernance démocratique**

**Religions and Religiosities in African Governance**

**Religions et religiosités dans la gouvernance  
africaine**

*Bibliography / Bibliographie*

**CODICE, August / Août 2008**

# **Religions and Religiosities in African Governance**

## **Religions et religiosités dans la gouvernance africaine**

### **Introduction**

Since 1992, CODESRIA has organised annually a Democratic Governance Institute which brings together about 15 researchers for four weeks for lectures and debates on a critical theme within Governance studies in Africa.

The aim of the Institute is to promote research and debates on issues connected to the conduct of public affairs and the management of the development process in Africa.

For the year 2008, the theme is: “**Religions and Religiosities in African Governance**”.

The CODESRIA Documentation and Information Centre (CODICE) contribution to the elaboration of the scientific content of the Institute takes the form of :

- Acquisition of documents on the theme of the Institute,
- Compiling a comprehensive and up to date bibliography of literature, from its different bibliographic databases.

It is within this framework that this bibliography has been generated including documents either in French or in English. In order to facilitate its use, the references are numbered and classified alphabetically by authors or titles. The documents listed in this bibliography are available at CODICE and can be borrowed by the participants during their stay in Dakar.

Specific bibliographic searches may also be done upon request from participant.

We hope that you will find this bibliography useful and will appreciate your suggestions for its improvement.

Depuis 1992 le CODESRIA organise chaque année un institut sur la Gouvernance démocratique, réunissant une quinzaine de chercheurs pour une durée de 4 semaines pour des conférences et débats sur un thème spécifique sur les études sur la gouvernance en Afrique.

Le but de cet institut est de promouvoir la recherche et le débat sur des questions relatives à la conduite des affaires publiques et à la gestion du processus de développement en Afrique.

Pour l’année 2008, le thème de l’institut porte sur « **Religions et religiosités dans la gouvernance africaine** ».

L’apport du Centre de documentation et d’information du CODESRIA (CODICE) à l’élaboration du contenu scientifique de l’Institut prend la forme suivante:

- acquisition de publications en relation avec le thème de l’Institut ;
- élaboration d’une bibliographie, aussi complète que possible à partir des différentes bases de données bibliographiques qu’il gère.

C’est dans ce cadre qu’a été élaborée la présente bibliographie comportant des documents soit en français soit en anglais. Pour faciliter son exploitation, les références sont numérotées et classées alphabétiquement au nom des auteurs ou des titres. Les documents signalés dans cette bibliographie sont disponibles au CODICE et peuvent être mis à votre disposition.

Des recherches spécifiques, propres à chaque participant, pourront également être effectuées à la demande.

Nous espérons que cette bibliographie vous sera utile et sommes à votre écoute pour l’enrichir de nouvelles références.

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## **Religions and Religiosities in African Governance Religions et religiosités dans la gouvernance africaine**

**Abstract:** In 1999 and 2000, twelve states in northern Nigeria declared Islamic law (Shari'ah) the state criminal law for all Muslims, redefining the boundaries of identity, civility, and criminality. In the city of Kano, the implementation of Shari'ah criminal codes appealed to Muslims from all sectors of society, as a democratic alternative to, and strong critique of, colonialism and the elitism and corruption of federal and state politicians. Urban ward gang members ('yan daba) agitated alongside other Muslim youths for the implementation of Shari'ah codes, yet with others deemed "marginal Muslims," became the immediate objects of preaching and surveillance by Hisbah (Shari'ah enforcers). Perceptual experiences in everyday life—whether one wore the beard of Muslim orthodoxy, or the baggy jeans and chains of Los Angeles rappers, or prayed at the tombs of Sufi saints—began to redefine and frame identity in terms of ethnic, Islamic "authenticity," morality, and neighborhood and state security. In this article, I describe the changing relations of Hisbah and 'yan daba during the 2000 implementation of Shari'ah codes in Kano, providing an analysis of the impact of the implementation itself on nonreformist residents. I show that reformist Hisbah vigilantly scrutinized Muslims living in ethnically plural spaces, Muslim ethnic minorities, and people who, by virtue of their region of origin, religion, or ethnicity, were deemed to be "marginal Muslims" or polytheists, and thus, "out of place." Reformist Hisbah considered Muslim 'yan daba, 'yan Bori (followers of Bori), nonreformist Sufis (with pro-Shari'ah Sufi critics of Hisbah), and non-Hausa Muslims, particularly Muslim Yoruba, to be political-spiritual saboteurs who disallowed the reenchantment of orthodoxy and its ability to function as Islamic political unity and collective memory. For 'yan daba and Hisbah, Islamic state-building became a work of ethnic, religious, and regional conflation, which through unlawful displays of masculine power conflicted with the political aspirations of moderate Muslim Hausa, and superseded personal and non-Muslim Hausa expressions of Islamic authenticity, morality, and security.

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## **Religions and Religiosities in African Governance Religions et religiosités dans la gouvernance africaine**

**Abstract:** Two religions movements are predominant in Malawi: the Peter Nyambo's Ethiopian Universal Church (EUC) and the African Ancestors' Religion (AAR). The former, though it preaches a return to the religious ways of the ancestors, accepts the fundamental Christian teaching. As for the AAR, it is anti-christian. It is founded by a former member of the Seventh-Day Adventist Church (or perhaps, the Providence Industrial Mission), John Mphanbala. Throughout the official documents containing its basic principles, the AAR radically denies the Christ by means of a code of practice and behaviour which simultaneously aims at revitalizing the ancestors' religion.

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The Association des Étudiants Musulmans de l'Université de Dakar (AEMUD) between the Local and the Global: An Analysis of Discourse  
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**Abstract:** This article analyzes the political, social, and religious discourse of the Association des Étudiants Musulmans de l'Université de Dakar (AEMUD), and does so by analyzing its newspaper, L'Étudiant Musulman. It explores the image of Muslim identity that the association proposes by showing how this identity results from a complex and stratified ideological corpus, based on the fundamental principles and texts of Islam and on local, regional, and international political-religious contexts. It examines whether, through AEMUD's dualist interpretation of the world, the demand for another hegemonic cultural model, one based on Sharīca, necessarily signifies the rejection of globalization and its attributes.

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[S.l.]: International University of Africa, 2006. – 9<sup>th</sup> Book. - [507]p.

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**132. JEDREY, M.C.; SHAW, Rosalind, ed.**

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**133. JELIDI, Abdelkader**

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Tome 1 Tunis: Université de Tunis, 1990.- 346p.

Thèse, Doctorat 3e Cycle, Sociologie, Université de Tunis, Faculté des Sciences Humaines et Sociales

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**Call N°.\* \*\* TH-02691**

**134. JELIDI, Abdelkader**

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Tome 2. - Tunis: Université de Tunis, 1990.- p.351-755

Thèse, Doctorat 3e Cycle, Sociologie, Université de Tunis, Faculté des Sciences Humaines et Sociales, 1990

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**Call N°.\* \*\* 05.04.02/JEL/02692**

**Religions and Religiosities in African Governance**  
**Religions et religiosités dans la gouvernance africaine**

**135. KAAG, Maria Margaretha Antonia.**

Transnational Islamic NGOs in Chad: Islamic Solidarity in the Age of Neoliberalism  
*Africa Today*. Vol. 54, N°. 3, p. 3-20

**Abstract:** In the current era of neoliberalism, there is not only an expansion of Western influence in many parts of Africa, but also increased influence from the Arab world. Transnational Islamic nongovernmental organizations (NGOs) are a vehicle of this influence. In a context of structural adjustment, an increased spread of Western consumption ideals through mass communication and a growing sense of the global context in which one is living, these organizations aim to influence people's material and moral well-being. By combining material aid with proselytization, they embed their work in ideas about transnational solidarity and the importance of enlarging the umma, the global community of the faithful. By disseminating a Salafi form of Islam, they link local believers to other parts of the Muslim world. They thus nourish processes of Islamization and Arabization. This paper explores the interventions of these organizations in Chad, focusing on the logic of their work and the effects of their involvement in Chad, characterized by poverty and a strong politicization of religion.

**136. KABONGO-MBAYA, Philippe B.**

Protestantisme Zaïrois et Déclin du Mobutisme  
*Politique Africaine*. N°. 41, Mars 1991, p.72-89

*/PROTESTANTISME/ /EGLISE/ /POLITIQUE//ZAÏRE//MOBUTISME/*

**137. KALIS, Simone**

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Paris: L'Harmattan, 1997.- 335p.

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**138. KANE, Ousmane ; TRIAUD, Jean-Louis**

Islam et islamismes au sud du Sahara  
Paris: Karthala, 1998. - 330 p.  
(New acquisition)

**139. KASIERA, E. M.**

The Role of Religion in Nation Development  
*Kenya Journal of Social Sciences*. Vol 1, N°. 1, 1988, p.10-14

*/RELIGION//TRADITION//CULTURAL VALUES//SOCIAL VALUES//KENYA/*

**Abstract:** African religions appear as the main power for maintaining the central values of society. It is characteristic of African way of life. Yet this aspects of religion as a regulator of social life in Africa is thwarted by the influence of Western values disseminated by missionary educators. Scholars of religion need to bring back traditional religion to the centre of education. The social values, beliefs and traditions which have survived the colonial missionary onslaught are to be researched, documented and communicated to African youth. An institute of religions studies is to be set up with these views aimed at "cooling down" tensions and contradictions precipitated in society by technological and material changes.

**140. KASTFELT, Niels (ed.)**

Scriptural Politics: the Bible and the Koran as Political Models in the Middle East and Africa  
Trenton, NJ: Africa World Press, 2004. – XI-226 p.  
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**141. KAULEM, David**

African Modernity and the Religious Experience of the Self Contemporary Africa  
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*/BELIEF/ /RELIGION/ /COMMUNES/ /BLACKS//SOUTHERN AFRICA//TOWNSHIPS/  
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**142. KEPEL, Gilles; RICHARD, Yann, ed**

Intellectuels et Militants de l'Islam Contemporain  
Paris: Editions du Seuil, Novembre 1990.- 287p.

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**143. KEPEL, Gilles, Dir.**

Les Politiques de Dieu  
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**144. KHOURI, Nicole**

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Lecture Sociologique / KHOURI, Nicole  
*Revue Tiers-Monde*. Tome 31, No. 121, Janvier 1990, p.57-72

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**145. KONKOU, Dominique**

Nouveaux enjeux théologiques africains: combats d'Église, vie pour le monde  
Paris : L'Harmattan, 2003. - 204 p.  
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**146. KRICHEN, Zyed**

Le Mouvement Islamiste en Tunisia (1970-1990) Histoire et Discours  
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**Religions and Religiosities in African Governance**  
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**147. LABORDE, Cécile**

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Bordeaux: Cean, 1995.- 130p.

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**149. LAREMONT, Ricardo René; SEGHATOLISLAMI, Tracia Leacock; TOLER, Michael A.; KALOUCHE, Fouad (eds)**

Africanity Redefined. Collected Essays of Ali A. Mazrui, Volume I  
Trenton, NJ: Africa World Press, 2002. - VIII-225 p.  
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**150. LAUNAY, Robert**

Beyond the Stream: Islam and Society in a West African Town  
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**151. LAVENUE, Jean-Jacques**

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**152. LAW, Robin**

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*Journal of Religion in Africa*. Vol. XXI, No.1, February 1991, p.42-77

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**153. LEBLANC, Marie Nathalie ; SOARES, Benjamin F.**

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**Religions et religiosités dans la gouvernance africaine**

**154. LEVEAU, Rémy ; MOHSEN-FINAN, Khadija (éds)**

Le Maghreb après le 11 septembre

Paris : Institut français des relations internationales, 2002. - 136 p.

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Christianisme et pouvoirs au Rwanda: 1900-1990

Paris : Karthala, 1999. - 438 p.

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**158. LUNEAU, René**

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**159. MAGASSOUBA, Moriba**

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MOVEMENTS//ISLAMIC BANKS//ISLAMIC ENTERPRISES//POLITICAL DIMENSIONS/*

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**161. MAHMOUD, Yasir Khidir**

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Thesis, African and Asian Studies, University of Khartoum, Institute of African and Asian Studies,

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**162. MAINA, Newton Kalumbi**

The Influence of Interpretations of Islam on Girls's Access to Secondary School Education in Mombasa and Kwale Districts, Kenya

Nairobi: Kenyatta University, 2003.- xix-328p.

Thesis, Doctor of Philosophy, Kenyatta University, School of Humanities and Social Sciences

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**163. MAMDANI, Mahmood**

Good Muslim, Bad Muslim: America, the Cold War and the Roots of Terror

New York: Pantheon Books, 2004

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**Call N°.\* \*\* 05.04.03/MAM/13081**

**164. MANA, Ka**

Eglises Evangéliques et Eglises Oecuméniques : deux Attitudes face à la Crise

*Afrique Contemporaine*. No. 159, Juillet-Septembre 1991, p.32-35

*/EGLISES PROTESTANTES/ /PROTESTANTISME//AFRIQUE/*

**165. MANA, KÄ**

Les Eglises Africaines face aux Mutations Actuelles de l'Afrique: une Analyse des Prises de Positions Récentes des Eglises Prostestantes et Catholiques du Continent Africain

*Zaire Afrique*, No. 257, Août-Septembre 1991, p.349-364

*/EGLISE/ /EGLISE CATHOLIQUE/ /EGLISES PROTESTANTES/ /CHANGEMENT SOCIAL/ /MOUVEMENTS SOCIAUX//AFRIQUE/*

**166. MASSE, Raymond; Benoist, Jean, ed.**

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Paris: Karthala, 2002.- 493p.

*/THERAPIE/ /RELIGION/ /CATHOLICISME/ /MEDECINE TRADITIONNELLE/ /MALADIES/ /SIDA/ /EGLISE//EGLISE DE GUERISON/ /SACRE/ /PRATIQUES RELIGIEUSES/ /SPIRITUALITE/ /SYNCRETISME//FOLIE/*

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**167. MAUPEU, Hervé**

Une Opposition en Régime Autoritaire : l'exemple du Réveil Est-Africain au Kenya

*Revue Canadienne des Etudes Africaines*, Vol 25, N°. 2, 1991, p.257-272

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**Religions and Religiosities in African Governance**  
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**168. MAZRUI, Ali A.**

Satanic Verses or a Satanic Novel ? Moral Dilemmas of Rushdie Affair  
*Third World Quarterly*. Vol. 12, N°. 2, January 1990, p.116-139

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**169. MAZRUI, Ali A; KAFRAWI, Shalahudin; MAZRUI, Alamin M.; SEBUHARARA, Ruzima (eds)**

Islam: Between Globalization and Counter-Terrorism  
Trenton, NJ: Africa World Press, 2006. - XXII-331 p.  
(New acquisition)

**170. MAZRUI, Ali Alamin; MUTUNGA, Willy M. (eds)**

Governance and Leadership: Debating the African Condition: Ali Mazrui and His Critics  
Volume II  
Trenton, N.J.: Africa World, 2004. - VI-473 p.  
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**171. MAZRUI, Ali Alamin; MUTUNGA, Willy M. (eds)**

Race, Gender, and Culture Conflict: Debating the African Condition  
Ali Mazrui and His Critics, Volume I  
Trenton, N.J.: Africa World, 2003. - VII-495 p.  
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**172. MBADINGA, Francis Michel (Révérend)**

Les Églises de réveil face à la crise de l'État en Afrique  
Paris: L'Harmattan, 2005.- 181 p.  
(New acquisition)

**173. MBAKU, John Mukum; IHONVBERE, Julius Omozuanvbo (eds)**

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Crise et Religiosités au Zaïre  
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en Afrique, Dakar, Sénégal, 21-23 Juillet 1986.

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**175. MBEMBE, Achille**

L'Argument Matériel dans les Eglises Catholiques d'Afrique : le cas du Zimbabwe (1975-1987)  
*Politique Africaine*, No. 35, Octobre 1989, p.50-64

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**Religions and Religiosities in African Governance**  
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**176. MBEMBE, Achille**

Afriques Indociles : Christianisme, Pouvoir et Etat en Société Post Coloniale  
Paris: Editions Karthala, 1988.- 222p.

*/CHRISTIANISME/ /POUVOIR POLITIQUE/ /ETAT/ /SOCIETE/ /COLONIALISME/  
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**177. MBOW, Penda**

Le phénomène Ndiaye Mody Guirandu: Hérésie ou émergence d'une nouvelle voie soufie dans l'Islam sénégalais

*Afrika Zamani*. N°. 5-6, 1997-1998, p. 85-104

*/FEMMES/ /RELIGION/ /ISLAM//SENEGAL//GUYRANDU, NDIAYE MODY/*

**178. MENS, Yann**

Vraies ou Fausses Guerres de Religion ?

Les Dossiers de Presse du CDTM, No. 44/45, Juin 1992, p.40-43

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**179. MENTAN, Tatah**

Held Together by Pins: Liberal Democracy under Siege in Africa

Trenton, NJ: Africa World Press, 2007. – XIII-307 p.

ISBN 1-59221-521-1

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**180. MERNISSI, Fatima**

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Paris: Editions Albin Michel, 1992.- 250p.

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**181. MESSI-METOGO, Eloi**

Dieu peut-il mourir en Afrique ? Essai sur l'indifférence religieuse et l'incroyance e Afrique Noire

Paris: Karthala, 1997. - 249 p.

(New acquisition)

**182. MESSINA, Jean-Paul**

Recherches sur l'Histoire du Christianisme à l'Université de Yaoundé : Bilan et Perspectives

*Afrika Zamani*. No. 20/21, Juillet 1989, p.143-153

*/CHRISTIANISME//CAMEROUN/*

## **Religions and Religiosities in African Governance** **Religions et religiosités dans la gouvernance africaine**

**Résumé :** Par une approche critique et analytique l'article fait le point de la recherche sur le christianisme au Cameroun. L'auteur tout d'abord remarque l'inaccessibilité des sources d'information liée à deux faits : les documents archivistiques sont détenus par les sièges des missions-mères en Europe et nécessitent des déplacements coûteux ; les rares documents se trouvant dans le pays sont jalousement gardés par le corps ecclésiastique et de surcroît dans un mauvais état de conservation. Le recours aux témoignages oraux reste par conséquent l'unique solution, mais là également l'auteur souligne les difficultés liées à la délicatesse des enquêtes orales et à la réticence des sujets. Il recense ensuite les différents travaux disponibles et en cours aussi bien à la Faculté des Lettres et Sciences Humaines qu'à l'Ecole Normale Supérieure. L'absence totale de coordination des travaux de recherche entre les deux institutions mise en évidence. L'auteur conclut par des remarques visant à une étude approfondie des méthodes des premiers missionnaires chrétiens et du rôle des camerounais dans l'évangélisation du pays. Il prône une histoire vraiment nationale, dépassant le cadre sommaire des monographies.

### **183. METENA M'NTEBA**

Les Conférences Nationales Africaines et la Figure Politique de l'Evêque-Président  
*Zaire – Afrique*. N°. 276, Juin - Août 1993, p.361-372

*/DEMOCRATISATION/ /POLITIQUE/ /EGLISE//ZAIRE//CONFERENCE NATIONALE/*

### **184. MEYER, Brigit**

Commodities and the Power of Prayer: Pentcostalist Attitudes towards Consumption in  
Contemporary Ghana  
*Afrika Zamani*. N°. 5-6, 1997-1998, p. 189-220

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### **185. MIMOUNI, Rachid**

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### **186. MINCES, Juliette**

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### **187. MISURACA, Gianluca C.**

E-Governance in Africa, from Theory to Action: A Handbook on ICTs for Local Governance.  
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### **188. MOKUINEMA BOMFIE, Edmond**

Eglise du sud et alternative au développement inégal à l'exemple du kimbanguisme en République  
démocratique du Congo : prolégomènes à une mondialisation plurielle / MOKUINEMA BOMFIE,  
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Kisangani: Université de Kisangani, 2006-2007.- viii-217p.  
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**189. MONSENGWO, Pasinya**

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*/CHRISTIANISME/ /DEMOCRATIE/ /LIBERTE/ /DROITS DE L'HOMME/*

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**193. MOUSSAOUI, Abderrahmane**

La Politique sous le Signe du Religieux : Lecture d'un Scrutin Avorté  
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**195. MULWA, Francis W.**

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**Résumé:** Effective participation for grassroots development can be realised where there is freedom for the grassroots communities to make decisions and set up development priorities involving project implementations and evaluations which form the basis for equitable rural development. The Development Education Programme (DEP) of the catholic diocese of Machakos, Kenya, basically aimed at reaching the marginalised rural grassroots who are trying to better improve their living standards. The programme identifies participatory development strategies which are most effective for equitable rural development. The long-term achievements of DEP are not incompatible with those of the government development plans.

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**Résumé** : Cet article s'intéresse à la justice telle qu'elle est rendue au Tribunal coutumier de Ngaoundere parce que nous doutions qu'il pourrait y avoir des différences entre les coutumes fulbé et les traditions islamiques. Comme il a été démontré dans cette brève étude, les coutumes Peuls ont survécu à l'islamisation car elles se distinguent du droit islamique dans certains cas précis, du mariage par exemple. Mais la justice est rendue par l'Alkali dans la plupart des affaires selon la loi islamique. Lorsqu'il y a conflit de coutumes tel qu'il est impossible de trancher, le Lamido, en tant que Président du Tribunal coutumier de Ngaoundere, renvoie l'affaire au Tribunal de Première Instance qui la traite alors selon les Codes Civil et Pénal Laïc du Cameroun.

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*/RELIGION//POLITIQUE//MADAGASCAR/*

**Résumé** : Cet article est une analyse des fonctions politique et religieuse dans un ensemble social global. L'auteur essaie d'appréhender la nature des relations qu'entretiennent ces deux éléments et leur place dans la dynamique sociale globale. A partir d'exemples puisés dans l'histoire, il fait ressortir selon les cas la fonction de contestation et d'intégration de la religion et du politique. En réalité, il existe une relation dialectique entre ces deux fonctions, et cela dans une perspective synchronique.

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London: Edinburg University Press, 2005. – 306 p.  
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/SUDAN/ /MALI/ /CAMEROON/ /NIGER//POLITICAL ISLAM/ /UMMA/ /SHARIA/ /MUSLIM  
BROTHERHOOD/ /ISLAMISM/  
Call N°.\*\*\* 05.04.03/SOA/13856*

**Religions and Religiosities in African Governance**  
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London: Routledge Taylor and Francis Group, 2004.- xv-314p.

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Aspects du paysage religieux : Marabouts et Confréries

Politique Africaine, 55, p. 52 - 56

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The Challenge of Ethnic Conflict: the Travails of Federalism in Nigeria

*Journal of Democracy*. Vol. 4, No. 4, October 1993, p.39-53

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*Afrique contemporaine*. NO.177, Janv. Mars 1996, p.30-44

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**259. SZYMANSKI, Edward**

Some Remarks on Contemporary Religious Trends in North Africa / SZYMANSKI, Edward

*Africana Bulletin*. N°. 39, 1991, p53

*/RELIGION/ /ISLAM/ /RELIGIOUS INSTITUTIONS/ /POLITICAL PARTICIPATION/ /MUSLIMS/  
/POLITICAL POWER//NORTH AFRICA//RELIGIONS TRADITIONS/*

**260. TAGUEM FAH, Gilbert L.**

Tendances actuelles de l'Islam au Cameroun : Etat des lieux et perspectives

*Afrique Contemporaine*. N°194, Avril-Juin 2000, p.53-66

*/ISLAM/ /ASSOCIATIONS/ /FEMMES/ /ETAT/ /GROUPES ELIGIEUX//CAMEROUN/  
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Québec: Editions Nota Bene, 1998.- 191p

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**Call N°.\*\*\* 01.02.07/TAH/11805**

**Religions and Religiosities in African Governance**  
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Le Taalibe et l'Ecole coranique Traditionnelle en milieu urbain

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Département d'Arabe

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Les Mouvements Islamistes Contemporains au Maghreb: Triomphe ou Fin de l'Islam

Dakar: CODESRIA, Avril 1994.- 31p.

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Paris: Editions l'Harmattan, 1991.- 251p.

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African Indigenous Churches as a source of socio-political transformation in South Africa

*Africa today*. Vol.41, NO.1, 1994, p.39-56

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/INDIGENOUS POPULATION/ /RELIGION//SOUTH AFRICA//SOCIAL RITUAL/ /SOCIO-  
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La Conception des Droits de l'Homme Renforce le Malentendu avec l'Islam / TINEQ, André

*Les Dossiers de Presse du CDTM*. No. 44/45, Juin 1992, p.76-78

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**Religions and Religiosities in African Governance**  
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**268. TOUALBI, Nouredine**

Acculturation, Conflits de Valeurs et Pratiques Familiales du Sacré en Algérie  
Revue Internationale des Sciences Sociales. No. 126, Novembre 1990, p.595-601

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**TRIAUD, Jean-Louis; ROBINSON, David, Ed.**

La Tijâniyya: une confrérie musulmane à la conquête de l'Afrique  
Paris: Karthala, 2000.- 512p.

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**Call N°.\*\*\* 05.04.03/TRI/13602**

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Un Autre Islam  
*Les Dossiers de Presse du CDTM.* No. 44/45, Juin 1992, p.50-51

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Intellectual Tradition in Sokoto Emirate 1903-1960  
Sokoto: Usmanu Danfodiyo University, July 1998.- xi-391p.  
Thesis, Doctor of Philosophy, Usmanu Danfodiyo University, Faculty of Arts and Islamic Studies,  
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*/INTELLECTUALS/ /TRADITIONAL CULTURE/ /ISLAM/ /SOCIAL CHANGE/ /1903-1960//NIGERIA//INTELLECTUAL TADITION//SOKOTO/*  
**Call N°.\*\*\* TH-12058**

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The Disintegration of the Catholic Church of Rwanda: A Study of the Fragmentation of Political  
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*/GENOCIDE//RWANDA//DESINTEGRATON/*

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**Religions et religiosités dans la gouvernance africaine**

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Christians at War

*West Africa*. No. 3817, October 1990, p.2697-2699

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Civil Disobedience and Beyond: Law, Resistance and Religion in South Africa

Cape Town: David Philip, 1990.- xvi-165p.

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Charisma and Ethnicity in Political Context: a Case Study in the Establishment of a Senegalese Religious Clientele

*Africa: Journal of the International African Institute*. Vol. 63, No. 1, 1993, p.80-101

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/STATE SOCIETY RELATIONS//FATICK/*

**276. VUARIN, Robert**

L'Enjeu de la Misère pour l'Islam Sénégalais

*Revue Tiers-Monde*. Tome 31, No. 123, Juillet 1990, p.601-621

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Militarism in Sudanese Politics: the Tool for Islamic "Jihad"

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RELATIONS//SUDAN//RELIGIOUS CONFLICTS/*

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**278. WAMUE, Grace Nyatugah**

Ethnic Conflicts and Their Resolution: The Role of Religion in Ideological Transformation

Dakar: CODESRIA, June-July 1995.- 24p.

Conference: Crises, Conflicts and Transformations: Responses and Perspectives: Eight General Assembly, Dakar, Senegal, 26 June-2 July 1995.

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Call N°.\*\*\* CD-09804

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Begging and Almsgiving in Ghana: Muslim Positions towards Poverty and Distress  
Uppsala: NAI, 2007. – 175p.  
(New Acquisition)

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Social Welfare in Muslim Societies in Africa  
Uppsala: NAI, 2007. – 189p.  
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**281. WEISLING, Lee E.**

The Effects of Religions Mission on Rural Development: a Case Study in Lwawu, Northwest Province, Zambia  
*Canadian Journal of African Studies*. Vol. 24, No. 1, 1990, p.75-96

*/RURAL DEVELOPMENT/ /RELIGION/ /POPULATION GROWTH/ /ECOLOGY/  
/IMMIGRANTS//ZAMBIA/*

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Uppsala: The Scandinavian Institute of African Studies, 1982.- 62p.

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Rendering to Caesar: Churches Join the Search for a New Democratic System  
*West Africa*. No. 3824, 1990, p.2989

*/RELIGION/ /CHURCH/ /POLITICS/ /DEMOCRACY/ /SEMINAR//GHANA/*

**284. ZEGHLDI, S.; ZAMMITI, K.; BEN ROMDHANE, M.; OMRANE, N.; KRICHENE, T.ZGHAL, A.; SELHASSEN, S.**

Le Mouvement Syndical (suivi de) Le Mouvement Associatif, Le Phénomène Islamiste, Les Emeutes du 3 Janvier 1984 : Analyse d'un Mouvement Social non Organisé, les Partis et Groupements Politiques d'Opposition  
Dakar: CODESRIA, June 1988.- 22p.

Conférence: Séminaire Méthodologique sur : Mouvements Sociaux, Mutations Sociales et Lutte pour la Démocratie en Afrique, Harare, Zimbabwe, 1-3 Juin 1988.

*/MOUVEMENTS SOCIAUX/ /SYNDICATS/ /LUTTE DES CLASSES/ /OPPOSITION POLITIQUE/  
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Call N°.\* \*\* CD-05777*

**285. ZORN, Jean-François**

Les Débuts du Protestantisme en Afrique  
*Afrique Contemporaine*. No. 159, Juillet-Septembre 1991, p.15-20

*/PROTESTANTISME/ /ESCLAVAGE/ /MISSIONS RELIGIEUSES//AFRIQUE/*

**II – Electronic Documents – Documents électroniques**

**1. ALBRECHT, Stan L.; HEATON, Tim B.**

Secularization, Higher Education, and Religiosity  
*Review of Religious Research*. Vol. 26, No. 1, Sep., 1984, p. 43-58

**Abstract:** This paper examines the secularization thesis in terms of the relationship between level of education and various measures of religiosity. National data indicate a negative relationship: the most educated are the least religious. Within denominations, however, there is a positive relationship between education and church attendance. Among Mormons, this positive relationship is also found for other measures of religiosity. Possible explanations for the positive relationship support the conclusion that higher education does not have a secularizing influence on Mormons.

**Source:** JSTOR

**2. AXTMANN, Roland**

The State of the State: The Model of the Modern State and Its Contemporary Transformation  
*International Political Science Review / Revue internationale de science politique*. Vol. 25, No. 3, Jul., 2004, p. 259-279

**Abstract:** The first part of this article sketches the ideal-type of the territorially consolidated, sovereign nation-state. The second part discusses how the assumptions of "homogeneity," "unity," and "sovereignty" that underlie this ideal-type have become problematized over the past few decades. The moves toward a state form that institutionalizes polycentricity, heterogeneity, and plurality are discussed in the context of the conflict between nationalism and multiculturalism; the internationalization of the state; and geopolitical transformations. Methodologically, the article puts forward an argument in favor of a historically informed institutional analysis of state transformations.

**Source:** JSTOR

**3. BAX, Mart**

Religious Regimes and State Formation: Towards a Research Perspective  
*Anthropological Quarterly*. Vol. 60, No. 1, Jan., 1987, p. 1-11

**Abstract:** God and politics have nothing to do with each other. So one would conclude from many sociological and anthropological studies that present systems of meaning sui generis. No mention is made of the power processes that generate and change them. Using data from Catholic Dutch Brabant and Norbert Elias's ideas on civilization and state formation, this paper presents a model for studying the mutual conditioning of processes of power and meaning. Religious regimes and states have much in common, but also remarkable differences. Systematic comparison of them may improve our insight into the interrelationship of fields of inquiry that have drifted apart. [Catholic Church, Dutch Brabant, Netherlands, religion, state formation]

**Source:** JSTOR

**4. BILLINGS, Dwight B.; SCOTT, Shaunna L.**

Religion and Political Legitimation  
*Annual Review of Sociology*. Vol. 20, 1994, p. 173-202

**Source:** JSTOR

**5. BOTTE, Roger**

Révolte, Pouvoir, Religion: Les Hubbu du Futa-Jalon (Guinée)  
*The Journal of African History*. Vol. 29, No. 3, 1988, p. 391-413

**6. BRENNER, Louis**

Histories of Religion in Africa  
*Journal of Religion in Africa*. Vol. 30, Fasc. 2, May, 2000, p. 143-167

## **Religions and Religiosities in African Governance** **Religions et religiosités dans la gouvernance africaine**

**Abstract:** This lecture explores some of the questions that have arisen out of my past research and which I hope will inform my future research. These questions concern certain received conceptual and analytical frameworks that are employed in the study of religion in Africa, and how they affect the historical study of religion. Thus the title of the lecture, 'Histories of Religion in Africa'. I speak of 'histories' in the plural because my own research has led me to the conclusion that the historicity of religion can most effectively be evoked by focusing on the inherent heterogeneity and pluralism of religious concept and practice which is evident in virtually every social context. But when I speak of 'religion' in the singular I am in fact raising a question because, somewhat paradoxically, it seems that the historical analysis of religious pluralism requires a frame of reference that transcends the conceptual constraints imposed by an approach to the study of 'religions' (in the plural) as separate, self-contained systems or 'world views'.

**Source: JSTOR**

### **7. CANETTI-NISIM, Daphna**

The Effect of Religiosity on Endorsement of Democratic Values: The Mediating Influence of Authoritarianism

*Political Behavior*. Vol. 26, No. 4, Dec., 2004, p. 377-398

**Abstract:** This study addresses the as yet unaddressed question of the nature of the effects of religiosity and authoritarianism upon endorsement of abstract democratic values. Findings obtained through the analyses of structural equations show that, despite the unsettled political and security atmosphere, Israelis believe in democratic values to a considerable extent. Furthermore, findings do not fully support the theoretical expectation that religiosity is likely to decrease support for democratic values; namely, in and of itself, religiosity has a negligible impact on endorsement of democratic values. Yet again, analyses lend credence to theory on authoritarianism—the negative effect of religiosity on endorsement of democratic values results from the mediation of authoritarianism. These findings are understood and discussed with regard to theoretical implications. The major conclusion, then, in contrast to existing assumptions regarding religiosity and negation of democracy linkage, is that religiosity cannot be considered the sole direct root cause of negation of democracy. Key words: religiosity; authoritarianism; democratic values.

**Source: JSTOR**

### **8. CORNWALL, Marie; ALBRECHT, Stan L.; CUNNINGHAM, Perry H.; PITCHER, Brian L.**

The Dimensions of Religiosity: A Conceptual Model with an Empirical Test

*Review of Religious Research*. Vol. 27, No. 3, Mar., 1986, p. 226-244

**Abstract:** This paper develops and tests a conceptual model of religiosity. Particular attention is given to measuring the dimensions of religiosity among Mormons, but the model is adaptable to the study of religiosity within other denominations and groups. Six dimensions are theoretically derived by a cross-classification of three general components: religious belief, commitment, and behavior; and two modes of religiosity: personal and institutional. An empirical test of the model is reported using data collected from a large sample of Mormons

**Source: JSTOR**

### **9. CORTEN, André**

Rwanda: Du réveil est-africain au pentecôtisme

*Canadian Journal of African Studies / Revue Canadienne des Études Africaines*. Vol. 37, No. 1, (2003), pp. 28-47

**Abstract:** In Rwanda and in the border region, a movement of awakening under the names of abake or balokole was born in the 1930s. This movement spread rapidly in east African countries, particularly in Uganda and Kenya. As an evangelical awakening within the framework of Anglicanism, it takes on a distinct character in Rwanda. It foreshadows the Pentecostal movement, which originated in the early twentieth century in the United States and rapidly spread through South Africa, Brazil, and elsewhere in Latin America and Africa, through its millennial and trans-territorial character. Thus, the east African awakening (REA) fostered the spread of a transnational Pentecostalism which extended to Rwanda in 1994.

**Source: JSTOR**



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**10. CRAEMER, Willy de; VANSINA, Jan; FOX, , Renee C.**

Religious Movements in Central Africa: A Theoretical Study

*Comparative Studies in Society and History*. Vol. 18, No. 4, Oct., 1976, p. 458-475

Source: JSTOR

**11. DE JONG, Gordon F. ; FAULKNER, Joseph E. ; WARLAND, Rex H.**

Dimensions of Religiosity Reconsidered; Evidence from a Cross-Cultural Study

*Social Forces*. Vol. 54, No. 4, Jun., 1976, p. 866-889

**Abstract:** This paper supports the multidimensional conceptualization of religiosity by presenting empirical evidence for a strikingly similar dimensional pattern for a group of German and American students. An oblique factor analytic rotation solution identified six dimensions of religiosity: belief, experience, religious practice, religious knowledge, individual moral consequences, and social consequences. Factor intercorrelations show that for both Germans and Americans religious knowledge and social consequences appear to be unique dimensions that are essentially unrelated to the other dimensions investigated. The remaining dimensions -belief, experience, and religious practice, and to some extent the individual moral consequence dimension-while differentiated in the oblique rotation solution, also form a more generic dimension of religiosity when second-order factor analysis is applied. Our interpretation is that differing numbers of dimensions and differing content in lower- and higher-order dimensions of religiosity are not logically inconsistent in that they are derived from variant orders of abstraction.

Source: JSTOR

**12. DIGARD, Jean-Pierre**

Perspectives anthropologiques sur l'islam

*Revue Française de Sociologie*. Vol. 19, No. 4, Oct. - Dec., 1978, p. 497-523

**13. DIOUF, Mamadou**

Assimilation coloniale et identités religieuses de la civilité des originaires des Quatre Communes (Sénégal)

*Canadian Journal of African Studies / Revue Canadienne des Études Africaines*. Vol. 34, No. 3, Special Issue. 2000, p. 565-587

**Abstract:** This article aims to resume the argument over both the interpretation given to the colonial politics of assimilation and its consequences on the colonial societies. Focusing on Senegal's four regions, Saint Louis, Goree, Rufisque, and Dakar, the article questions the validity of the interpretation of assimilation as a deliberate policy of obliteration of the colonized people's culture by the colonizers and of the appropriation of the latter's culture by the former. This analysis insists upon the complexity of the transactions and emphasizes the creation of a culture, which affirms itself as different from metropolitan culture, although placed within the framework of the colonial system.

Source: JSTOR

**14. DUFOURCQ, Elisabeth**

Approche démographique de l'implantation hors d'Europe des Congrégations religieuses féminines d'origine française

*Population*. Vol. 43, N°. 1, Jan. - Feb., 1988, p. 45-76

**Résumé :** On imagine souvent que les congrégations françaises d l'étranger constituent des buttes témoins de l'empire colonial, les missionnaires ayant accompagné les soldats et les administrateurs lors des anciennes conquêtes. Elisabeth DUFOURCQ nous montre qu'il n'en est rien. Après de patientes recherches sur archives, de Rome t Paris, alliant ténacité et ingéniosité, elle a pu reconstituer l'histoire et la situation actuelle de 210 congrégations religieuses féminines d'origine française. On verra ici que leur essaimage puis leurs tribulations, loin d'adopter toujours la logique coloniale, ont plus souvent suivi celle des vents et courants dominants, celle des marins dans leurs lointaines pérégrinations et bien sur les arbitrages du Vatican, sans oublier une liste infinie de vicissitudes politiques. Le résultat pour inattendu qu'il soit dresse un nouvel état du catholicisme dans le monde. Affaiblie dans ses anciennes places fortes d'Europe\*, cette religion atteint une vigueur inégalée dans de nombreux pays en développement

Source : JSTOR

**Religions and Religiosities in African Governance**  
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**15. GARCIA-ARENAL, Mercedes**

Les Bildiyyīn de Fès, un groupe de néo-musulmans d'origine juive  
*Studia Islamica*. No. 66, 1987, p. 113-143  
Source : JSTOR

**16. GEROLD, Théodore**

Les premiers recueils de mélodies religieuses protestantes a Strasbourg  
*Revue de Musicologie*. T. 6e, No. 14e, (May, 1925), pp. 49-58  
Source : JSTOR

**17. HESTON, Alan**

Crusades and Jihads: A Long-Run Economic Perspective  
*Annals of the American Academy of Political and Social Science*. Vol. 588, Jul., 2003, p. 112-135

**Abstract:** Crusades and jihads have been a part of the histories of Christianity and Islam for more than a century. This article examines this often-violent history from several perspectives, focusing heavily on the period between 1000 and 1300, and on the factors that allowed Europe and its overseas extensions in North America and Australia to economically overtake the rest of the world by 1600. While some weight is given to religion in the discussion, many of the effects seem to have been accidental, both negative and positive. These include the reforms in marriage and family formation introduced by the Catholic Church; demographic pressures in Europe; and the development of institutions in Northern Europe that provided continuity in commerce, administration, and archiving of intellectual advances. The factors that favored the economies of Northern Europe and/or held back other parts of the world do not appear to be related to anything inherent in Christianity or Islam. Keywords: religion; economic growth; crusades.

Source: JSTOR

**18. HOLAS, B.**

Bref Aperçu sur les Principaux Cultes Syncrétiques de la Basse Côte d'Ivoire  
*Africa: Journal of the International African Institute*. Vol. 24, No. 1, Jan., 1954, p. 55-60

**19. JOHANSEN, Baber**

Des institutions religieuses du Maghreb  
*Arabica*. Vol. 35, No. 3, Nov., 1988, p. 221-252  
Source: JSTOR

**20. LANGLOIS, Claude**

De la violence religieuse  
*French Historical Studies*. Vol. 21, No. 1, winter, 1998, p. 113-123  
Source: JSTOR

**21. LEVEAU, Rémy**

Islamisme et populisme  
*Vingtième Siècle. Revue d'histoire*. No. 56, Numéro spécial: Les populismes, Oct. - Dec., 1997, p. 214-223

**Résumé :** La fonction tribunicienne occupée par les islamistes au Proche et au Moyen-Orient s'explique largement par le sentiment de frustration que provoquent la mondialisation de l'économie et l'échec des politiques régionales de développement. Pour Rémy Leveau, c'est en réponse à des politiques d'ajustement structurel imposées de l'extérieur que se développe l'islamisme, cette autre version du populisme.

Source : JSTOR

**Religions and Religiosities in African Governance**  
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**22. MAZRUI, Ali A.**

Religion and Political Culture in Africa

*Journal of the American Academy of Religion*. Vol. 53, No. 4, Dec., 1985, p. 817-839

**Abstract:** As the European colonial period was coming to an end in the 1950s, calculations were made about the balance of religious forces in the African continent. In the year of Ghana's independence (1957) the Paris Academy of Political and Moral Sciences received some pertinent estimates. The Academy was informed that between the years 1940 and 1946 the annual increase of professing Muslims in the French African colonies was nearly a quarter of a million every year. Between 1931 and 1951 Muslims in the whole of Africa had risen from 40 million to 80 million in comparison with a Roman Catholic rise of from 5 million to 15 million. Of the total black population estimated at the time as being 130 million in Africa south of the Sahara, 28 million were Muslim, 30 million were Catholics, 4 million were Protestants and 85 million still followed primarily their own traditional indigenous religions. Islam in Africa as a whole, including Arab Africa, commanded the allegiance of approximately 40 per cent of the continent's population.

**Source:** JSTOR

**23. MEEK, C.K.**

The Religions of Nigeria

*Africa: Journal of the International African Institute*. Vol. 14, No. 3, Jul., 1943, p.106-117

**Source :** JSTOR

**24. MICHELAT, Guy**

L'identité catholique des Français: I. Les dimensions de la religiosité

*Revue Française de Sociologie*. Vol. 31, No. 3, Jul. - Sep., 1990, p. 355-388

**Résumé :** En 1986, 81% des Français se disent catholiques. Que signifie cette déclaration ? Peut-on dire qu'ils le sont tous au même degré, c'est-à-dire adhérent-ils également au système organisé de représentations, d'attitudes, de croyances et de pratiques que constitue le catholicisme ? N'y a-t-il pas plusieurs façons d'être catholique ou, en d'autres termes, n'existe-t-il pas différentes dimensions de la religiosité qui seraient indépendantes les unes des autres ? C'est pour répondre à ces questions que, par les techniques de l'analyse hiérarchique, cinq échelles (pratiques, croyances, attitude à l'égard de l'institution, activités religieuses et acceptation de l'hétérodoxie) ont été construites, qui isolent et mesurent chacune de ces dimensions. Chacune d'elles est fortement liée à toutes les autres; c'est-à-dire que la position sur l'une d'elles permet, avec une forte probabilité, de prévoir la position sur chacune des autres. Au-delà de la spécificité de chacune, elles constituent des mesures du niveau d'intégration au catholicisme.

**Source :** JSTOR

**25. MICHELAT, Guy**

L'identité catholique des Français: II. Appartenances et socialisation

*Revue Française de Sociologie*. Vol. 31, No. 4, Oct. - Dec., 1990, p. 609-633

**Résumé :** Les échelles qui mesurent les différentes dimensions de l'univers religieux des Français permettent d'établir ce qui évolue et ce qui reste relativement stable. Les femmes demeurent, pour l'essentiel, plus croyantes et plus pratiquantes que les hommes. Plus on se rapproche des tranches d'âge les plus jeunes, plus la religiosité diminue, qu'il s'agisse des pratiques, de l'attitude à l'égard de l'institution ou des croyances. Par ailleurs, on constate l'importance des phénomènes de socialisation religieuse qui se poursuivent tout au long de la vie. Les pratiques et les croyances actuelles dépendent d'abord du degré d'intégration religieuse du milieu familial, premier et primordial lieu de formation de la personnalité psychosociale. Ensuite, l'assistance à la messe est un renforcement des apprentissages religieux, aussi bien sur le plan expérimentiel que cognitif: plus l'abandon de la pratique est précoce, plus diminuent croyances et pratiques. Au total, il se vérifie que la fréquence de l'assistance à la messe demeure un bon indicateur du niveau d'intégration au catholicisme.

**Source :** JSTOR

**26. LEVITT, Peggy**

Redefining the Boundaries of Belonging: The Institutional Character of Transnational Religious Life

*Sociology of Religion*. Vol. 65, No. 1, spring, 2004, p. 1-18

## **Religions and Religiosities in African Governance Religions et religiosités dans la gouvernance africaine**

**Abstract:** Religious life has long been global. Contemporary migrants extend these ties by trans-nationalizing everyday religious life. While much has been written about transnational economic and political practices, transnational religious life is not well understood. This paper examines the institutional characteristics of transnational religiosity and has three broad goals. First, it reviews this emerging body of literature and proposes an approach to the study of transnational migrants' religious practices. Second, it proposes three types of extended, negotiated, and recreated transnational religious organizations. Finally, it begins to untangle the relationship between transnational religion and politics.

**Source:** JSTOR

### **27. MAUPEU, Hervé**

Une Opposition en régime autoritaire: L'Exemple du Réveil Est-Africain au Kenya

*Canadian Journal of African Studies / Revue Canadienne des Études Africaines*. Vol. 25, No. 2, 1991, pp. 257-272

**Abstract:** This article is a case study illustrating the classical problem of the relationship between state and religion. In 1978 the newly-elected President Moi took advantage of a favorable religious situation in order to obtain the political support of certain churches. The resulting coalition of religious and political elites suffered from a lack of sympathy among the mass of the faithful, and the adoption in 1986 of a new electoral process led to strong political opposition on the part of Christian organizations. The mobilization of opposition against the regime appeared to be led by a broadly-based Protestant movement called the "East African Awakening" which eventually convinced the clergy to terminate its support for the regime. Some historical reflections about this movement explain the motivation behind and limits of its political activity.

**Source:** JSTOR

### **28. McHALE, Vincent E.**

Religion and Electoral Politics in France: Some Recent Observations

*Canadian Journal of Political Science / Revue canadienne de science politique*. Vol. 2, No. 3, Sep., 1969, p. 292-311

**Résumé:** L'importance de la religion dans la vie politique de la France tient à ce qu'elle a alimenté les divisions du système politique français : la persistance de la controverse politico-religieuse a accentué l'opposition entre la droite et la gauche et mine les efforts de regroupement du régime des partis. Toutefois, le changement des relations socio-politiques, issu de la conjoncture contemporaine, a amené la nouvelle génération politique à croire possible la coopération entre les catholiques et la gauche et pourrait modifier considérablement l'alignement des forces politiques dans l'avenir; c'est cette influence actuelle de la pratique religieuse sur le comportement politique que veut préciser la présente étude, à l'aide des idées et des faits mis en lumière par les recherches empiriques en ce domaine. On a trouvé que la pratique religieuse intense influence les choix partisans et conditionne la perception que se font les individus des distances qui séparent les différentes formations politiques. On a trouvé également que dans les régions à forte pratique religieuse la religion demeure un facteur important dans le comportement politique alors que d'autres questions comme l'antigaullisme sont reléguées au second plan, contrairement à ce qui a été observé dans les régions où règne l'indifférence religieuse. Il semble que l'anticléricalisme tende à disparaître comme thème politique et qu'il ne soit plus une raison de ralliement à la gauche. L'étude révèle enfin que, dans les régions à faible pratique religieuse, des problèmes tels que l'antigaullisme et la modernisation socio-économique ont supplanté la question traditionnelle du cléricalisme.

**Source:** JSTOR

### **29. MILLER, Alan S. ; HOFFMANN, John P.**

Risk and Religion: An Explanation of Gender Differences in Religiosity

*Journal for the Scientific Study of Religion*. Vol. 34, No. 1, Mar., 1995, p. 63-75

**Abstract:** Gender differences in religiosity are well known. Past studies have consistently shown that females tend to be more religious than males. We propose that gender differences in risk preferences are related to differences in religiosity. Building on the classic concept of "Pascal's wager," we conceive of religious behavior as risk averse and nonreligious behavior as risk taking. Analysis of data from the Monitoring the Future data set shows that the addition of risk preference strongly attenuates gender differences in religiosity. Risk preference also is a significant predictor of religiosity within each gender. Implications of this study are discussed.

**Source:** JSTOR

**Religions and Religiosities in African Governance**  
**Religions et religiosités dans la gouvernance africaine**

**30. NKRUMAH, Gorkeh Gamal**

Islam in Southern Africa

*Review of African Political Economy*. No. 52, Nov., 1991, p. 94-97

Source: JSTOR

**31. OLUPONA, Jacob K.**

Report of the Conference "Beyond Primitivism: Indigenous Religious Traditions and Modernity," March 28-31, 1996, University of California, Davis

*Numen*. Vol. 44, No. 3, Sep., 1997, pp. 323-345

**32. OLUPONA, Jacob K.**

The Study of Yoruba Religious Tradition in Historical Perspective

*Numen*. Vol. 40, No. 3, Sep., 1993, p. 240-273

**Abstract:** This essay presents an overview of past and recent scholarship in Yoruba religion. The earliest studies of Yoruba religious traditions were carried out by missionaries, travellers and explorers who were concerned with writing about the so called "pagan" practices and "animist" beliefs of the African peoples. In the first quarter of the 20th century professional ethnologists committed to documenting the Yoruba religion and culture were, among other things, concerned with theories about cosmology, belief-systems, and organizations of Orisat cults. Indigenous authors, especially the Reverend gentlemen of the Church Missionary Society, responded to these early works by proposing the Egyptian origin of Yoruba religion and by conducting research into Ifd divination system as a preparation evangelica. The paper also examines the contributions of scholars in the arts and the social sciences to the interpretation and analysis of Yoruba religion, especially those areas neglected in previous scholarship. This essay further explores the study of Yoruba religion in the Americas, as a way of providing useful comparison with the Nigerian situation. It demonstrates the strong influence of Yoruba religion and culture on world religions among African diaspora. In the past ten years, significant works on the phenomenology and history of religions have been produced by indigenous scholars trained in philosophy and Religionswissenschaft in Europe and America and more recently in Nigeria. Lastly, the essay examines some neglected aspects of Yoruba religious studies and suggests that future research should focus on developing new theories and uncovering existing ones in indigenous Yoruba discourses.

Source: JSTOR

**33. RANGER, Terence O.**

Religious Movements and Politics in Sub-Saharan Africa

*African Studies Review*. Vol. 29, No. 2, Jun., 1986, p. 1-69

**34. ROBERTSON, Roland**

Religious Movements and Modern Societies: Toward a Progressive Problemshift

*Sociological Analysis*. Vol. 40, No. 4, winter, 1979, p. 297-314

**Abstract:** The general purpose of this paper is to discuss systematically the terms in which the study of religious movements has developed, with particular reference to the foci of contemporary and immediate-future studies of religious movements in American society. Initially, attention is concentrated upon the intellectual tradition which formed the immediate background to the emergence of a specialized interest in religious collectivities. That tradition is specified in relation to the early work of Hegel and of Weber, with the highly influential formulations of Troeltsch being located vis à vis both Hegel and Weber. The notion of consistent sectarianism as it embryonically appears in early Hegel and more explicitly in the later work of Weber is given particular attention. Further observations upon the recent study of religious collectivities are followed by a discussion of the shifting sands of modern societal distinctions between the religious and the secular. Arguments are presented about the societal context of modern religious movements and relationships between organized religion and the modern State, with reference to the relationship between public and private domains of modern life.

Source: JSTOR

**35. SCHOFFELEERS, Matthew**

Black and African Theology in Southern Africa: A Controversy Re-Examined

*Journal of Religion in Africa*. Vol. 18, Fasc. 2, Jun., 1988, p. 99-124

## **Religions and Religiosities in African Governance** **Religions et religiosités dans la gouvernance africaine**

### **36. SWIDERSKI, Stanislaw**

Remarques sur la philosophie religieuse des sectes syncrétiques au Gabon

*Canadian Journal of African Studies / Revue Canadienne des Études Africaines*. Vol. 8, No. 1, 1974, p. 43-53

**Abstract:** The Religious Philosophy of the Syncretic Sects of Gabon: Two sources are at the origin of the religious philosophy of the syncretic sects of Gabon on the one hand, a religious vision of the world based on traditional religious beliefs, and on the other, occidental catholicism implanted in Africa. The essentially African Foundation of this philosophy lies mainly in the cult of ancestors, the Bouiti, to which cult were then added Christian ideas, adapted and partly transformed. The Bouiti thus could become the corner-stone of the philosophical or even philosophico-religious thought in Gabon. It already contained the elements of a philosophical language which could hence serve to express the traditional religious truths, developing them and adapting them to the socio-cultural and religious needs of the moment. This philosophical language itself took life a long time after, following circumstances favorable to its growth, at a time of economical, political and, therefore, of sociocultural, changes. It could also be considered as a manifestation of new needs and of the development of a new conscience. Taken up later by men sensitive to religious values and to their role in social life, it has become the instrument of a racial awakening and has served in the search of a personal, religious, and social autonomy among the Fang.

**Source:** JSTOR

### **37. TAMMEY, Joseph B.; JOHNSON, Stephen D.**

Consequential Religiosity in Modern Society

*Review of Religious Research*. Vol. 26, No. 4, Jun., 1985, p. 360-378

**Abstract:** This paper reports a study of the differential impact of religion in the private and public realms and how consequential religiosity varies within the population of a modern society. Data came from a random sample of Muncie, Indiana, the Lynd's (1929) "Middletown." It was found that religious influence is greatest on family life, least on political life, and moderate on work life. The results of a LISREL analysis are presented showing the effects of age, education, a Christian Right orientation, fundamentalism, marital status, work status, and religious non affiliation on reported religious influence on family, work, and political aspects of life. All of these independent variables affected religious influence on one or more areas of life studied. In general, religion influenced more the private than the public realm, and fundamentalism had the greatest impact on consequential religiosity.

**Source:** JSTOR

### **38. TESSLER, Mark**

Islam and Democracy in the Middle East: The Impact of Religious Orientations on Attitudes toward Democracy in Four Arab Countries

*Comparative Politics*. Vol. 34, No. 3, Apr., 2002, pp. 337-354

**Abstract:** Discussions about democracy in the Arab world often include attention to the political orientations of ordinary men and women. In particular, questions are raised about whether popular attitudes and beliefs constitute an obstacle to democratization, possibly because the religious traditions that predominate in most Arab countries inhibit the emergence of a democratic political culture. But while questions are frequently raised about the views of ordinary citizens, about what is sometimes described as "the Arab street," answers are most often based on impressionistic and anecdotal information. Indeed, some analyses appear to be influenced by western stereotypes about Arabs and Muslims. By contrast, systematic empirical inquiries into the nature, distribution, and determinants of political attitudes in the Arab world are rare. This article examines the influence of Islam on attitudes toward democracy using public opinion data collected in Palestine (West Bank and Gaza), Morocco, Algeria, and Egypt. In surveys conducted by or in collaboration with Arab scholars, interview schedules containing questions about governance and democracy and also about conceptions and practices relating to Islam were administered to comparatively large and representative samples of adults in all four countries, including two samples in Egypt. These data provide a strong empirical foundation from which to address questions about the relationship between Islam and democracy at the individual level of analysis.

**Source:** JSTOR

## **Religions and Religiosities in African Governance** **Religions et religiosités dans la gouvernance africaine**

### **39. TOENNIES, Ferdinand Toennies; SIMMEL, Georg; TROELTSCH, Ernst; WEBER, Max**

Max Weber on Church, Sect, and Mysticism

*Sociological Analysis*. Vol. 34, No. 2, Summer, 1973, p. 140-149

**Abstract:** The following discussion by Max Weber on church, sect, and mysticism offers an exceptional example of the different ways which four of the greatest German sociologists related to key issues in the domains of the sociology of religion and the forms of religiosity in the course of a colloquy held at the first meeting of the German Sociological Society (Deutsche Gesellschaft für Soziologie) at Frankfurt in 1910. The chief themes at issue in their colloquy, though not always so plainly stated, were the varied patterns of relations of churches, sects, mysticisms, rationalisms, rationalizations, and secularizations on the roads to modernity. The main participants in the colloquium were Ernst Troeltsch, who initiated the discussion by offering an historic paper on Stoic-Christian natural law;<sup>2</sup> Ferdinand Toennies, Georg Simmel, and Weber himself. (A fifth man who figured in the background of these discussions but was not named by any of the discussants was Weber's close friend, Georg Jellinek, about whose seminal research we shall speak in an essay on this colloquy now in preparation.)<sup>3</sup> We shall there wish to focus on the outcomes of Weber's interactions and exchanges with the others in the hope of identifying distinctive contributions he and the others, especially Troeltsch (and Jellinek), made to a wider processual and comparative-historical sociology of religious orientations and movements than is usually ascribed to these men nowadays by specialists in the sociology of religion. (BN) 1 Tr. by Jerome L. Gittleman, ed. by Benjamin Nelson from "Diskussionsrede zu E. Troeltsch's Vortrag über 'Das stoisch-christliche Naturrecht'," in Max Weber Gesammelte Aufsätze zur Soziologie und Sozialpolitik (Tübingen: J.C.B. Mohr, 1924), pp. 462-70. The translator and editor thank Professor Stephen Berger of the Department of Sociology of the State University of New York at Stony Brook, N.Y., for some helpful suggestions about the translation. 2 A translation of the full text of Troeltsch's paper here under discussion will soon be appearing in a volume of Troeltsch's Collected Papers now being edited by James Luther Adams. (The original will now be found in E. Troeltsch, Aufsätze zur Geistesgeschichte und Religionssoziologie. Tübingen: Mohr, 1924.) 3 The editor will have an opportunity along with others to clarify these issues in a subsequent number of *Sociological Analysis*. 140

**Source: JSTOR**

### **40. TRIAUD, Jean-Louis**

Les agents religieux islamiques en Afrique tropicale: réflexions autour d'un thème

*Canadian Journal of African Studies / Revue Canadienne des Études Africaines*. Vol. 19, No. 2, 1985, pp. 271-282

**Abstract:** The articles brought together in this volume, all of which deal with Sahelian or Saharan areas, mark out a hand of territory which, for ten centuries, has been a zone of contact between metropolitan Islam and the interior of Africa. In place of the old orientalist perspective, which depicted this area in terms of a fall from orthodoxy, and as a place of inferior scholarship, we counterpose a more positive and (dynamic) conception: this important frontier region plays host to the passage of men, merchandise and ideas. The accent in this collection is on the role of religious leaders. When one approaches the study of the clerical classes, there is a great temptation to focus on the 'ulama', or those who control written knowledge, to the exclusion of the obscure militants who dispense Islam in its every detail. During workshop discussions, our attention was drawn to these local leaders, or those whom French historiography has called "cultural intermediaries." Biographical research, the development of our knowledge about pedagogical systems and networks, and the study of the new Islamic intellectuals ("those being arabised") will all contribute to a more general history of education, of the transmission of knowledge, and of the nature of religious groupings in West Africa.

**Résumé :** L'étude de l'Islam en Afrique Noire se porte bien. Il n'y a pas si longtemps, l'intérêt allait plutôt vers d'autres lieux, d'autres instances. Comme l'écrit Vatin (CRESM 1981: 244) à propos du Maghreb - mais on peut aisément transposer en Afrique Noire - l'accent était "mis sur les problèmes de l'intégration politique, du développement", et "l'Islam restait une force d'accompagnement, une donnée supplémentaire qu'il convenait d'intégrer dans l'analyse super structurelle".

**Source : JSTOR**