

Madumo A Man Bewitched

"This welcome new edition of key texts, written about Africa as well as from within it, builds on the past but speaks boldly to the current generation - with some striking contributions on contemporary issues." Wendy James, University of Oxford "This carefully chosen and brilliantly edited collection is an extraordinary resource for anthropologists of Africa. Some of the most seminal works in one of the most foundational domains in the discipline take on new significance In the light of the new current scholarship represented in the volume and of the new conversations among them that Grinker, Lubkernann and Steiner have brought out. This volume is a treasure." Caroline H. Bledsoe, Northwestern University "This Impressive volume provides a critical genealogy of scholarship In Africa, weaving together historical and contemporary pieces to provide insights not only into the political economy and cultural dynamism of Africa's past, but of its future too." Henrietta Moore, University of Cambridge and Centre for the Study of Global Governance, London School of Economics "This superb collection of influential contemporary and classic works in African studies will be indispensable to both students and instructors. Twelve thematic sections, each masterfully framed by the editors, offer a deft blend of intellectual history, theory, and thnography." Angelique Haugerud, Rutgers University The second edition of the popular reader Perspectives on Africa: A Reader in Culture, History, and Representation offers forty six articles illustrating the dynamic processes by which scholars have described and understood African history and culture over the past several decades. This new edition presents fourteen new selections as well as two entirely new parts, "Violent Transformations: Conflict and Displacement" and "Development,

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Governance, and Globalization," revealing the historical trajectory, daily experience, and vital influence of African people in the modern world. Roy Richard Grinker is Professor of Anthropology and International Affairs at George Washington University, Director of the GW Institute for Ethnographic Research, and Editor-in-Chief of Anthropological Quarterly. He is author of four other books, including *In the Arms of Africa: The Life of Colin M. Turnbull*, and *Houses in the Rainforest*, and *Unstrange Minds: Remapping the World of Autism*. Stephen C. Lubkemann is Associate Professor of Anthropology and International Affairs at George Washington University. He is author of *Culture in Chaos: An Anthropology of the Social Condition in War* and is associate editor for *Anthropological Quarterly* and a co-founder of GWU's Diaspora Research Program. Christopher B. Steiner is the Lucy C. McDannel '22 Professor of Art History and Anthropology, and Director of Museum Studies at Connecticut College. He is the author of the award-winning book *African Art in Transit*, and co-editor (with Ruth Phillips) of *Unpacking Culture: Art and Commodity in Colonial and Postcolonial Worlds*. DIVColonial relations in Zaire viewed through the attempts of missionaries to impose European midwifery and birthing practices./div

Isaiah Berlin was deeply admired during his life, but his full contribution was perhaps underestimated because of his preference for the long essay form. The efforts of Henry Hardy to edit Berlin's work and reintroduce it to a broad, eager readership have gone far to remedy this. Now, Princeton is pleased to return to print, under one cover, Berlin's essays on these celebrated and captivating intellectual portraits: Vico, Hamann, and Herder. These essays on three relatively uncelebrated thinkers are not marginal ruminations, but rather among Berlin's most important studies in the history of ideas. They are integral to his central project: the

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critical recovery of the ideas of the Counter-Enlightenment and the explanation of its appeal and consequences--both positive and (often) tragic. Giambattista Vico was the anachronistic and impoverished Neapolitan philosopher sometimes credited with founding the human sciences. He opposed Enlightenment methods as cold and fallacious. J. G. Hamann was a pious, cranky dilettante in a peripheral German city. But he was brilliant enough to gain the audience of Kant, Goethe, and Moses Mendelssohn. In Hamann's chaotic and long-ignored writings, Berlin finds the first strong attack on Enlightenment rationalism and a wholly original source of the coming swell of romanticism. Johann Gottfried Herder, the progenitor of populism and European nationalism, rejected universalism and rationalism but championed cultural pluralism. Individually, these fascinating intellectual biographies reveal Berlin's own great intelligence, learning, and generosity, as well as the passionate genius of his subjects. Together, they constitute an arresting interpretation of romanticism's precursors. In Hamann's railings and the more considered writings of Vico and Herder, Berlin finds critics of the Enlightenment worthy of our careful attention. But he identifies much that is misguided in their rejection of universal values, rationalism, and science. With his customary emphasis on the frightening power of ideas, Berlin traces much of the next centuries' irrationalism and suffering to the historicism and particularism they advocated. What Berlin has to say about these long-dead thinkers--in appreciation and dissent--is remarkably timely in a day when Enlightenment beliefs are being challenged not just by academics but by politicians and by powerful nationalist and fundamentalist movements. The study of J. G. Hamann was originally published under the title *The Magus of the North: J. G. Hamann and the Origins of Modern Irrationalism*. The essays on Vico and Herder were originally published as *Vico and Herder: Two Studies in*

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the History of Ideas. Both are out of print. This new edition includes a number of previously uncollected pieces on Vico and Herder, two interesting passages excluded from the first edition of the essay on Hamann, and Berlin's thoughtful responses to two reviewers of that same edition.

In this book, Rebekah Lee offers a critical introduction to the diverse history of health, healing and illness in sub-Saharan Africa from the 1800s to the present day. Its focus is not simply on disease but rather on how illness and health were understood and managed: by healthcare providers, African patients, their families and communities. Through a sustained interdisciplinary approach, Lee brings to the foreground a cast of actors, institutions and ideas that both profoundly and intimately shaped African health experiences and outcomes. This book guides the reader through a wide range of historical source material, and highlights the theoretical and methodological innovations which have enriched this scholarship. Part One delivers a concise historical overview of African health and illness from the long 'pre-colonial' past through the colonial period and into the present day, providing an understanding of broad patterns – of major disease challenges, experiences of illness, and local and global health interventions – and their persistence or transformation across time. Part Two adopts a 'case study' approach, focusing on specific health challenges in Africa – HIV/AIDS, mental illness, tropical disease and occupational disease – and their unfolding across time and space. *Health, Healing and Illness in African History* is the first wide-ranging survey of this key topic in African history and the history of health and medicine, and the ideal introduction for students.

Born into a Xhosa royal family around 1792 in South Africa, Jan Tzatzoe was destined to live in an era of profound change—one that witnessed the arrival and entrenchment of European

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colonialism. As a missionary, chief, and cultural intermediary on the eastern Cape frontier and in Cape Town and a traveler in Great Britain, Tzatzoe helped foster the merging of African and European worlds into a new South African reality. Yet, by the 1860s, despite his determined resistance, he was an oppressed subject of harsh British colonial rule. In this innovative, richly researched, and splendidly written biography, Roger S. Levine reclaims Tzatzoe's lost story and analyzes his contributions to, and experiences with, the turbulent colonial world to argue for the crucial role of Africans as agents of cultural and intellectual change.

Interesting, informative, exploratory, the book attempts to interrogate the emotion of revenge. Combining academic discourses with popular representations, it moves across cultures and countries like India, Germany, USA, Africa and Brazil.

For Dennis Covington, what began as a journalistic assignment - covering the trial of an Alabama preacher convicted of attempting to murder his wife with poisonous snakes - would evolve into a headlong plunge into a bizarre, mysterious, and ultimately irresistible world of unshakable faith: the world of holiness snake handling, where people drink strychnine, speak in tongues, lay hands on the sick, and, some claim, raise the dead. Set in the heart of Appalachia, *Salvation on Sand Mountain* is Covington's unsurpassed and chillingly captivating exploration of the nature, power, and extremity of faith - an exploration that gradually turns inward, until Covington finds himself taking up the snakes. University.

Cunningham's classic introduction to Wicca is about how to live life magically, spiritually, and wholly attuned with nature. It is a book of sense and common sense, not only about magick, but about religion and one of the most critical issues of today: how to achieve the much needed and wholesome relationship with our Earth. Cunningham presents Wicca as it is today:

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a gentle, Earth-oriented religion dedicated to the Goddess and God. Wicca also includes Scott Cunningham's own Book of Shadows and updated appendices of periodicals and occult suppliers.

'Magical Interpretations, Material Realities brings together many of today's best scholars of contemporary Africa. The theme of "witchcraft" has long been associated with exoticizing portraits of a "traditional" Africa, but this volume takes the question of occult as a point of entry into the moral politics of some very modern African realities.' - James Ferguson, University of California, USA 'These essays bear eloquent testimony to the ongoing presence and power of the occult imaginary, and of the intimate connection between global capitalism and local cosmology, in postcolonial Africa. A major contribution to scholarship that aims to rework the divide between modernity and tradition.' - Charles Piot, Duke University, USA This volume sets out recent thinking on witchcraft in Africa, paying particular attention to variations in meanings and practices. It examines the way different people in different contexts are making sense of what 'witchcraft' is and what it might mean. Using recent ethnographic materials from across the continent, the volume explores how witchcraft articulates with particular modern settings for example: the State in Cameroon; Pentecostalism in Malawi; the university system in Nigeria and the IMF in Ghana, Sierra Leone and

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Tanzania. The editors provide a timely overview and reconsideration of long-standing anthropological debates about 'African witchcraft', while simultaneously raising broader concerns about the theories of the western social sciences. Where the River Ends examines the response of the Cucapá people of Mexico's northwest coast to the state's claim that they are not "indigenous enough" to merit the special fishing rights which would allow them to subsist during environmental crisis.

On the Mueda plateau in northern Mozambique, sorcerers are said to feed on their victims, sometimes "making" lions or transforming into lions to literally devour their flesh. When the ruling FRELIMO party subscribed to socialism, it condemned sorcery beliefs and counter-sorcery practices as false consciousness, but since undertaking neoliberal reform, the party—still in power after three electoral cycles—has "tolerated tradition," leaving villagers to interpret and engage with events in the idiom of sorcery. Now, when the lions prowl plateau villages, suspected sorcerers are often lynched. In this historical ethnography of sorcery, Harry G. West draws on a decade of fieldwork and combines the perspectives of anthropology and political science to reveal how Muedans expect responsible authorities to monitor the invisible realm of sorcery and to overturn or, as Muedans call it, "kupilikula" sorcerers' destructive attacks

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by practicing a constructive form of counter-sorcery themselves. Kupilikula argues that, where neoliberal policies have fostered social division rather than security and prosperity, Muedans have, in fact, used sorcery discourse to assess and sometimes overturn reforms, advancing alternative visions of a world transformed.

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This book illustrates the role of researchers' affects and emotions in understanding and making sense of the phenomena they study during ethnographic fieldwork. Whatever methods ethnographers apply during field research, however close they get to their informants and no matter how involved or detached they feel, fieldwork pushes them to constantly negotiate and reflect their subjectivities and positionalities in relation to the persons, communities, spaces and phenomena they study. The book highlights the idea that ethnographic fieldwork is based on the attempt of communication, mutual understanding, and perspective-taking on behalf of and together with those studied. With regard to the institutionally silenced, yet informally emphasized necessity of ethnographers' emotional immersion into the local worlds they research (defined as "emic perspective," "narrating through the eyes of the Other," "seeing the world from the informants' point of view," etc.), this book

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pursues the disentanglement of affect-related disciplinary conventions by means of transparent, vivid and systematic case studies and their methodological discussion. The book provides nineteen case studies on the relationship between methodology, intersubjectivity, and emotion in qualitative and ethnographic research, and includes six section introductions to the pivotal issues of role conflict, reciprocity, intimacy and care, illness and dying, failing and attuning, and emotion regimes in fieldwork and ethnography. *Affective Dimensions of Fieldwork and Ethnography* is a must-have resource for post-graduate students and researchers across the disciplines of social and cultural anthropology, medical anthropology, psychological anthropology, cultural psychology, critical theory, cultural phenomenology, and cultural sociology.

The Rise and Fall of Human Rights provides a groundbreaking ethnographic investigation of the Palestinian human rights world—its NGOs, activists, and "victims," as well as their politics, training, and discourse—since 1979. Though human rights activity began as a means of struggle against the Israeli occupation, in failing to end the Israeli occupation, protect basic human rights, or establish an accountable Palestinian government, the human rights industry has become the object of cynicism for many Palestinians. But far from indicating apathy, such cynicism generates a productive critique of domestic politics and

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Western interventionism. This book illuminates the successes and failures of Palestinians' varied engagements with human rights in their quest for independence.

A renowned authority on East Africa examines the effects of witchcraft beliefs on African culture, politics, and family life.

In March 2009, in a small town in Malawi, a nurse at the local hospital was accused of teaching witchcraft to children. Amid swirling rumors, "Mrs. K." tried to defend her reputation, but the community nevertheless grew increasingly hostile. The legal, social, and psychological trials that she endured in the struggle to clear her name left her life in shambles, and she died a few years later. In *The Trials of Mrs. K.*, Adam Ashforth studies this and similar stories of witchcraft that continue to circulate in Malawi. At the heart of the book is Ashforth's desire to understand how claims to truth, the pursuit of justice, and demands for security work in contemporary Africa, where stories of witchcraft can be terrifying. Guiding us through the history of legal customs and their interactions with the court of public opinion, Ashforth asks challenging questions about responsibility, occult forces, and the imperfect but vital mechanisms of law. A beautifully written and provocative book, *The Trials of Mrs. K.* will be an essential text for understanding what justice means in a fragile and dangerous world.

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African Asylum at a Crossroads: Activism, Expert Testimony, and Refugee Rights examines the emerging trend of requests for expert opinions in asylum hearings or refugee status determinations. This is the first book to explore the role of court-based expertise in relation to African asylum cases and the first to establish a rigorous analytical framework for interpreting the effects of this new reliance on expert testimony. Over the past two decades, courts in Western countries and beyond have begun demanding expert reports tailored to the experience of the individual claimant. As courts increasingly draw upon such testimony in their deliberations, expertise in matters of asylum and refugee status is emerging as an academic area with its own standards, protocols, and guidelines. This deeply thoughtful book explores these developments and their effects on both asylum seekers and the experts whose influence may determine their fate. Contributors: Iris Berger, Carol Bohmer, John Campbell, Katherine Luongo, E. Ann McDougall, Karen Musalo, Tricia Redeker Hepner, Amy Shuman, Joanna T. Tague, Meredith Terretta, and Charlotte Walker-Said. This collection concerning East African pastoralists rejects the premise of pastoral egalitarianism and poses questions about the gradual creep of poverty, changing patterns of wealth and accumulation, the impact of diminishing resources on pastoral communities, and the impact of external values.

On the East African island of Mayotte, Islam co-exists with two other systems of understanding and interpreting the world around its inhabitants: cosmology and spirit-

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mediumship. In a witty, evocative style accessible to both the specialist and non-specialist reader, Michael Lambek provides a significant contribution to writing on African systems of thought, on local forms of religious and therapeutic practice, on social accountability, and on the place of explicit forms of knowledge in the analysis of non-western societies. The "objectified" textual knowledge characteristic of Islam and of cosmology is contrasted with the "embodied" knowledge of spirit possession. Lambek emphasizes the power and authority constituted by each discipline, as well as the challenge that each kind of knowledge presents to the others and their resolution in daily practice. "Disciplines" are defined as an organized body of practitioners or adepts, a concept precise and useful when applied to the contexts of Lambek's own research and equally so in the study of comparable environments elsewhere. Essential reading for those interested in the comparative study of Islamic societies, Lambek's argument directly contributes to the main anthropological arguments of the day concerning the social and cultural basis of systems of knowledge and ethnographic strategies for depicting them.

Kristin Conner Doughty examines how Rwandans navigated the combination of harmony and punishment in grassroots courts purportedly designed to rebuild the social fabric in the wake of the 1994 genocide. Postgenocide Rwandan officials developed new local courts ostensibly modeled on traditional practices of dispute resolution as part of a broader national policy of unity and reconciliation. The three legal forums at

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the heart of Remediation in Rwanda—genocide courts called inkiko gacaca, mediation committees called comite y'abunzi, and a legal aid clinic—all emphasized mediation based on principles of compromise and unity, brokered by third parties with the authority to administer punishment. Doughty demonstrates how exhortations to unity in legal forums served as a form of cultural control, even as people rebuilt moral community and conceived alternative futures through debates there. Investigating a broad range of disputes, she connects the grave disputes about genocide to the ordinary frictions people endured living in its aftermath. Remediation in Rwanda is therefore about not only national reconstruction but also a broader narrative of how the embrace of law, particularly in postconflict contexts, influences people's lives. Though law-based mediation is framed as benign—and is often justified as a purer form of culturally rooted dispute resolution, both by national governments such as Rwanda's, and in the transitional justice movement more broadly—its implementation, as Doughty reveals, involves coercion and accompanying resistance. Yet in grassroots legal forums that are deeply contextualized, law-based mediation can open up spaces in which people negotiate the micropolitics of reconciliation.

"This ethnography is more like a film than a book, so well does Stoller evoke the color, sight, sounds, and movements of Songhay possession ceremonies."—Choice "Stoller brilliantly recreates the reality of spirit presence; hosts are what they mediate, and spirits become flesh and blood in the 'fusion' with human existence. . . . An excellent

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demonstration of the benefits of a new genre of ethnographic writing. It expands our understanding of the harsh world of Songhay mediums and sorcerers."—Bruce Kapferer, American Ethnologist "A vivid story that will appeal to a wide audience. . . . The voices of individual Songhay are evident and forceful throughout the story. . . . Like a painter, [Stoller] is concerned with the rich surface of things, with depicting images, evoking sensations, and enriching perceptions. . . . He has succeeded admirably." —Michael Lambek, American Anthropologist "Events (ceremonies and life histories) are evoked in cinematic style. . . . [This book is] approachable and absorbing—it is well written, uncluttered by jargon and elegantly structured."—Richard Fardon, Times Higher Education Supplement "Compelling, insightful, rich in ethnographic detail, and worthy of becoming a classic in the scholarship on Africa."—Aidan Southall, African Studies Review

This study uses a close reading of a series of major commission reports into the "Native Question" to examine the formation and reproduction of state power in South Africa. Analyzing the framework governing authoritative ways of speaking of, for, and to Blacks (once called "Natives"), Ashforth demonstrates how officially-approved forms of knowledge of "Native Life" substitute for political representation by Africans and continually serve to justify repression. He examines the terms used by those who, acting in the name of the state, strive to represent apartheid as necessary, practical, and just. Tracing the history of official discourse on the political status of African labor,

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the work illuminates the central contradictions in the politics of this repressive and exploitative regime.

Michael Gilsean looks at the relations between different forms of power, violence, and hierarchy in Akkar, the northernmost province of Lebanon, during the 1970s. Often regarded as backward and feudal, in reality this area was controlled primarily by groups with important roles in government and business in Beirut. The most "feudal" landowners had often done most to introduce capitalist methods to their estates, and "backwardness" was a condition produced by this form of political and social control. Gilsean uses material from his stay in Akkar and a variety of historical sources to analyze the practices that guaranteed the rule of the large landowners. He traces shifts in power, and he examines the importance of narratives and rhetoric in constituting social honor, collective biography, and shared memory/forgetting. His lively account shows how changes in hierarchy were expressed in ironic commentary regarding idealized masculinity and violence, how subversive laughter and humor counterpointed the heroic ethic of challenge and revenge, and how peasant narratives both countered and reproduced the values of hierarchy.

Brooding Clouds is a posthumous collection of short stories and poems that were written as a prequel to Phaswane Mpe's acclaimed bestseller, *Welcome to Our Hillbrow*. In these thematically linked stories, we meet the organic roots of the emblematic characters and concerns of the later novel. Written with an expressive

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simplicity that evokes the rural soul of tiny Tiragalong and its neighboring village of Nobody, Mpe's stories speak out strongly on issues close to his heart. The poems form a tandem narrative that is gritty, topical, observant, and which articulates the dilemmas of inner city living, along with the broader conundrums of Tiragalong, Hillbrow, and South Africa. The Brooding Clouds collection is a gem of creative achievement that stands as a poignant tribute to the tremendous talent of a writer cut down much too soon. [Phaswane Mpe lectured in African Literature at the University of the Witwatersrand. Welcome to Our Hillbrow (2001), his only published novel, was shortlisted for the Sanlam Literary Award (2001) and the Sunday Times Literary Award for Fiction (2002). He received a Posthumous South African Literary Award (2007).] Large numbers of people in Soweto & other parts of South Africa live in fear of witchcraft, presenting complex & unique problems for the government. Adam Ashforth explores the challenge of occult violence & the spiritual insecurity that it engenders to democratic rule in South Africa.

This book is about African Pentecostalism and its relationship to religious beliefs about a pervading spirit world. It argues that Pentecostalism keeps both a continuous and a discontinuous relationship in tension. Based on field research in a South African township, including qualitative interviews and focus group discussions, the study explores the context of African Pentecostalism as a whole

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and how it interacts with the concepts of ancestors, divination, and various types of spirit. Themes discussed include the reasons for the popularity of healing, exorcism, the “prosperity gospel,” the experience of the Holy Spirit, Spirit manifestations and practices resembling both traditional and biblical precedents, as well as scholarly discussions on African Pentecostalism from theological and social scientific disciplines. The book suggests that the focus on a spirit-filled world affects all kinds of events and explains the rapid growth of Pentecostalism outside the western world.

Publisher Description

* Barack Obama's shocking ties to this Mystery Religion-and it's not Islam. * How American politics have been rigged and who has the power to control every level of your government. * All of America's external threats-illegal immigration, pandemics, terrorism- orchestrated by the same people. * Who was really behind 9/11 and how they have far worse planned. * America's top leaders from both Parties bow to this secret power. * The worst days in America can all be traced back to them. * American Patriots have been framed and murdered by them. * Assassination is their specialty. * Hidden history uncovered! The Communists and Nazis owe them their origins. * "Another lone gunman" lie with a twist you've never heard: the real story behind Abraham Lincoln's death. * The chilling reality

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of "mind control" LSD, satanism and the CIA...and who is behind it all. * The death of the dollar and destruction of the Middle Class: all carefully planned. * The "Alien Agenda" a coming world deception completely controlled by them...-with help from another realm. * Signs that a nation you never would suspect is secretly fighting the New World Order and proof that Resistance is Rising!

A witch's curse, an imperialist conspiracy, a racist plot—HIV/AIDS is a catastrophic health crisis with complex cultural dimensions. From small villages to the international system, explanations of where it comes from, who gets it, and who dies are tied to political agendas, religious beliefs, and the psychology of devastating grief. Frequently these explanations conflict with science and clash with prevention and treatment programs. In *Witches, Westerners, and HIV* Alexander Rödlach draws on a decade of research and work in Zimbabwe to compare beliefs about witchcraft and conspiracy theories surrounding HIV/AIDS in Africa. He shows how both types of beliefs are part of a process of blaming others for AIDS, a process that occurs around the globe but takes on local, culturally specific forms. He also demonstrates the impact of these beliefs on public health and advocacy programs, arguing that cultural misunderstandings contribute to the failure of many well-intentioned efforts. This insightful book

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provides a cultural perspective essential for everyone interested in AIDS and cross-cultural health issues.

No one answered when I tapped at the back door of Madumo's home on Mphahlele Street a few days after my return to Soweto, so I pushed the buckling red door in a screeching grind of metal over concrete and entered calling, "Hallo?" So begins this true story of witchcraft and friendship set against the turbulent backdrop of contemporary Soweto. Adam Ashforth, an Australian who has spent many years in the black township, finds his longtime friend Madumo in dire circumstances: his family has accused him of using witchcraft to kill his mother and has thrown him out on the street. Convinced that his life is cursed, Madumo seeks help among Soweto's bewildering array of healers and prophets. An inyanga, or traditional healer, confirms that he has indeed been bewitched. With Ashforth by his side, skeptical yet supportive, Madumo embarks upon a physically grueling treatment regimen that he follows religiously-almost to the point of death-despite his suspicion that it may be better to "Westernize my mind and not think about witchcraft." Ashforth's beautifully written, at times poignant account of Madumo's struggle shows that the problem of witchcraft is not simply superstition, but a complex response to spiritual insecurity in a troubling time of political and economic upheaval. Post-apartheid Soweto, he discovers, is

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suffering from a deluge of witchcraft. Through Madumo's story, Ashforth opens up a world that few have seen, a deeply unsettling place where the question "Do you believe in witchcraft?" is not a simple one at all. The insights that emerge as Ashforth accompanies his friend on an odyssey through Soweto's supernatural perils have profound implications even for those of us who live in worlds without witches.

An abridged version of the 1937 anthropological study of the Azande of the southern Sudan, the theoretical insights of which have proven increasingly influential among both anthropologists and others

The aim of this book is to provide a way to do justice to an African language of faith. In systematic theology, anthropology and philosophy of religion, similar debates about how to interpret an African language of faith are ongoing. Trying to avoid the 'othering' discourses of past generations, scholars are careful to take seriously what people in Africa say without portraying people's beliefs as weird or backward. Yet, in their desperate attempts to avoid othering, these theologians, anthropologists and philosophers often painfully misconstrue the language of faith in Africa. Understanding the language of faith in Southern Africa is not an easy task. How should we take seriously the form of language that often seems so strange and different? I argue that, after African inculturation theology

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and black liberation theology, a better way to make sense of being a Christian in Southern Africa is to pay close attention to people's language of faith. The way in which people speak of the spirit world or powers in Africa appears strange to outsiders, and the sense of community and the holistic worldview differentiates the African way of life from its Euro-American counterparts. When proper attention is paid to the use of concepts like spirit world, power, community and holism, language of faith in Southern Africa is neither as strange as it may seem, nor as romantic. By investigating these distinguishing concepts that colour language of faith in Southern Africa, this book contributes to future projects of both fellow theologians who try to construct a contemporary African theology and those who are interested in theology in Africa given the well-known southward shift of the centre of gravity of Christianity.

This biography casts new light on scholarly understandings of the connections between politics, witchcraft and AIDS in South Africa.

Focusing on colonial Kenya, this book shows how conflicts between state authorities and Africans over witchcraft-related crimes provided an important space in which the meanings of justice, law and order in the empire were debated. Katherine Luongo discusses the emergence of imperial networks of knowledge about witchcraft. She then demonstrates how colonial concerns about

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witchcraft produced an elaborate body of jurisprudence about capital crimes. The book analyzes the legal wrangling that produced the Witchcraft Ordinances in the 1910s, the birth of an anthro-administrative complex surrounding witchcraft in the 1920s, the hotly contested Wakamba Witch Trials of the 1930s, the explosive growth of legal opinion on witch-murder in the 1940s, and the unprecedented state-sponsored cleansings of witches and Mau Mau adherents during the 1950s. A work of anthropological history, this book develops an ethnography of Kamba witchcraft or uoi.

Where does 'the self' in 'myself' begin and end? And what do ideas of 'spirit' tell us about the nature of human selfhood? To investigate these poorly understood matters, veteran anthropologist, neo-shaman and paranormal healer Roy Willis spent five months in a remote part of northern Zambia exploring human consciousness in a fascinating and sometimes terrifying series of adventures. This absorbing book tells the story of Willis' and his three local colleagues' quest, as they participate in and film rituals of ecstatic union with nature spirits and talk in depth with experts in managing the awesome powers of a world beyond the ordinary. The narrative follows the research team's day-to-day involvement with rituals of spirit revelation, healing, and exorcism, their encounters with the evil powers of sorcery, and the sometimes troubled relations between team

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members. The African healers in this book emerge both as exceptional individuals and as pioneering explorers of consciousness. Their experience is surprisingly congruent with our present sense of multiple and shifting selfhoods in the age of global electronic communication.

In a true story of a man bewitched, set against the turbulent backdrop of contemporary Soweto, Ashforth shows that witchcraft is not simply superstition but a complex response to spiritual insecurity in a troubling time of political and economic upheaval.

Religions in Contemporary Africa is an accessible and comprehensive introduction to the three main religious traditions on the African continent, African indigenous religions, Christianity and Islam. The book provides a historical overview of these important traditions and focuses on the roles they play in African societies today. It includes social, cultural and political case studies from across the continent on the following topical issues: Witchcraft and modernity Power and politics Conflict and peace Media and popular culture Development Human rights Illness and health Gender and sexuality With suggestions for further reading, discussion questions, illustrations and a list of glossary terms this is the ideal textbook for students in religion, African studies and adjacent fields approaching this subject area for the first time.

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Burnout is common among doctors in the West, so one might assume that a medical career in Malawi, one of the poorest countries in the world, would place far greater strain on the idealism that drives many doctors. But, as *A Heart for the Work* makes clear, Malawian medical students learn to confront poverty creatively, experiencing fatigue and frustration but also joy and commitment on their way to becoming physicians. The first ethnography of medical training in the global South, Claire L. Wendland's book is a moving and perceptive look at medicine in a world where the transnational movement of people and ideas creates both devastation and possibility. Wendland, a physician anthropologist, conducted extensive interviews and worked in wards, clinics, and operating theaters alongside the student doctors whose stories she relates. From the relative calm of Malawi's College of Medicine to the turbulence of training at hospitals with gravely ill patients and dramatically inadequate supplies, staff, and technology, Wendland's work reveals the way these young doctors engage the contradictions of their circumstances, shedding new light on debates about the effects of medical training, the impact of traditional healing, and the purposes of medicine.

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