

1. Record Nr.	UNINA9910450405503321
Autore	Green Maia
Titolo	Priests, witches and power : popular Christianity after mission in Southern Tanzania // Maia Green [[electronic resource]]
Pubbl/distr/stampa	Cambridge : , : Cambridge University Press, , 2003
ISBN	1-107-12778-5 1-280-41737-4 0-511-17873-5 1-139-14570-3 0-511-06600-7 0-511-05969-8 0-511-32597-5 0-511-48953-6 0-511-06813-1
Descrizione fisica	1 online resource (xiii, 180 pages) : digital, PDF file(s)
Collana	Cambridge studies in social and cultural anthropology ; ; 112
Disciplina	306.6/8267825
Soggetti	Ulanga District (Tanzania) Church history 20th century Ulanga District (Tanzania) Religious life and customs
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Title from publisher's bibliographic system (viewed on 05 Oct 2015).
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Global Christianity and the structure of power -- Colonial conquest and the consolidation of marginality -- Evangelisation in Ulanga -- The persistence of mission -- Popular Christianity -- Kinship and the creation of relationship -- Engendering power -- Women's work -- Witchcraft suppression practices and movements -- Matters of substance.
Sommario/riassunto	In the aftermath of colonial mission, Christianity has come to have widespread acceptance in Southern Tanzania. In this book, Maia Green explores contemporary Catholic practice in a rural community of Southern Tanzania. Setting the adoption of Christianity and the suppression of witchcraft in a historical context, she suggests that power relations established during the colonial period continue to hold between both popular Christianity and orthodoxy, and local

populations and indigenous clergy. Paradoxically, while local practices around the constitution of kinship and personhood remain defiantly free of Christian elements, they inform a popular Christianity experienced as a system of substances and practices. This book offers a challenge to idealist and interpretative accounts of African participation in twentieth-century religious forms, and argues for a politically grounded analysis of historical processes. It will appeal widely to scholars and students of anthropology, sociology and African Studies; particularly those interested in religion and kinship.
