# Pouvoir Mystique Du Balai

# Christine Buhan, Étienne Kange Essiben

La Mystique du corps Christine Buhan, Étienne Kange Essiben, 1986

Sorcellerie et violence en Afrique Jacky Bouju, Bruno Martinelli, 2012 Dans plusieurs pays africains. en ce début de XXIe siècle. la croyance à la sorcellerie se traduit par des accusations, des stigmatisations, des violences, des procès judiciaires et, parfois, par de lourdes condamnations. Des églises aux tribunaux, la sorcellerie désigne des personnes auxquelles on attribue une multiplicité d'influences néfastes sur autrui, des actes de cannibalisme nocturne, d'agression à distance ainsi que des pouvoirs de vampirisme, d'ubiquité, de métamorphose, de transports aériens nocturnes etc. Lire désigné comme sorcier impute à la personne accusée une capacité de nuire et l'assigne à une déchéance d'humanité. De l'espace villageois à l'espace urbain, de l'espace privé à l'espace public, les flambées de violences accusatrices ont un caractère quasi épidémiologique allant jusqu'à mettre en cause le fonctionnement de l'Etat et de ses institutions. Cet ouvrage fait le choix d'aborder la guestion de la sorcellerie sur le terrain de la violence qu'elle engendre. La question de savoir si la violence sociale déployée autour de la sorcellerie est une forme de coercition (légitime) ou une forme de violence (illégitime) fait aujourd'hui débat dans la plupart des sociétés africaines. Pour tout le monde, la sorcellerie engendre la violence, que ce soit la violence du présumé sorcier qui se nourrirait de l'énergie vitale d'une personne, ou la violence des accusateurs, des pasteurs-prophètes, des forces de l'ordre ou de la vindicte populaire à l'encontre des accusés. Les hésitations des autorités pour, juger de quel cité. de l'accusation ou de l'accusé, se situe la violence font écho au grand partage qui s'est établi depuis l'époque coloniale entre les croyances populaires à la sorcellerie et les jugements de Ioi. A partir d'études de terrain menées au cours de la dernière décennie, de manière comparative, dans plusieurs pays africains (République centrafricaine, Tchad, Cameroun, Gabon, République Démocratique du Congo, République du (Congo, Mali), cet ouvrage rassemble les contributions d'anthropologues européens et africains, de juristes. magistrats et professeurs de droit, porteurs de réflexions communes sur les croyances génératrices de violences et les atteintes aux droits des personnes et des catégories vulnérables.

Revue d'ascétique et de mystique ,1964

, L'Année sociologique ,1902 Le Censeur Universel Anglos ,1787

L'Année sociologique (1896) ,1902

Prehistoire, 1976

Préhistoire Raymond Lantier,1932

La lumière invisible Robert Hugh Benson,1909

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La Droit cocufiée Abel Clarté, 1968

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