Contents

Contents	
List of images	8
Acknowledgments	
Introduction	13
Mobutu knew	13
City of seekers	16
Foreign technologies of power	22
Issues at stake	26
Spiritual movements and their study	26
Auspicious alterity Japan	30
Things, difference and authority	
How to study divisive matters	37
Architecture of the study	43
The research	44
I- 'Light in the darkness': Towards a Congolese spiritual movement 'from Japan'	49
Japan, Brazil, Congo: Trajectories of a global religious movement	
Sekai Kyûseikyô and its founder	
Ideational eclecticism	
The example of the doctrine of performative thoughts	
Going global	
Transnational schisms and renewal	
Schisms in Congo	
The latest schism	
The charisma of the transnational: Upscaling confidence	
Conclusion	
II- 'Occult sciences': Il-/legitimate secrecy and the infrapolitics of suspicion	90
André's unease	
'Occultist', 'magician': Topoi of suspicion	
The 'occult' as an icon and conceptual interface	
Accounting for suspicion	
Accumulation and the paradox of autonomy	
Trust and treason: Flipsides of intimacy	
II-/legitimate secrecy and the ambivalence of power	

	Magic and	suspicion as (in	nfra-)political curre	ncy		•••••	•••••	120
	Conclusion							123
III-	Blossoming	boundaries.	Re-/production	and	contestation	of	Japanese	flower
prac	etices	•••••		•••••	••••••			125
	Floral Kinsha	asa					• • • • • • • • • • • • • • • • • • • •	128
	Travelling see	eds		· ······	•••••		•••••	131
	The flower gr	rows in local so	oil					133
	Purifying t	he spiritual atm	nosphere			•••••		134
	The spiritu	al thermomete	er		•••••	• • • • • • • • • • • • • • • • • • • •	•••••	138
	The flower	as gift			•••••		•••••	141
	The field: Lin	nits of fertility			•••••	• • • • • • •		144
	Floral mag	icians						144
	It's a nkisi!	***************************************	•••••			•••••		146
	Blossoming	g boundaries						150
	Conclusion				•••••			154
IV-	Articulating n	niracles: Posit	ive millennialism	and t	the productio	n of	evidence	157
	Johrei in pi	ractice						159
	Personal cr	risis as purificat	tion: A millennial ac	etiolog	gy	. .		162
	Healing sp	oiritual diseases						166
	Medically a	approved mirac	cles				***************************************	170
	Accounting	g for Johrei's p	romise: Experience	es of f	faith'	, .		172
	Locating cl	hangement				· • • • • • • • • • • • • • • • • • • •		176
	Conclusion							177
V- (1	(n) Touch wit	hout contact:	Strengthening the	e pers	son in Johrei'	s ico	nic chain .	180
	Introduction.							180
	(In) touch wi	thout contact:	Johrei's iconic chair	1				182
	EMM's aes	sthetic differen	ce					182
	Written lig	ght		•••••	•••••			185
	The amule	t device		•••••				191
	Presencing	vision: Dream	s and photographs.					196
	Democratis	sed darshan?						201
	Experienci	ng the self: Joh	rei's iconic chain		•••••		•••••	206
	_	•						
			elf as the origin of e					

Synopsis: Dissident conservatism	216
VI- Vibrating words: Powerful silence, raisonance, and trans-cultural reassurance	221
Silence and authority: Of regeneration and respectability	221
Il faut que ça frappe! Fractions of a soundscape	
Silent sound sites and sonic heterotopia	
'But God understands': Iconic sounds and the power of words	232
Vibrating words from Japan	
The power of words and trans-cultural reassurance	235
Pentecostal word power	239
Sonic iconoclasm	242
Acoustic difference and remediation	243
Vocal raisonance: Of resonance and reason	246
A legacy of mouth control	248
Performative silence from regeneration to respectability	250
Conclusion	253
VII- Tuning tradition: imported 'ancestor worship' and the making of prosperity	256
Introduction	256
The Pentecostal quarantine	257
How dead are the dead?	257
A context of eschatological pluralism	258
The Pentecostal quarantine	261
Ancestors in Kinshasa	262
'Ancestor worship' today	263
'Africa' and 'ancestor worship': Conceptual reverse orientalism	263
Doing ancestral heritage	267
Ancestors, (mis)fortune and the pleonasm of 'prosperity religion'	269
Prayers, names, and envelopes	275
The power of words: Once again	275
Lifting by gifting: empty envelopes and gratitude	276
Performative banknotes	281
Names, numbers and 'kinship' ties: Saving by inscribing	283
Ancestors and the production of time	295
The urbanised 'ancestor' and the transcultural tuning of tradition	296
VIII- Cleansing the city: Spirits, soil and spatial belonging	299
Material space and the aesth-/et(h)ics of belonging	302

Community of cleanliness	. 307
Sensational rubbish	. 309
Ritual cleaning in Kin-la-Poubelle	.311
Un-cursing the city: Soothing urban territorial spirits	.316
Negotiating dirt and danger: Purity as a practice of authority	.319
Touching soil and ancestors: Gardening the nation	.324
Satanic spiderwebs	. 324
Touching soil with sentiment	. 326
Food, fertilisers and ancestral sins	. 329
The microcosmic garden	. 332
Ancestralising national soil	. 334
Urban territorial re-attouchment	.336
Conclusion	. 341
lusion	. 344
Things, difference and authority	. 344
·	
ndices	. 348
Appendix 1: Birago Diop, 'Les morts ne sont pas morts'	. 348
Appendix 2 : EMM prayer sheet	. 349
ography	. 351
Samenvatting in het Nederlands	.373
Zusammenfassung in deutscher Sprache	.378
	Ritualised rubbish: Clean(s)ing urban public space Community of cleanliness Sensational rubbish Ritual cleaning in Kin-la-Poubelle Un-cursing the city: Soothing urban territorial spirits Negotiating dirt and danger: Purity as a practice of authority Touching soil and ancestors: Gardening the nation. Satanic spiderwebs. Touching soil with sentiment Food, fertilisers and ancestral sins The microcosmic garden. Ancestralising national soil. Urban territorial re-attouchment Conclusion. Iusion Things, difference and authority Auspicious alterity Japan. Studying spiritual movements. Indices. Appendix 1: Birago Diop, 'Les morts ne sont pas morts'. Appendix 2: EMM prayer sheet. Ography. Samenvatting in het Nederlands. Zusammenfassung in deutscher Sprache.