

BRITISH ASSOCIATION
for the
STUDY OF RELIGIONS



BULLETIN
No 102 June 2004

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The British Association for the Study of Religions (BASR), formerly the British Association for the History of Religions (founded in 1954), is affiliated to the European Association for the Study of Religions (EASR) and to the International Association for the History of Religions (IAHR), whose object is the promotion of the academic study of religions through international interdisciplinary collaboration. The BASR pursues these aims within the United Kingdom through the arrangement of conferences and symposia, the publication of a Bulletin and an Annual General Meeting. Membership of the BASR is open to scholars whose work has a bearing on the academic study of religions and who are normally resident in the United Kingdom. Those interested in membership may apply directly by writing to the **Hon Secretary** to whom all general correspondence concerning the BASR should be sent: **Dr Graham Harvey, Department of Religious Studies, Faculty of Arts, The Open University, Walton Hall, Milton Keynes, MK7 6AA.**

Correspondence concerning the **Bulletin**, including information and contributions, should be addressed to **Dr George D. Chryssides** at <G.D.Chryssides@wlv.ac.uk> or at **School of Humanities, Languages and Social Science, University of Wolverhampton, Millennium City Building, Wulfruna Street, Wolverhampton, WV1 3SB.** Deadlines for submissions are: 15 October for November issue; 15 February for March issue; 15 May for June issue.

Orders for the **Occasional Papers** should be addressed to: **Professor Kim Knott, Dept of Theology and Religious Studies, University of Leeds, Leeds LS2 9JT.**

Editorial: 50 Years of BASR

‘You’ve broken with tradition!’ said a colleague, looking at the gold cover of the last *BASR Bulletin*, which of course has been green for several years. The change marks the fact that 2004 is the BASR’s golden jubilee year. After the next edition we intend to return to green once more.

There is something about the number 50 that has special significance. Its significance may arise from our decimal numbering system, or from a belief that it signifies completeness and perfection, being one more than the square of the perfect number seven. Whatever the rationale for celebrating a fiftieth year, such historical landmarks afford an important opportunity to reflect on how Religious Studies has developed over the past half-century, and what its future trends might be.

The BASR Annual Conference’s theme ‘The Study of Religions: Mapping the Field’ will provide ample opportunity to reflect on the way in which the subject has developed in recent times. Only a small handful of members are sufficiently advanced in years to remember the founding of the British Association for the History of Religions, as it was then called, in 1954, with E. O. James as its first President. At that time there was little interest in teaching religions other than Christianity; as Adrian Cunningham points out, there were only sixteen lecturers in world religions in English universities (King, 1990, p.21).

The original name of the society reflects the trend that was emerging in the study of religion — the opening up of world religions with an approach that was substantially historical. As a student of religion just over a decade later, my own initiation into world religions was through James’s *History of Religions* (1956), starting with how religion began, and moving on to the presumed beginnings of Hinduism in Mohenjo-daro and Harappa. Since history tends to happen in chronological order, this was no doubt a logical enough approach, embedded as a small component within a degree that was in Christianity, and largely text-based.

A number of important considerations have moved the subject on from there. The importance of field work and ethnography have helped to focus Religious Studies on people as well as texts. The substantial immigration in the 1960s of people from India and Pakistan created a multi-faith society in which students can study world religions on their doorstep. The presence of other faiths within Britain has created an interest in diaspora religion, and the ways in which religions adapt and acclimatise in a new environment.

Christianity has changed too over the past fifty years, with the Second Vatican Council, the ecumenical movement, feminist and gay movements. New religious movements (NRMs) have emerged in the past fifty years: the year 2004 not only marks the half-centenary of BASR, but of the Unification Church and the Church of Scientology, both of which were founded in 1954.

These and other new forms of spirituality, once thought unworthy of inclusion in undergraduate syllabuses, now form serious topics for academic study. The growing interest in indigenous religions has been another recent trend, as James Cox demonstrates in his contribution to this current issue.

Changes in government education policy have also affected Religious Studies: RE became professionalised, and the Worship and Education Reform Act (1988) impacted heavily on school education, with the inevitable implications for teacher training. The expansion of higher education and widening of access has opened up new opportunities in RS teaching, but has brought with it inevitable challenges.

To sum up fifty years of RS within a short editorial is to attempt the impossible. The BASR conference on 'Mapping the Field' affords a more extended leisurely opportunity to survey the various features of the past fifty years that have shaped the subject. Much planning, especially by Peggy Morgan, the conference organiser, has gone into the event, and we look forward to this opportunity to look back on our past and gain inspiration for our future.

Reference

Cunningham, A. (1990). 'Religious Studies in the Universities — England'. In King, U. (ed.) (1990). *Turning Points in Religious Studies*. Edinburgh: T. & T. Clark.

George Chryssides

Annual subscription

The annual subscription for the BASR and Bulletin is £15.00 (£8 for postgraduate students and researchers without full employment). Scholars residing abroad may subscribe to the Bulletin for £10.00 a year. Subscriptions are due in October. The BASR is a registered charity (No 801567), and members are encouraged to pay their subscriptions by Gift Aid (if in taxed employment), by direct debit or annual cheque. Cheques should be made out to the 'British Association for the Study of Religions' and sent to the Treasurer: **Dr Helen Waterhouse, Arts Faculty, The Open University, Milton Keynes MK7 6AA.**

—Visit our website at <<http://basr.org.uk>>—

BASR OCCASIONAL PAPERS (order from Kim Knott)

- 1 Miranda Green, *Women and Goddesses in the Celtic World*, 1991
- 2 Christine Trevett, *The Quaker Margaret Fell: Religion and Gender in a C17th Dissenting Group*, 1991
- 3 Ann Bancroft, *Hildegard of Bingen to Meinrad Craighead*, 1991
- 4 Julia Leslie, *Religion, Gender and Dharma: The Case of the Widow Ascetic*, 1991
- 5 Peter Antes, *How to study religious experience in the traditions*, 1992
- 6 Marion Bowman, *Phenomenology, fieldwork and folk religion*, 1992
- 7 George Chryssides, *Unificationism: A study in religious syncretism*, 1993
- 8 Michael Pye, *Syncretism versus synthesis*, 1993
- 9 Ria Kloppenberg, *A Buddhist-Christian encounter in Sri Lanka: Pandura Vada*, 1994
- 10 Peter Donovan, *Maori rituals add magic to contemporary civic life*, 1995
- 11 Ninian Smart, *Sacred nationalism*, 1995
- 12 W. S. F. Pickering, *Locating the sacred: Durkheim and Otto*, 1995
- 13 Terence Thomas, *'The sacred' as a viable concept in the contemporary study of religions*, 1995 (bound together with 12)
- 14 Margaret Chatterjee, *Do we need authority in religious life?*, 1996
- 15 Chris Arthur, *Media, meaning, and method in the study of religion*, 1996
- 16 Gerrie ter Haar, *Chosen people: The concept of diaspora in the modern world*, 1996
- 17 Richard Gombrich, *Religious experience in early Buddhism*, 1997
- 18 James Cox, *Alterity as identity: Innovation in the Academic Study of Religions*, 1998
- 19 Elizabeth Amoah, *African spirituality and religious innovation*, 1998
- 20 Ian Reader, *Religion, conflict and the sacred mission: On understanding the violence of Aum Shinrikyo*, 1999
- 21 Brian Bocking, *Religious Studies: The New Queen of the Sciences*, 2000
- 22 Kim Knott, *The Sense and Nonsense of 'Community': A Consideration of Contemporary Debates about Community and Culture by a Scholar of Religion*, 2002
- 23 Armin Geertz, *Religion and Community in Indigenous Contexts*, 2002
- 24 Giulia Sfameni Gasparro, *Religion and Community in the Ancient World*, 2002
- 25 Tariq Modood, *Multiculturalism, Muslims and the British State*, 2002
- 26 Rosalind Hackett, *The Response of Scholars of Religion to Global Religious Violence*, 2003

I. BASR NEWS

Looking Forward to Looking Back

From Past Bulletins of BAHR / BASR 5 (introduced by Peggy Morgan)

The five retrospective selections from previous Bulletins, which have been featured since March 2003 and of which this is the last, have focused on a variety of themes which are interesting in the history of BASR (see no. 1 and 2 in *Bulletin* 98 and 99), the study of religions generally in UK (see no. 4 by John Hinnells in *Bulletin* 101) and internationally (see no. 3 by Cyril Williams in *Bulletin* 100). They also give us pause for thought today. They have been intended to remind and inform readers (many of our current members were not around at the time of the earlier Bulletins) as we move towards the 50th anniversary conference in September 2004.

This final piece in the series takes us back to our fortieth anniversary. It was the first conference I organised for BASR, but one I missed as I had agreed an academic exchange with Professor Peter Donovan at Massey University, New Zealand. There I saw many friends of the British RS scene such as Harold Turner, Jean Holm, Paul Harrison and Paul Morris and I gave a paper at the New Zealand Association's Annual Conference. In exchange Peter Donovan was able to give the BASR Annual Lecture that year (see Occasional Paper 10). Professor Ursula King hosted the conference in Bristol and what follows is her Presidential address. Bulletin 94 from November 1994 (ed. Dr Ian Harris) from which it is taken also contains two conference reports by George Chryssides and Denise Cush.

Celebrating Forty Years of the BASR

This year's annual conference from September 26-29, 1994, was quite close to the day when forty years ago the British branch of the IAHR was founded at a meeting on 24 September 1954 in Exeter College, Oxford.

I am fortunate to have had access to the Minutes of the founding meeting of what was then called the "British Section of the International Association for the Study of the History of Religions" (IASHR — you can see even the international title has changed since then!). Present then were Dr Brandon, Miss Emmet, Mrs Ettlinger, Mr Gundry, Dr James, Mrs James, Mr Lewis, Dr Parrinder and Canon Ramsey (quoting from the Minutes). Apologies were received from another eleven people which brings the total of the founding members to twenty. Dr James was elected chairman of the meeting, and Mr Gundry acted as secretary.

Mr D. W. Gundry, or Canon Gundry as he later became known, acted as secretary for quite a few years and subsequently, in 1956, he described "The

History of Religions” in the Bulletin section of the third volume of the journal *Numen*. In it he said: “It is significant that very few of the British universities recognize the history of religions (or the comparative study of religions) as an independent academic discipline. Indeed, only four British universities have full-time teachers of the subject: there is a chair of Comparative Religion at Manchester, a chair of Eastern Religion and Ethics at Oxford, a lectureship in the History of Religions at the University College of North Wales, and a lectureship in the Comparative Study of Religions at Leeds. At London the history of religions is coupled with the chair of the Philosophy of Religion; while the chair of the History and Philosophy of Religion at Leeds has recently been converted into a chair of Theology.”

How times have changed! The chair referred to was of course the one E.O. James had held at Leeds; when he moved to London, he transferred the title “History and Philosophy of Religion” to his new chair in there.

The Bulletin in *Numen* continued: “There is as yet little indication that British scholars have been attracted by the American or Eastern synthesists who seek some rapprochement between Eastern and Western philosophy; nor is there any indication of a wish to commit the study of the history of religions to the more systematic pattern common on the European mainland.

“It is widely felt that to accept the history of religions as a clear-cut academic discipline might *ipso facto* imply an acceptance of a particular underlying philosophy of religion, to which many scholars would not wish to commit themselves. Traditional British empiricism seems to prevail in this sphere of academic study as elsewhere; and it is probable that the British Section of the IAHR will continue to be composed of theologians, anthropologists, humanists, orientalist and philosophers rather than of historians of religion as such.” (*Numen* 111, 1956:78)

Following Professor E. O. James, Professor E. G. Parrinder became President in 1972 and remained in office until 1977, followed in turn by Professor Andrew Walls (1977-80), Professor Trevor Ling (1980-81), Professor Ninian Smart (1981-5), Professor Cyril Williams (1985-88), Dr Peter McKenzie (1988-91) and Professor Ursula King (1991-94) who has now been succeeded by Professor Brian Bocking (1994-).

It was a particular reason for rejoicing that we had among us at the fortieth anniversary celebration Professor Parrinder as one of the founding members and earliest surviving president of our Association as well as three other previous presidents, Professor Smart, Professor Williams and Dr McKenzie, together with the current president and her successor. Thus out of a total of nine presidents of the BASR six were present on this occasion, besides over fifty other current members of the Association, which surely must be a record. It was also a special pleasure that the concluding paper was given by Dr W. S. F. Pickering, one of the earliest members of the British Association

and the last research student of Professor E. O. James — a living link with the past and the beginnings of the BASR.

With such a well attended conference (whose academic programme was so well planned and publicised in advance by our Conference Organiser, Peggy Morgan, who was absent on an academic exchange in New Zealand — her presence was much missed), with the participation of quite a few younger scholars, and with new members joining the Association, the future bodes well. The new practice of moving the conference around different institutions in different parts of the country (last year we met at the University of Newcastle, this year at the University of Bristol, and next year at the University of Wolverhampton) will no doubt stimulate further activities and new ideas for research and teaching.

British scholars have been involved in the development of the modern study of religions since its beginning. We must not forget that the origins of the IAHR, officially founded in Amsterdam in 1950, go back to six earlier European congresses of which the third was held in Oxford in 1908 (the first had been held in Paris in 1900; much later the XIIth IAHR Congress was held at Lancaster University in 1975). However, with a history of almost a hundred years there is reason for pondering why the participation at the international congresses has not grown significantly beyond the early beginnings. Why is there a five-yearly interval between the international congresses (it was four years between the first four congresses held between 1900-1912) and why a similar organisational structure (on one hand there exists an international committee, yet on the other an independent local committee organises the international congress)? These striking parallels between the early beginnings and the situation still pertaining today became apparent to me when I recently found original handwritten documents in the archives of Manchester College, Oxford, where the papers of Professor Estlin Carpenter are held. Among them are two letters from Jean Réville, one of the organisers of the first congress in Paris in 1900.

Réville describes how in preparation for the first congress they sent out over 3,000 circulars between 1899-1900. These were addressed to different university departments in the world whose addresses had been drawn from a global university annual called *Minerva*. He writes “we noticed the names of all professors, teachers etc. whose titles would induce us to suppose that they were capable of sharing an interest in such a congress. But now I think that such a work is no more necessary.” (26.4.1907) He thought that enough of a network had been created by the two previous congresses (Paris, 1900 and Basle, 1904) to attract a sufficient number of participants to the third congress.

I would like to quote from a letter of January 10, 1905 which describes in some detail the way in which the early congresses were organised —

members familiar with IAHR congress organisation in more recent years will recognise some significant similarities! Réville wrote:

“... we asked the congressists at Paris, in 1900, to appoint an international committee, whose duty it would be to look for a well-fitted town where the Congress might be assembled in 1904. As soon as we were sure that there would be in Basle a local committee willing to organize a second session in that city, I wrote, as secretary of the international committee, to its members and asked them, if they would approve the choice of that place and the quality of the provisory committee. When their answers, which in any case could not be else than favourable, came in, the president of the Paris congress handed his powers over to the provisory committee at Basle, and from that moment the local committee of Basle — first the provisory one, and afterwards the completed and definitive one — operated alone and without any interference of the international committee. The same method may be applied again... Perhaps you may think, that the international committee is an useless appendage under such conditions. It is a safety organism. The special nature of religious historical study makes it necessary to take caution against the possibility of an endeavour, by a confessional party or by an anti-religious group to lay hands on the congress and so to change its character from a scholarly reunion into a polemical or propagandist exercise.”

In the event, the 1908 Congress in Oxford attracted 599 participants, including 253 women, which must also be a record not surpassed since. This data certainly gives one something to think about. With all the facilities in international communication and travel we do not seem to have come all that further. Will that perhaps significantly change in the next forty years? I wonder.

Ursula King
University of Bristol

For earlier accounts of the BASR see D. W. Gundry, “The Beginnings of the British Association for the History of Religions” and W. S. Pickering, “Edwin Oliver James, Some Personal Reminiscences and Reflections” in *BASR Bulletin* no. 31, June-July, 1980, pp.7-11. (Reprinted in *BASR Bulletin* 98, March 2003).

The British Association for The Study of Religions

affiliated to: The European Association for The Study of Religions
and The International Association for The History of Religions

50th ANNIVERSARY CONFERENCE (1954-2004)

SEPTEMBER 13th - 16th, 2004
Harris Manchester College, Oxford

THE STUDY OF RELIGIONS: MAPPING THE FIELD

This conference aims to consider past, current and future trends and research. Panels and papers may be focused on individual religions (e.g. Judaism, Sikhism, Jainism); typologies (e.g. new movements, indigenous traditions); geographical areas (e.g. Japanese religions, religions in Europe or Africa); key themes (e.g. identity, gender, science and religions, mysticism); key figures (e.g. Eliade, Schimmel, Smart) and methods which contribute to the field (e.g. psychology, anthropology, philosophy, phenomenology, sociology, history etc.).

**The BASR annual lecture will be given by
Professor Ursula King, Universities of London and Bristol**

Offers of panels, individual papers and reports of work in progress by June 1st 2004 to: Peggy Morgan, Mansfield College, Mansfield Road, Oxford OX1 3TF
peggy.morgan@mansfield.ox.ac.uk

Conference registration form and BASR membership at
<http://basr.org.uk>

A limited number of full student bursaries are available for postgraduates presenting papers or work in progress reports.
Applications to Peggy Morgan as above.

II. RELIGIOUS STUDIES NEWS (U.K., Europe, International)

CONFERENCE REPORTS

Indigenous Religions in Context (Religion in Scotland 3), 6 March 2004, New College, University of Edinburgh

This one-day conference was hosted by Religious Studies in the School of Divinity in association with the College of Humanities and Social Science 'Belief' Project and the RICHES 'Belief in Scotland' Seminar Series. It attracted participants from diverse academic disciplines as well as several practitioners. After a brief introduction, the eight presentations were divided into three sessions in addition to a final panel discussion to conclude the day.

Session one, titled 'Constructing Indigeneity', consisted of two papers focusing on the category of Indigenous Religions. James Cox discussed the academic development of Indigenous Religions, its problematic nature and how this may influence the future of the study of religion. Suzanne Owen identified the different methods used to establish membership in Native American traditions, providing an example of how identity and the way it is determined as a core issue of indigeneity.

The three presentations in the second session, 'Indigeneity in Context: Local Studies', were works in progress. Shari Cohn-Simmens discussed her research on Second Sight in Scottish communities, Stephanie Barger analysed the assertion that Druidry in Scotland can be considered an indigenous religion, and MaryCatherine Burgess presented some of her fieldwork among shamans practising in Scotland.

The last three papers presented in session three, The Politics of Indigeneity: Local Contexts, Global Issues, concentrated on indigeneity and global influences. Donald Meek focused on the *Carmina Gadelica*, its function in defining the Celts for Contemporary Indigenous Religions and the effects of others on the editing process resulting in the exclusion of a significant portion of Carmichael's original material. Alastair McIntosh showed the interaction between activism in Scotland and ideologies present in indigenous movements. In the final paper, Malory Nye discussed the some of the implications of the term 'indigeneity' in relation to the variable and hybrid nature of Indigenous Religious Movements.

Session four provided an opportunity for participants to discuss the category of Indigenous Religions and the issues, such as identity, hybridity and fluidity, that continually surfaced throughout the day.

**Stephanie D. Barger
University of Edinburgh**

ASANAS (Alternative Spiritualities and New Age Studies) Second International Conference, University of Wolverhampton, 21 May 2004

The Second International ASANAS Conference was hosted by the University of Wolverhampton, England. The theme, *ASANAS Goes Mainstream?*, reflects this year's stated focus upon the increased acceptance of Alternative Spiritualities and the New Age into mainstream society and academia. The conference was divided into five segments. After a brief introduction, J. Gordon Melton of the American Institute for the Study of Religion gave the first Keynote Address on 'How the New Age is Redefining Western Religious History.' He noted that western esoteric traditions have broken histories and frequently are unaware, or do not recognise, the influences of other traditions on their belief system. A trait that is likely to be affected by the increased recognition of esoteric traditions throughout the western world as an alternative or an enhancement to 'mainstream' traditions. Melton identified traits associated with western esoteric traditions and the ways in which these traditions benefited from the New Age Movement.

Ali Kion Ahadi, presented 'Internet Spirituality and the Reinvention of Knowledge: The case of Zeta Talk and the Cassiopaea Experiment' which focused on two Internet spiritualities founded in 1995. As stated in his abstract, both groups 'have attempted to reinterpret human knowledge based on alleged contact with more advanced beings' through the medium of channelling. Ahadi, using Giddens' method of reflexive questioning, demonstrated that it was unlikely that the messages acquired through channelling came from the sources claimed by the traditions. Instead, he argued that they can be identified in 'here and now' human sources. Mike King from the Centre of Postsecular Studies at Metropolitan University, London followed with a paper titled 'The New Age, the Postsecular, and Critical Scholarship'. This paper discussed the differences between Postsecular Studies and New Age Studies. Postsecular is characterised as having a renewed openness to questions of the spirit, a middle way between gullibility and cynicism: the former is characteristic of New Age, the latter of the universities. King also identified his personal spiritual history which served to exemplify the blurred boundaries that exist between spiritual and academic discourse—an issue which was addressed later in the conference.

'Feminine Symbolism and the Left Hand Path,' presented by Kennet Granholm of Åbo Akademi University in Finland, focused on the Dragon Rouge, which is an initiatory tradition founded in Stockholm in 1990 that emphasises the 'Left Hand Path.' The Left Hand Path embraces that which is traditionally seen as taboo such as chaos, darkness and freedom in contrast to characteristics of the Right Hand Path, order, light and

restrictions. Granholm noted that the dualistic stances of evil and good or black and white that, traditionally, are associated with the Left and Right Hand Paths are lacking in the Dragon Rouge tradition. He argued that aspects of modern Swedish society need to be considered when studying the development of this tradition. Justin Woodman of the Department of Anthropology at Goldsmiths College followed, presenting his paper on 'Demonic Spiritualities and the Demons of Modernity'. Woodman discussed the relationship between modernity and the demonic present in the tradition of Chaos Magic. In Chaos Magic the demonic is defined as alien or other without the 'traditional' associations with evil. He argued that a new relationship between science, religion and magic is an evolving concept of modernity. Woodman noted that these traditions incorporate recent scientific branches, such as quantum and chaos theory, to define concepts of the demonic.

The afternoon began with a keynote address by Graham Harvey from the Open University. In his paper, 'Studying Paganism to refine academic methodologies', Harvey noted that conferences focusing on alternative, pagan, and New Age spiritualities provide a unique space where discourse between academics interested in the subject and practitioners can take place. This emphasises the 'insider/outsider' issue underlying the study of religions. He argued that paganisms are participatory traditions and therefore enhance the 'role' dilemma faced by scholars. Are they observers, practitioners, or something in between? Harvey suggested that the role of the academic has always been that of a guest — the question is whether to be a good guest or a bad one! Harvey argued that objectivity is not defined by a separation from the community; instead it is a discourse with the tradition that they are studying.

The next segment concentrated on local examples of alternative spiritualities. Jenny Butler from University College in Cork spoke on 'Neopaganism and the Domain of Alternative Healing in Contemporary Ireland'. She presented her fieldwork among healing practitioners in Ireland. All of the practitioners she interviewed adhered to the idea that energy healing had the ability to affect the material world. Energy healing is facilitated through a number of techniques, such as crystals, herbs, reiki, shamanic/spirit/angel journeying just to name a few. Butler noted that there appears to be a cross-over between pagan healing practices and the alternative healing industry. This was followed by 'ASANAS goes mainstream, or mainstream goes ASANAS? New Age in the local context (Poland)' presented by Dorota Hall from the Polish Academy of Sciences. Hall suggested that the New Age Movement in Poland is a new expression of folk tradition. She argued that, based on the nature of Catholicism in Poland, the emerging alternative spirituality is not alternative. Instead, it is

an expression of the spiritual tradition of the country. The final paper in this segment was 'The Imbolc Fire Festival in Marsden: A Case of Civic Paganism?', provided by Ieuan Jones from the University of York. The Marsden festival, celebrated since 1993, was established to draw the community out to experience the natural world and to create a sense of community involvement. While the organisers wanted to create a fire festival that drew from Celtic traditions, they avoided any religious agenda in the festival. Jones suggested that the success of this festival stems from the fact that it provides a ritual structure disconnected from a specific religious tradition, maintaining popular appeal without requiring uniformity of belief and interpretation.

The concluding plenary session focused on three elements. First, theme ideas for a conference in 2005 were requested. Second, the discourse between academics and practitioners was discussed. The ethical issues inherent in the interaction between scholars and the traditions they interact with, such as providing 'new' traditions with knowledge of their historical connections, was of particular interest. In addition, participants addressed the validity of 'labels' and definitions. This discussion emphasised one of the distinctions between 'academics' and 'practitioners'. Academics, by necessity, require categories and definitions while practitioners of these traditions tend to avoid categorisation. Finally, stemming from the previous discussion, the problematic nature of the terms 'alternative' and 'mainstream' were debated.

For those interested, audio files of all conference papers and the following discussions are available in MP3 format. Just access the ASANAS website <www.asanas.org.uk> and click on ASANAS 2004.

Stephanie D. Barger
University of Edinburgh

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Beginning Sanskrit: A Practical Course Based on Graded Reading and Exercises, 2nd edition, Vol 1 by Dermot Killingley. Revised by Dermot Killingley and Siew-Yue Killingley. (1st edition published by Lincom Europa) 0 947722 22 X. £18.50 (UK); £20.50 (overseas).

Re-launch of the ‘Muslims in Britain Research Network’

During the first half of the 1990s there was a group of scholars and researchers who met bi-annually at the Centre for the Study of Islam and Christian-Muslim Relations (CSIC) in Birmingham, to share news of mutual research on Islam in Britain. For various reasons, this research network lost momentum towards the end of the 1990s. However, at a meeting in March 2002, Professor Jørgen Nielsen (University of Birmingham), Dr Sean McLoughlin (University of Leeds) and Sophie Gilliat-Ray (Cardiff University) felt that it was important to try to re-establish the research network, and so we formally re-launched it at a meeting in Cardiff in January 2003. Further meetings have since been held in Birmingham and Leeds, and about 30 participants have attended each of these. We currently have 140 members.

The meetings begin with a period of open discussion and sharing of news in the morning, followed by a formal paper by an invited speaker in the afternoon. Meetings are now held twice a year, in April and September, and rotate around the three universities of Cardiff, Birmingham and Leeds.

The next meetings will be at Birmingham University on Tuesday 7 September 2004, and on Tuesday 12 April 2005 in Leeds. The theme of the Birmingham meeting will be the 2001 Census.

If you would like to join the Research Network and receive invitations to future meetings, please contact Dr Sophie Gilliat-Ray. Contact details: School of Religious and Theological Studies, Cardiff University, Colum Drive, Cardiff, CF10 3EU. Tel. 029 2087 5479 E-mail: <Gilliat-RayS@cardiff.ac.uk>. Application forms can also be downloaded from: <www.cardiff.ac.uk/relig>

Sophie Gilliat-Ray
University of Cardiff

FORTHCOMING CONFERENCES

IAHR TOKYO 2005

XIXth World Congress of the International Association for the History of Religions

The 19th World Congress of the International Association for the History of Religions (IAHR) will be held in Tokyo, Japan, **24-30 March 2005**.

General Theme of the Congress Religion: Conflict and Peace

Revised deadlines

30 September 2004. Proposals for individual papers, panels, symposia, and roundtable sessions. Early registration fees should be paid by this date.

December 2004. Conference programme will be published on the IAHR web site.

31 December 2004. Deadline for late registration.

**For fuller information, see the Congress website at:
<http://www.l.u-tokyo.ac.jp/iahr2005>**

Aesthetics as a Religious Factor in Eastern and Western Christianity Utrecht, 21-24 June 2004

A wide range of sub-themes includes: Theology of Aesthetics, Aesthetics of Theology, Iconography in the Orthodox Church, Non-figurative art and Christianity, Christian Themes in Modern Literature, Music and the Sacred, Church Architecture, Aesthetic Experience and Conversion, Aesthetics and Religious Identity.

Details from: Dr Jonathan Sutton <j.f.sutton@leeds.ac.uk> and Professor Wil van den Bercken <wvdbercken@theo.uu.nl>

**Indic Health Conference II.
Ayurvedic Identities Past and Present:
The Case of Modern and Global Ayurveda
2-3 July 2004**

On Friday 2 and Saturday 3 July 2004 the Dharam Hinduja Institute of Indic Research (DHIIR), based at the Faculty of Divinity, University of Cambridge, will host its Eighth International Conference. The conference will discuss the Case of Modern and Global Ayurveda as part of a larger project, the Indic Health and Medicine Research Programme (IHMRP), which has been the focus of DHIIR research since October 2000.

For up to date information on the conference please see <http://www.divinity.cam.ac.uk/CARTS/dhiir/indic/conf04.html>. Contact address: DHIIR, Faculty of Divinity, University of Cambridge, West Road, Cambridge CB3 9BS Tel: 44 (0)1223 763013; Fax: 44 (0)1223 763014 E-mail: <dhiir@divinity.cam.ac.uk>

Second International Conference on Organisational Spirituality (ICOS)

14-16 July 2004: 'Living Spirit in Self and Society'

University of Surrey Roehampton

Speakers include Christopher Hansard, Marianne Williamson, Sir John Whitmore and Matthew Fox

For further details, see <<http://www.icosconference.com>>

**The God Experience —who has it and why?
Joint Annual Conference of the Modern Churchpeople's Union
and the Alister Hardy Society:
13-16 July 2004**

High Leigh Conference Centre, Hoddesdon, Herts, U.K.

Conference Chair: Professor Paul Badham

Further details: Mrs E. Darlington, 1 The Woods, Grotton, Oldham, OL4 4LP. Tel.: +44 (0) 161 633 3132 E-mail: <ebeth@fish.co.uk>

CAN FAITHS MAKE PEACE?

Goldsmiths College, University of London

Holy wars and the resolution of religious conflicts from historical and contemporary perspectives

12-13 July 2004

Keynote speakers include: Tariq Ali, Howard Caygill, Andrew Louth, Cathie Carmichael.

Further information: Department of History, Goldsmiths College, University of London, New Cross, London, SE14 6NW.

Tel.: 020 7919 7492 E-mail: <canfaithsmakepeace@gold.ac.uk>

AUSTIN FARRER CENTENARY CONFERENCE ORIEL COLLEGE, OXFORD, 6-9 SEPTEMBER, 2004

THE HUMAN PERSON IN GOD'S WORLD

Chair: Professor Basil Mitchell

Speakers: Nancey Murphy, Edward Henderson, Brian Hebblethwaite, David Brown, Douglas Hedley

Academic Exchange Table and opportunity for presentation of short papers of 15 minutes in small, informal discussion groups

Further enquiries and/or registration to Conference Director:

Dr. Margaret Yee, Nuffield College, Oxford, OX1. 1NF. UK

Email: margaret.yee@nuf.ox.ac.uk

BRITISH SOCIETY FOR THE PHILOSOPHY OF RELIGION

The next BSPR conference, on Realism and the Philosophy of Religion, will be held 13-15 September, 2005, at Lady Margaret Hall, Oxford. Speakers will include: Peter Byrne, Andrew Moore, Michael Scott, and Roger Trigg.

Further details from Mark Wynn <M.R.Wynn@exeter.ac.uk>

**A regional conference of the IAHR
organised by the
INDONESIAN ASSOCIATION FOR THE STUDY AND RESEARCH
OF RELIGION**

Yogyakarta/Semarang 27 September – 3 October 2004

The aim of this conference is to consider religious coexistence and co-operation, to study what difficulties arise in their practical application, and to discuss how problems have been or may be resolved. The focus will be both theoretical and very practical. The theoretical approach is that of the general study of religions (*ilmu agama*), while special sections are planned on 'Religious harmony in grass-roots experience' and 'Muslim education in modern society'.

Up to fifty participants from outside Indonesia will be able to participate. The international aspect of the conference is being coordinated by Dr. Edith Franke (Hannover, Germany) and Prof. Michael Pye (Marburg, Germany). Please <efranke1@aol.com> or <pye@staff.uni-marburg.de>.

**UNIVERSITY OF GLOUCESTERSHIRE
SCHOOL OF HUMANITIES**

**Annual One-Day Conference on Islam
9 November 2004**

CALL FOR PAPERS

The theme of the conference for this year is 'Christian-Muslim Dialogue'. Offers of papers are warmly welcomed. The speakers have one hour each including time for questions and discussion. There will be five papers with time off for lunch and evening tea break.

Speakers can choose any topic within the broad theme of Christian-Muslim dialogue for their paper. Please send a brief abstract (500 words or less) to: Dr Theodore Gabriel, School of Humanities, Theology and Religious Studies, Francis Close Campus, University of Gloucestershire, Cheltenham, GL50 4AZ

Tel. 01242 699070

E-mail: <tgabriel@glos.ac.uk>

THE FOLKLORE SOCIETY (founded 1878)
2004 KATHARINE BRIGGS LECTURE
9 November 2004

The President and Committee of The Folklore Society are pleased to announce
that the 2004 Katharine Briggs Lecture will be given by

Professor Donald Meek
University of Edinburgh

**Folklore and the Creation of Celtic
Spirituality:
The Case of Carmina Gadelica**

The Lecture will begin at 6.30 p.m., at The Warburg Institute, Woburn Square,
London WC1H 0AB

All are welcome to attend this lecture.

For further details please contact Susan Vass at The Folklore Society on
<susanvass@hotmail.com> or by telephone on 020 7862 8564.



School of Humanities and Cultural Studies

INTERNATIONAL CONFERENCE

REPRESENTATIONS OF THE FAMILY IN THE WORLD'S RELIGIONS

July 2005

CALL FOR PAPERS

Among thematic studies of the world's religions there has been relatively little research into the representation of the family in religious texts and images. This conference aims to explore the representation and symbolization of the family and familial roles within a broad range of religious traditions, sacred literature and mythology. By using a variety of disciplinary perspectives, such as theology, religious studies, scriptural and literary studies, anthropology, history, gender studies, critical theory, film studies, history of art, etc., the conference will aim to examine the representation of the family as a whole, or individual roles and relationships within the family, from both tradition-specific and comparative perspectives. It will also consider some of the social and ethical implications of these representations for contemporary culture.

Conference papers are invited under two main themes:

TEXTUAL HERMENEUTICS and CULTURAL SEMIOTICS

Those interested in contributing a paper should submit a brief abstract (approx. 500 words) to Dr. Lynn Thomas at the address below.

For further details, please contact:

Dr. Tina Beattie, <t.beattie@roehampton.ac.uk>, tel. +44(0)20 8392 3419

Dr. Simonetta Calderini, <s.calderini@roehampton.ac.uk>, tel. +44(0)20 8392 3422

Dr. Lynn Thomas, <lynn.Thomas@roehampton.ac.uk> tel. +44(0)20 8392 3249

Or write to one of the above at:

School of Humanities and Cultural Studies

Digby Stuart College

University of Surrey Roehampton

Roehampton Lane

London SW15 5PH

III. RESEARCH IN PROGRESS

The role of exorcism in north Indian religious traditions and its adaptation amongst the Punjabi Diaspora.

This study endeavours to explore the practice of exorcism and healing rites that are prevalent amongst the West Midlands diaspora and to analyse how this marginalised form of religion was initially introduced and developed in this country and its importance in the wider community. My aim is to explore the practice of exorcism and healing practices in north Indian religious traditions amongst the Punjabi diaspora in the West Midlands. Exorcism, healing practices, belief in forms of supernatural malaise and possession are well rooted in the Indian religions; however there has been a lack of academic study of this vibrant form of religion both in its country of origin and amongst the diaspora. There are a number of reasons why these beliefs and practices have been neglected in both arenas; however with its emergence amongst the British diaspora there has been recent media coverage, which highlighted the lack of understanding wider society has about these traditions.

The research project was undertaken because of my acquaintance with this academically obscure religious tradition. Throughout the Punjabi community belief in the malevolence of the occult and the healing powers of babas was normative. Although the babas were treated with a high degree of scepticism, the belief system was in place amongst the diaspora in Britain. However, as yet it has not been mentioned in other academic studies of diaspora communities. According to Roger Ballard, 'so intense is the prejudice against this dimension of Punjabi religious practice that I cannot point to a single serious contemporary study of such activities' (Ballard, 1999, p 21). The fault does not lie entirely with the academic world. There has been a long historical campaign to cover up these forms of religion and label them as mere superstitious 'mumbo-jumbo'.

The lack of research on the practice of exorcisms and healing found in the religious traditions of the Indian sub-continent occurred for a number of reasons. Firstly, the impact of European scholarship in the study of Indian religions was unable to grasp the integral role of these beliefs and practices in the Indian way of life. The Euro-centric and Christianised world-view prevailed in their reports of Indian people and religion. From the time of Max Müller's formulation of the Vedic chronology the Euro-centricism of earlier scholars has discoloured or misreported the true religious situation of the Indian sub-continent.

Ballard describes the Euro-centric view of Indian religion thus:

Grounded in the spirit of the Protestant reformation, it seeks to reduce all religions to essentialised –isms. Within this framework texts are routinely prioritised over tradition, aspirations to moral and behavioural conformity over spiritual experience, and formal belief over ritual practice. This is further accompanied by an assumption that only the first half of each of these oppositions is properly “religious”, leaving the second either to be overlooked, or worse still dismissed as nothing but irrational superstition (Ballard, 1999, p 9).

The reformation of religious practices within the Indian religious traditions also sought to eradicate beliefs in the occult and the practices of healing and exorcism, instead preferring a more intellectual form of religion. Key figures like Ram Mohan Roy (1772-1833), Swami Dayananda Saraswati (1824-1883) and Swami Vivekananda (1863-1902) were the new figureheads of Hinduism, and their beliefs, values and practices were regarded as those of the Hindu tradition. In the same manner the Singh Sabha movement in the Punjab sought to re-define the Sikh tradition, its beliefs and practices in line with the rhetoric of the British Raj in a similar manner to the Hindu reformists. Harjot Oberoi (1994) rightly indicates that the view of Sikhism adopted and proselytised by the Singh Sabha from the end of the nineteenth century was a result of European writings on Sikhism, which reported what Sikhism ought to be rather than recording what Sikh people actually practised. This idealised view sought to eradicate the beliefs and practices by ridiculing and demeaning their importance.

The history of Euro-centric scholarship and the reformation of religious traditions by the intellectuals resulted in the negation of beliefs and practices that were adhered to by the masses. The religious, societal and cultural developments within India and later in this country re-focussed on a respectable form of religion with norms, beliefs and practices that could be universally accepted. Within the religious organisations in Britain practices of exorcism, appeasement of village spirits, deceased ancestors and angered deities were unnecessary. According to Steven Vertovec (2000), an ‘ecumenical’ form of Hinduism was developed.

Nevertheless, underneath this dense layer of rationalised religion, belief in the ill powers of the occult and the practices of healing and exorcism simmered under the surface. Belief in local deities from villages, towns and regions took place in homes, rather than communal bases. It was not until the 1980s that places of worship specifically for local or regional deities were founded and the closeted observance of local religious practices graduated into the supermarket of religious traditions.

The original contribution to knowledge is to provide the first academic study of exorcist and healing traditions amongst the Punjabi diaspora in

Britain. This area of religious practice has been neglected in the study of religions and consequently its emergence in Britain has gone relatively unnoticed or has been ignored. This study will be a basis for further research on a very important form of religious beliefs and practices, which provide an insight into the complex system of religious traditions from the Indian sub-continent in this country. Although these traditions were initially on a small scale, based within homes rather than on communal bases, their presence has become more asserted and they now require the full attention of scholars just as the Sikh, Hindu and Muslim communities in Britain have. Furthermore, a study of these religious forms helps to eradicate the rigid boundaries of religion that have been constructed around the religions of India. A study of possession and exorcism assists in highlighting the difficulties in studying religion with such a compartmentalised view, and provides a bigger picture of the varied religious beliefs and practices present in Britain.

References:

- Ballard, R. (1999). 'Panth, Kismet, Dharm te Qaum: continuity and change in four dimensions of Punjabi religion' in Singh, P. and Thandi, S. S. (ed) *Punjabi identity in a global context*. New Delhi: Oxford University Press.
- Oberoi, H. (1996). *The construction of religious boundaries*. Delhi: Oxford University Press.
- Vertovec, S. (2000). *The Hindu diaspora: Comparative patterns*. London: Routledge.

Sandeep Singh Chohan
University of Wolverhampton

Completed Ph.D.

Congratulations to Louise Child on the award of her Ph.D. Her thesis title was "Transformative Bodies: Communication, Emotions, and Illumination in Tantric Buddhism" It was completed in the School of Theology and Religious Studies at the University of Leeds in November 2003.

IV. RELIGIOUS STUDIES IN THE U.K.

Indigenous Religions at Edinburgh University and the Study of ‘World Religions’

As an academic subject in its own right within university departments of Religious Studies, the teaching of Indigenous Religions has developed quite recently. It is still rare for students at the undergraduate level to follow courses on Indigenous Religions separately or in tandem with major world religions, such as Hinduism, Buddhism, Islam or Christianity. One exception to this in the United Kingdom is the University of Edinburgh, where over half the students currently enrolled in Honours programmes in Religious Studies are following a course devoted either solely to examining themes in Indigenous Religions or jointly to the study of Indigenous Religions alongside another world religious tradition.

The study of Indigenous Religions at Edinburgh cannot be understood apart from earlier developments in the University of Aberdeen, which in the mid-1970s, under the direction of Andrew Walls, launched a one year taught postgraduate programme, ‘The M.Litt. in Religion in Primal Societies’. The aim of the course was described in its promotional literature as ‘providing instruments for the study of the “primal” (or “ethnic” or “traditional”) religions characteristic of many societies in Africa, the Americas, Asia and Oceania’. Those enrolled in the programme studied ‘the effects on belief systems, practices and religious institutions of the meeting of these religions with “universal” religions (notably Christianity and Islam), and the new religious movements arising after contact with Western influences’.

In 1982, Walls established a quasi-independent ‘Centre for the Study of Christianity in the Non-Western World’ (CSCNWW), but by 1986, due to financial cuts in the University of Aberdeen, was forced to move it to the University of Edinburgh, where it was located in the Faculty of Divinity. Although he no longer maintained a taught postgraduate programme in Primal Religions at Edinburgh, Walls continued to teach courses on Primal Religions as part of a new taught Masters degree in Non-Western Christianity. After John Parratt arrived in Edinburgh from the University of Botswana in 1990 as Associate Director of CSCNWW, Primal Religions were taught in the undergraduate programme for the first time, although very few students actually enrolled in such courses.

In 1999, I was appointed convener of the Religious Studies Subject Group in the University of Edinburgh’s School of Divinity and very soon began to develop the dormant undergraduate Primal Religions programme into a full-blown study of what I called ‘Indigenous Religions’. At the beginning, the Primal Religions courses already appearing in the Calendar simply were re-named ‘Indigenous Religions: Sub-Saharan Africa’ and ‘Indigenous

Religions: Traditions of Asia and the Pacific'. Other courses exploring general themes relevant to Indigenous Religions were added in the next few years, such as 'Shamanism', 'New Indigenous Religious Movements' and 'Anthropological Approaches to the Study of Religions'. Recently, further curricular offerings have been developed under interdisciplinary headings, such as 'Apocalypse Now: Modern Millennial Movements amongst Indigenous Peoples', 'Islam in Africa', 'Themes in the Recent History of Christianity in Africa' and 'African Voices in the Study of Religions'. By building credits in these subjects and by completing Religion 1, which has five weeks devoted to Indigenous Religions, and the second year course on phenomenological and social-anthropological approaches to the study of religions, students at Edinburgh University can complete an Honours degree in Religious Studies over four years with a specialisation in Indigenous Religions.

At a recent day conference on 'Indigenous Religions in Context', sponsored by the Religious Studies Subject Group in Edinburgh, the problematic nature of developing such a specialisation was considered in detail. In the paper I presented at the day conference, I argued that although this is a field fraught with difficulties, this should not force us to abandon it. This is because, in the first instance, any objections to the study of Indigenous Religions apply equally to the study of religions generally. Oftentimes, what we mean in Western academic language by a religion refers to traditions with written scriptures, with founding figures, identifiable beliefs or doctrines and clearly defined priests or religious practitioners. These categories, which reflect a strongly Christian emphasis, hide the wide diversities and culturally specific contexts that are often lumped under homogeneous classifications such as Hinduism, Buddhism, Christianity and Islam. If we expose the real diversity within so-called world religions, what we have studied conventionally as coherent traditions in departments of religion, we see that the entire enterprise suffers from a lack of clarity. The solution seems not to lie in rejecting the study of what we call religions, but to demonstrate in these studies the local, culturally specific and social variations that occur under the general headings we use.

This brings me back to the original idea of Andrew Walls in Aberdeen that a course should be offered studying the Primal Religions in various global contexts, how these have interacted with world religions and what new forms of religion have emerged from this engagement. What we are witnessing now in the study of Indigenous Religions in Edinburgh University may simply suggest a further stage beyond what Walls initiated in Aberdeen, whereby we refine the scope of Religious Studies. The working out of this process has wide implications and may foster academic debates in many contexts, not the least of which occur regularly in this Bulletin and which

certainly will dominate the 50th Anniversary Conference of the BASR this September in Oxford when scholars of religion seek to ‘Map the Field’.

James L Cox
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V. BOOK REVIEWS

Partridge, Christopher (ed.) (2003). *UFO Religions*. London: Routledge. xvi + 383 pp. £50.00 (hbk.); £14.99 (pbk.) ISBN 0-415-26323-9 (hbk.); 0-415-26324-7 (pbk.).

The extraterrestrial unknown is the universal signifier; an iconic anti-text silently reflecting to the terrestrial observer a collective identity and fate. The faces are familiar to all of us from Hollywood films to comic books to mass-produced pencil toppers and key chains; their pale green faces leer at us with a smile as inviting yet enigmatic as the Mona Lisa’s. Because *UFO Religions*, edited by Christopher Partridge, understands this cross-cultural fascination and saturation with the extraterrestrial, it effectively employs a cornucopia of disciplinary lenses through which phenomena may be viewed. In this anthology, anthropology, psychology, pop culture, mytho-history and the perils of post-modernity blend together with a bit of classic ethnographic voyeurism, cooking up a text that is simultaneously comprehensive in scope and at times inconclusive.

Part I of the text consists of a brief and contextualising historical overview of the western fascination with UFOs by the editor. Next, in Part II, a wide range of case studies are presented, including introductions to the Raëlian religion and the Aetherius Society. Part III offers more generalised, theoretical examinations into several facets of UFO enamoured religions, from a psychological analysis to a study of the overarching relationship between science and religion as reflected in western ufology. Though a wide range of qualitative data is presented and interpreted, the text lacks a convincing holistic theme and the reader is occasionally left grasping for coherence. Due to a small handful of minor yet notable inconsistencies, it appears that each contributor has not read the works of the others.

This anthology is, in short, too motley. The inclusion of previously published case studies in Part II of the text, such as Diana Tumminia’s ‘When the archangel died: from revelation to routinisation of charisma in Unarius’ seems forced in this conceptual collection. After all, what does routinisation amongst the Unarians tell us about the broader theme of this particular genre of the religious? The answer is, it doesn’t. Routinisation

amongst any group tells us about Weber rather than enlightening the reader further on the UFO-religions. Selections such as George Chryssides' examination of the Raëlian religion are more appropriate, providing a concise yet comprehensive ethnography and history of a little known and mysterious group.

I also question the seemingly arbitrary inclusion of groups who only marginally reference a ufological cosmology in their creed. For example, even though the author argues for the importance of extra-terrestrials within the nationalist United Nuwaubian Nation of Moors, the inclusion of this selection is particularly unconvincing, and the article on the esoteric URANTIA is more confusing than informative, leaving many historical questions unanswered. Thus, while some of the case studies are a timely contribution to an expanding body of knowledge, others of narrow applicability leave the reader wondering why they should be interested at all.

This text does not always fall short, however. Part III examines theoretical and historical models of phenomena that are often only studied quantitatively or qualitatively through government organisations, special interest groups, or mythologists. In doing so, it provides an overdue study of a long overlooked yet steadily growing religious phenomenon. All of the articles in this section, including Daniel Wojcik's 'Apocalyptic and millenarian aspects of American UFOism' and Mikael Rothstein's 'UFO beliefs as syncretistic components' provide significant insights and are a fascinating read, and Robert A. Segal's article conveniently contextualises Jung's authoritative analyses on the mythological narrative structure of UFO claims. Part III of *UFO Religions* is a timely and valuable contribution to an increasingly important yet under-studied field and will surely be referenced in years to come.

Despite any inconsistencies and the inclusion of a few selections that should have been omitted, the majority of the text is an informative and thoroughly enjoyable read. More importantly, it remains one of the first book-length academic inquiries into UFO-based religious phenomena. The real importance of this text is, I suggest, the fact that it was published at all, calling much needed attention to an oft-ignored trend in our contemporary social history.

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University of Chicago

Review article: New religions and New Age

Hunt, Stephen M. (2003). *Alternative Religions: A Sociological Introduction*. Aldershot: Ashgate. 288 pp. 0 7546 3410 8 £16.99.

Lewis, James R. (2003). *Legitimizing New Religions*. New Brunswick, NJ: Rutgers University Press. 272 pp. 0 8135 3324 4.£14.95.

Kemp, Daren (2004). *New Age: A Guide*. Edinburgh: Edinburgh University Press. 212 pp. 0 7486 1532 6. £14.99.

There is no shortage of books on new religions and spiritualities. Stephen J. Hunt's *Alternative Religions: A Sociological Introduction* is a general overview of a wide variety of spiritual beliefs and practices in Britain that differ from mainstream Christianity. Hunt's professed aims include explaining the apparently increasing popularity of 'alternative religions', who follows them and why, how they are perceived and what they offer, and whether their seeming proliferation is evidence of a religious revival.

Hunt's volume is an introductory text, beginning with some fairly familiar discussions of definitions of religion and church-cult-sect typologies, and moving on through a chapter on Christian fundamentalism to a discussion of Pentecostalism and charismatic revival in Christianity. Further chapters deal with new religious movements (NRMs), the New Age, Neo-paganism and esotericism, and human potential and healing. Other chapters embrace 'popular forms of religiosity', 'world religions and the faiths of ethnic minorities' and 'quasi-religions'.

Hunt therefore sets himself an ambitious agenda, encompassing quite old movements (such as Quakers and Unitarians), organisations that are more clearly NRMs (the Unification Church and The Family, among many others), New Age interests (for example tarot and divination), and traditional world religions espoused by ethnic minorities. I found the book over-ambitious, since the attempt to cover so much ground results in hustling over movements and issues that demand much more detailed and considered analysis.

Despite a discussion of typologies, Hunt's own use of terminology is somewhat disturbing. In addition to 'alternative religions', 'cults', 'sects' and 'new religious movements', other terms creep in, such as 'fringe religions', 'doomsday cults', 'implicit religions' and 'quasi-religions', some of which are pejorative and lack clear definition. Particularly worrying is Hunt's treatment of 'quasi-religions', which appear to encompass large-scale business organisations, sports, TV and rock stars, consumerism, environmentalism and UFO-cults. Good research surely ought to highlight distinctions, rather blur together concepts that we know to be different: even if sport possesses some shared features, we all know that sport is *not*

religion, and it is unhelpful to suggest that it might be. It is difficult to see why UFO-cults fall into this category: whatever one thinks of the Raëlian Movement, its followers sincerely believe it offers the gateway to immortality, and it is surprising that Hunt's exposition of their tenets completely omits this ultimate concern.

This last point relates to another feature of the book: the many thumbnail sketches of NRMs and spiritual movements. Given that the author has identified a number of salient features of religion in the first chapter, it would have been helpful to use at least some of these as a tool for exposition. As things stand, what is included in these sketches seems somewhat arbitrary: sometimes beliefs are emphasised, while at other times the focus is on their finance, geographical spread, or even anti-cult criticism. It might be asked in what sense potted summaries of NRMs constitute *sociology* of religion, although — in fairness to the author — questions about uptake, gender balance and social class are addressed elsewhere.

The inclusion of diaspora religions as well as new religions resulted in a number of errors. In some cases, incorrect nomenclature occurs ('Reformed Judaism', 'Samye Lingh', '*jnana merga*'), while in other places popular misunderstandings are perpetuated, for example the definition of *fatwa* as 'death threat' (p.201), the statement that Hinduism is a 'vast polytheistic system' (p.212), and the conflation of caste and varna (p.213). In the discussion of the adaptation of major world religions, I would have hoped for more than thumbnail sketching and statements that their followers enjoy business success. Despite the vast literature that has now accumulated on diaspora religion — Ballard, Hinnells, Helweg, Kalsi, Vertovec, Watson — there is no discussion of how the major world religions have adapted and acclimatised as religions, or western understandings of eastern religions where conversion has occurred.

Unlike Hunt's book, James R. Lewis's *Legitimizing New Religions* is not an introductory text, but a scholarly monograph with a definite research question. Lewis tackles two related issues, addressed respectively in two major parts of the book: how do NRMs obtain legitimation, and how do their detractors seek to de-legitimize them? Lewis's starting point is Weber's theory of authority — charismatic, rational and traditional — which the author broadly accepts, but regards as a grossly over-simplified account of how religious leaders gain legitimation. For example, there needs to be some kind of social consensus for a leader to be reckoned to be charismatic in the first instance, and the leader's charisma will often be derived from claimed religious experiences or the persuasiveness of his or her teachings.

This observation serves as a springboard for Lewis's typology of legitimation attempts. Leaders, he argues, can legitimate their teachings by experiential claims, by allegedly scientific rationales, by providing a

seemingly ancient tradition for their movements, or by straightforwardly giving teachings that lend an inherent plausibility to their purpose. Lewis uses a number of case studies to illustrate these various techniques. Attempts to legitimate a movement through claimed religious experience can be found in John-Roger Hinkins' Movement for Inner Spiritual Awareness (MSIA) and in Native American prophetic traditions. A 'discovery' of an ancient tradition is characteristic of teachers who have averred that Jesus lived in India, for example in Mark and Elizabeth Prophet's Church Universal and Triumphant. Scientific underpinnings of NRMs can be seen, Lewis contends, in Spiritualism, Christian Science, Scientology, the Raëlian Movement, and Anton LaVey's Church of Satan. (The last of these draws on evolutionary theory for its account of human nature.)

Attempts at de-legitimation are, most obviously, the atrocity tales relating to NRMs, which are given momentum in the media. Other de-legitimation strategies include medicalising NRMs ('religious insanity') and cult stereotyping, which becomes employed as an ideological resource. Finally, although academic scholarship has largely dissociated itself from anti-cultism, Lewis uses the example of the Soka Gakkai to demonstrate that there remain a handful of scholars who offer 'cult critiques' rather than objective analysis, even offering theological critiques that assert the superiority of Christianity.

One slight surprise is a chapter on Rammohun Roy. The author entitles it 'Long Ago, Far Away', demonstrating that Roy simultaneously claimed to revive a lost ancient Hindu tradition, and sought endorsement from distant Unitarians in the USA and Britain. Roy's Brahma Samaj is scarcely an NRM, although this chapter serves to show that legitimation strategies are not new. Lewis, too, could perhaps have profitably emphasised that these legitimation and de-legitimation strategies are not used in isolation from each other: for example, while claiming to be 'scientific', Raëlians also have a 'long ago' tradition, derived partly from the Christian Bible, and partly from Raël's own creation myth, which is in itself a religiously experiential claim, serving as a kind of inaugural vision.

Legitimizing New Religions is not only a contribution to scholarship, addressing, as it does, a hitherto neglected set of issues. Although narrower in scope than Hunt, Lewis effectively introduces a number of new religious movements, going beyond a purely sociological account.

I turn, finally, to Daren Kemp's *New Age: A Guide*. After addressing questions of definition of 'New Age', Kemp arranges the book by means of a variety of academic disciplines: history of ideas, philosophy, anthropology, sociology and psychology. This is followed by an examination of non-academic sources, a substantial literature survey, and an assessment of the possible future of New Age.

Like Hunt and Lewis, Kemp uses a number of case studies, the first being Helen Schucman's *A Course in Miracles*, which the author shows can be approached from each of the above academic standpoints. The 'History of Ideas' chapter traces the emergence of the New Age in various thinkers and movements, spanning Theosophy, Spiritualism, New Thought, the 1960s' counter-culture, the alternative therapy and ecology movements, and the emergence of New Age communities such as Findhorn. The Philosophy chapter sets out some of the key ideas of New Age: pantheism, the emergent God within oneself, karma, and the typical eclecticism, which the author links with post-modernism. Writing on 'Anthropology', Kemp outlines some of his own fieldwork, as well as that of other writers, commenting on Mind-Body-Spirit festivals, as well as ritual components of the movement.

Under 'Sociology', the author argues that the church-sect-cult typology derived from Weber cannot adequately encapsulate the New Age, and he explores alternative concepts, such as Marilyn Ferguson's SPIN (segmented, polycentric, integrated network) theory, and the notion — found elsewhere in sociology — of an NSM (new social movement). Kemp's own preference is to regard the New Age as an NSRM (new socio-religious movement). Further sociological discussion addresses the secularisation thesis, and the question of whether the emergence of the New Age provides counter-evidence to an alleged decline in religion. Under the heading of 'Psychology', Kemp explores the question of profiling followers of the New Age. Are there typical New Age seekers? From what social backgrounds are they drawn? Are they psychologically healthier?

As the title suggests, the book is a guide. Readers who want more information on specific New Age groups and practices can turn to the many New Age guides to spiritual groups (Sadleir, Bloom, Campbell and Brennan, among others). For the serious student or researcher, who is not necessarily intending to practise New Age teachings, Kemp provides an excellent guide to the academic resources that can be brought to bear on the phenomenon.

The continued output of literature on NRMs and New Age demonstrates the continued academic interest in such phenomena, and the seriousness with which they are now taken. The three volumes reviewed here illustrate the fact that the field is becoming increasingly specialist, and attempts to provide a general overview are now fraught with problems. Reassuringly, although all three authors are sociologists by profession, Lewis and Kemp expand their treatment beyond sociological analysis, viewing NRMs and New Age from a variety of important perspectives.

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A Reply to Ron Geaves' Review of *Children of the New Age: A History of Spiritual Practices*

While pleased to receive critical attention to my book in his review in *BASR Bulletin* 101 (March 2004), Ron Geaves misrepresents my argument. I am grateful to the editor of the *Bulletin* for allowing me space to respond briefly to Geaves in the light of wider methodological questions.

First, while Geaves' interests seemingly lie in the history of 'esotericism', a term he invokes frequently, mine do not. He thinks that the 'key question' (p.31) raised by my book is better phrased as how 'esotericism' came to infuse late 1960s counter-culture and 1980s popular culture. But while this may or may not be a valid topic, it is not mine. I deal in a particular theoretical way with 'New Age' as emblem and idiom. Apart from the fact that in this focus on 'esotericism', Geaves is reading a book I didn't write, 'esotericism' imports a whole new set of problems into the field, since — like 'New Age' — the origins of this term lie in normative emic usage.

Second, Geaves strikingly misrepresents the historical periods I cover. Except in passing, I do not deal with the 'early twentieth century' or 'the Edwardian period' at all, as Geaves repeatedly claims. I actually examine the inter-war period (particularly the 1930s), some key episodes from the 1950s to the 1970s, and — in three ethnographies — selected sites in the mid-1990s.

Third, I detect uncertainty in his review regarding the epistemological value of differentiating emic from etic uses of the category 'New Age', and even which 'voice' operates in any given source citation, raising comparative issues in category formation. 'New Age' studies is littered with poorly conceptualised models of the field in question, many of which cannot be falsified or even operationalised. Unlike Geaves, I do not want to create a new movement typology ('British esotericism') to subsume 'New Age', but to clarify different traditions of usage of a particular lexical emblem, in order to demonstrate that historical continuity in respect of 'New Age' lies not in *sui generis* practices, ideas and personnel, but in popular usage and transmission of a particular emblem by groups and networks of practitioners. Hence the book is a genealogy (in the Foucauldian sense) of a category, 'New Age', in particular use contexts, not a history of a substantive movement, milieu or any other empirical entity, 'esoteric' or otherwise. In this crucial sense Geaves misses the point when he charges that 'the historiography of the term "New Age" is a red herring' (p.33). To the contrary: Geaves' misrepresentations of the distinctions I make between different interpretations of the 'New Age' emblem, by different user groups, in different time periods, plus his appeal to 'esotericism' as a new (and suspiciously undifferentiated) master taxon, is evidence of the

methodological importance of empirical historiography in our field. Enduring confusion has arisen precisely because ‘New Age’ has been used in both emic and etic ways (often simultaneously and/or indiscriminately) by different interest groups (including scholars) pursuing their own agendas. This confusion is an integral part of the data to be accounted for via the kind of category analysis I employ. Historical clarity on the series of questions raised by, and associated with, the ‘New Age’ emblem, especially the function and significance of popular and vernacular religion, will only be further deferred by burying this term (ironically, just at the point of recovering its historicity) under a new typology.

By treating ‘New Age’ as a particular instance of category formation in practice (i.e., of a religious rhetoric at work in the lives of popular practitioners) I aim to shift the debate from the sequestration (and increasing marginalisation) of ‘New Age’ and related traditions in an ‘alternative religion/new religious movements’ fold, to comparative issues, including the need for historical reconstruction and contextualisation of (all) categories, practices and modes of transmission, whatever the religion/tradition in question. In the case of ‘New Age’, simple chronologies of events, Lovejovian histories of ideas, or representations of overly-generalised, de-differentiated ‘movements’ and ‘-isms’ — all of which largely characterise existing accounts — simply do not do justice to the ‘subject’ (topic, and historical agent).

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VI. TURNING POINT

Sigmund Freud *Totem and Taboo*

Several years ago, the external examiner assigned to my undergraduate course at Lancaster on ‘Theories of Religion’ formally lambasted the choice of readings because only one of the eight theorists taught, Eliade, represented a non-reductionistic approach to religion. The others, who hailed from anthropology, sociology, and psychology, were automatically deemed objectionable because they were reductionists. This examiner proposed, at the least, the substitution of Schleiermacher and Otto for any two of the reductionists.

Had I been obliged to retain just one of the seven reductionists, which our Professor Savonarola would doubtless have preferred, I would have chosen Freud. Typically, the book of Freud’s read in undergraduate courses is *The Future of an Illusion*. But that work might as well have been written by

someone else. The only ‘Freudian’ element in it is the characterisation of God as a magnified father. There is scant sex or guilt, and the plea for humanity to accept stoically a world without god could have come from Camus or Sartre, himself vehemently anti-Freudian.

The truly Freudian work on religion is the earlier *Totem and Taboo*, and it is that work which I assign and which I would have sought to keep most of all. When I first read *Totem and Taboo* as a Ph.D. student at Princeton University, I was mesmerised by Freud’s claim to have explained religion psychologically. Yes, Freud is ‘reducing’ religion to psychology as far as he can: he attributes religion to a vain effort at alleviating the guilt felt by sons either over actual parricide or, thereafter, over the sheer wish to commit parricide. But to say that Freud is reducing religion to psychology is simply to say that Freud is *explaining* religion. To explain religion religiously, as non-reductionists seek to do, is merely to wax tautological.

Compare Schleiermacher with Freud. Schleiermacher tells us that religion originates in a feeling of absolute dependence, which ironically is akin to Freud’s starting point in *The Future of an Illusion*. But Schleiermacher, unlike Freud in *Future*, fails to explain where that feeling comes from. He presupposes the very thing to be explained. Yet let us grant him the feeling as innate. How do we get from that feeling to religion? Schleiermacher does not say. If, moreover, his starting point is a feeling not just of absolute dependence but of absolute dependence on God, where does the awareness of God come from? Again, Schleiermacher does not say. He begins *in medias res* — but, unlike Homer, does not retrace his steps. Moreover, he fails to explain not only the initial origin of religion but also the function of religion. Are humans religious simply because they have a feeling? Why do they respond to it, and respond to it the way they do? Whatever his virtues as a theologian or a philosopher — a separate issue — Schleiermacher is barely a theorist of religion.

By contrast, Freud goes back to the stage *before* any experience of God or belief in God. He starts with the human family, and in its primeval form: the ape-like primal horde. His origin properly presupposes the *absence* of any awareness of God. Freud takes us all the way from no awareness to ‘primitive’ religion to modern religion. Furthermore, he provides a function for religion. He tells us not just that there is religion but what, once created, religion does.

Still further, Freud explains not only the ‘why’ of the origin and function of religion but also the ‘how.’ He explains not only what need religion arises to serve and continues to serve but also the means by which religion both originates and functions. The origin of religion is an event: the primal parricide. The function of religion, which is at once the alleviation of guilt of

this deed and the repetition of it, is likewise an event: first the totemic sacrifice and ultimately the sacrament of the Roman Mass.

Like Schleiermacher, Otto starts with God presupposed, fails to trace the steps from the experience of God to religion, and provides no function for religion. He tends to neither the 'why' nor the 'how' of either origin or function. At most, he *defines* religion as a particular kind of experience. He does not *explain* it.

Yet there is an even deeper difference between Freud's theory and the theories of his proffered replacements. Freud explains religion by tying it to something larger. All other theorists do the same. To explain religion is to subsume it under a category like culture (anthropology), society (sociology), and the mind (psychology). Despite the standard charge by opponents, theorists are not thereby reducing religion to *merely* a case of the category. They still recognise that religion is a distinctively — that is, irreducibly — religious case of culture, society, or mind. Even Freud's summary pronouncement in *Totem and Taboo* that 'at bottom God is nothing other than an exalted father' is not collapsing God into father. How could Freud be doing so? No human father, however revered, is omnipotent, omniscient, or immortal. No human is a god. Rather, Freud is claiming that God is at heart *father-like* and that his father-like qualities are best explained by attributing them to children's, specifically sons', ambivalent feelings toward their own fathers.

Freud sees religion as an instance, though still a distinctive instance, of family relations, which for him explain just about everything. What non-reductionists damn as Freud's levelling of religion to something else is in fact the glory of Freud's theory: he explains religion exactly by linking it to something else. Humans are religious *because* they are sex- and guilt-driven beings. Hence Freud asserts that the primal parricide, prompted by the father's blocking of Oedipal fulfilment, 'was the beginning of so many things — of social organisation, of moral restrictions, and of religion.'

Put another way, Freud explains religion by generalising from it to something larger — here human nature. That his generalisation is so broad merits praise, not condemnation. Knowledge proceeds by discovering ever-wider generalisations. Freud does not just explain why humans are aware of God, experience God, or (for Eliade) yearn for God. He explains, among other specifics, the anthropomorphic characterisation of God, the father-like characterisation of God, the conflicted feelings of love and frustration felt by adherents toward God, the preoccupation of religion with prohibitions, the preoccupation of religion with morality, the preoccupation of religion with sex, and the preoccupation of religion with guilt. And he explains all these elements of religion by venturing beyond religion to the personality as a whole.

Contrast Freud to Schleiermacher, Otto, or Eliade, whom I teach as a concession to religionists. All three explain religion, to whatever extent they do, by severing it from everything else. Schleiermacher's awareness of God is differentiated from any other awareness, Otto's experience of God (or the Holy) from any other experience, and Eliade's yearning for God (or the sacred) from any other yearning. Consequently, one deciphers religion only by taking it as unlike anything else. Where the nonreductionist trinity delineates religion only by seeing it as distinct from anything else in one's life, Freud and all other genuine theorists decipher religion by seeing it as part of much else in one's life.

Even after becoming familiar with, I daresay, all of the conventional criticisms made against not only Freud's theory of religion but, more, his theory of human nature, I remain dazzled by his effort. For even if there never was a primal horde, even if totemism was not the first stage of religion, even if not all gods are anthropomorphic or paternal, even if religion prohibits far more than sexuality, even if religion stirs far more emotions than guilt, and above all even if not all believers are male, still, Freud is daring to propose a full theory of religion, and he is able to do so precisely he has a larger theory on which to draw. He explains so much of religion because he explains so much more than religion. Schleiermacher, Otto, and Eliade explain so little of religion because they explain no more than religion. Substitute any of them or, heaven forbid, W. C. Smith for Freud? Not in a course on theories of religion.

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VII. ANNOUNCEMENTS

***Religion: Empirical Studies*, edited by Steven J. Sutcliffe**

Religion: Empirical Studies is an edited collection of several BASR Occasional Papers, with an editor's introduction. It is sub-titled 'A Collection to mark the 50th Anniversary of the British Association for the Study of Religions', and will be launched at the Anniversary Conference in Oxford, in September. It is published by Ashgate.

BASR Archive

Arrangements are now well in hand for the depositing of the BASR archives to the Bodleian Library, Oxford. This is expected to occur by November 2004. Archives include past copies of *BASR Bulletins*, Occasional Papers, minutes and correspondence. Further details will be announced.

Bulletin matters

Members' list

It is usual for the November edition of the *BASR Bulletin* to publish a list of members, giving details of addresses, e-mail contact and research interests. Not everyone has provided details of all of these, and members are therefore encouraged to use the update/publication forms to provide this information.

Some members — particularly those who have provided home rather than work addresses — may not wish personal details to be disclosed. If this is the case, please can you contact the Editor before the next publication deadline (15 October 2004), if you have not already done so. If we do not hear from you, we shall assume that you are willing for your details to be published, as in previous years.

Publications lists

The purpose of the members' publications list is to disseminate information about new publications, in order to make these accessible to other scholars. This purpose is diminished if full publication details are not provided in members' returns. It would be much appreciated if members could provide publication details as follows:

Articles: Title, journal, volume and issue/number (as applicable), date, and pages (inclusive).

Books: Title, place of publication, publisher.

Chapters in books: Chapter title, book details as above, and page numbers (inclusive).

VIII. TRIBUTES

Cyril Williams, Ria Kloppenburg

We regret to record the recent deaths of Ria Kloppenburg and Cyril Williams.

Cyril Williams joined the IAHR in 1955 and was one of the early members of BAHHR, becoming the BASR President from 1985 to 1988. Excerpts of his Presidential Address were re-printed in the *BASR Bulletin*, November 2003. He died in late May.

Ria Kloppenburg was Head of Department of the History of Religion at the University of Utrecht, The Netherlands, and gave the BASR Annual Lecture in 1994.

There has been insufficient time for fuller tributes to be written. These will appear in the next *BASR Bulletin*, in November 2004.

IX. RECENT PUBLICATIONS BY BASR MEMBERS

Barker, Eileen

(2003). (ed.) 'Freedom and Religion in Eastern Europe'. Special Edition of *Sociology of Religion* **64(3)**.

‘Научное Изучение Религии? Вы, Должно быть, Шутите!’ *Религио Ведение* **4**, pp. 93-113.

‘And the Wisdom to Know the Difference? Freedom, Control and the Sociology of Religion’ (Association for the Sociology of Religion 2002 Presidential Address). *Sociology of Religion* **64(3)**, pp.285-307.

‘The Scientific Study of Religion? You Must be Joking!’ in Lorne L. Dawson (ed.) *Cults and New Religious Movements: A Reader*, Oxford: Blackwell, pp.7-25. (Originally published in the JSSR 1995, **34(3)**) See also <<http://www.cfh.lviv.ua/Barker.doc>>

‘Rights and Wrongs of New Forms of Religiosity in Europe: Problems of Pluralism in Europe at the Beginning of the 21st Century’; in Hartmut Lehmann (ed.) *Multireligiosität im vereinten Europa: Historische und juristische Aspekte*. Göttingen: Wallstein, pp.215-237.

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Beckerlegge, Gwilym

(2004) ‘Iconographic Representations of Renunciation and Activism in the Ramakrishna Math and Mission and the Rashtriya Swayamsevati Sangh’. *Journal of Contemporary Religion*, **19(1)**, pp.47-66.

(2003) ‘Saffron and Seve: The Rashtriya Swayamsevati Sangh’s Appropriation of Swami Vivekananda’; in A. Copley (ed.), *Hinduism in Public and Private: Reform, Hindutva, Gender, and Sampraday*. New Delhi: Oxford University Press.

Chohan, Sandeep

(2004). ‘Punjabi religion amongst the South Asian Diaspora in Britain. The role of the Baba’, in K. A. Jacobsen and P. Kumar, P. (eds.) *South Asians in the Diaspora: Histories and Religious Traditions*. Leiden: E. J. Brill.

‘The Exorcist: Personification of human wickedness or upholder of religious duties’, in R. P. Hamilton and M. S. Breen (eds.) *This thing of darkness: Perspectives on evil and human wickedness*. New York: Rodopi.

(2001). with Geaves, R. A. 'The religious dimension in the struggle for Khalistan and its roots in Sikh history'. *International Journal of Punjab Studies* **8(1)** pp.29-96.

De Michelis, Elizabeth

(2004) *A History of Modern Yoga: Patanjali and Western Esotericism*. London and New York: Continuum.

Green, Nile

(2004) 'Geography, Empire and Sainthood in the Eighteenth Century Muslim Deccan'. *Bulletin of the School of Oriental and African Studies* **67(2)**.

'Translating the Spoken Words of the Saints: Oral Literature and the Sufis of Aurangabad', in Lynne Long (ed.), *Holy Untranslatable* London and New York: Multilingual Matters.

'Oral Competition Narratives of Muslim and Hindu Saints in the Deccan', *Asian Folklore Studies* **63(2)**.

'Stories of Saints and Sultans: Re-membering History at the Sufi Shrines of Aurangabad', *Modern Asian Studies* **38(2)**.

'Who's the King of the Castle? Narrating Sufis and Sadhus into the Landscape of Daulatabad'. *Contemporary South Asia* **13(3)**.

(2003). 'The Religious and Cultural Roles of Dreams and Visions in Islam', *Journal of the Royal Asiatic Society* **13(3)**.

'Migrant Sufis, Hagiography and Sacred Space in South Asian Islam', *Contemporary South Asia* **12(4)**.

Harris, Elizabeth

(2004). 'Spiritual Friendship across Faiths'. *Dharma World* **31**, March/April, pp.4-8.

(2003). 'Buddhism and the Justification of War: A Case Study from Sri Lanka', in Paul Robinson (ed.) *Just War in Comparative Perspective* Aldershot: Ashgate, pp.93-108.

Jackson, Robert

(2004) *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. London: RoutledgeFalmer

Kay, David

(2004). *Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adptation*. London: Routledge Curzon.

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(2004) with Tina Beattie (eds.) *Gender, Religion and Diversity: Cross-Cultural Perspectives*. London and New York: Continuum

Christian Mystics. Their Lives and Legacies Throughout the Ages. London: Routledge (previously published by Hidden Spring, Paulist Press, Mahwah, New Jersey, 2001).

‘Religion and Gender: Embedded Patterns, Interwoven Frameworks’ in Teresa A. Meade and Merry E. Wiesner-Hanks (eds.). *A Companion to Gender History*. Malden, MA and Oxford: Blackwell, pp.70-85.

‘Feminist and Eco-Feminist Spirituality’ in C. H. Partridge (ed.). *Encyclopedia of New Religions*. Oxford: Lion: 379-84.

‘Love — A Higher Form of Human Energy in the Work of Teilhard de Chardin and Sorokin’. *Zygon: Journal of Religion and Science*, **39(1)**, pp.77-102.

(2003) ‘Love Cosmic, Human and Divine: Pierre Teilhard de Chardin’s Thoughts on the Phenomenon of Love’ in T. W. Bartel (ed.) *Comparative Theology. Essays for Keith Ward*. London: SPCK, pp.77-187.

‘The Letters of Teilhard de Chardin and Lucile Swan. A Personal Interpretation’ in Arthur Fabel and Donald St. John (eds.) *Teilhard in the 21st Century: The Emerging Spirit of Earth*. Maryknoll, NY: Orbis, pp.44-56.

‘L’apport des religions à la Paix: de la coexistence à la reconciliation’ in Association des Amis de Pierre Teilhard de Chardin (ed.), *La foi en la paix et l’avenir de l’homme*. Paris: Aubin, pp.118-29.

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(2000). ‘Myth, Liminality and a Rational Universe?’ (review article). *Studies in World Christianity* **6(2)**. pp.245-259.

Momen, Moojan

(2003). ‘Usuli, Akhbari, Shayki, Babi: The Tribulations of a Qazvin Family’. *Iranian Studies* **3(1)**. September, pp.317-337.

Pearson, Joanne E.

(2003) ‘“Witchcraft will not soon vanish from this earth”: Wicca in the 21st century’, in L. Woodhead, G. Davies, and P. Heelas, (eds.) *Predicting*

Religion: Christian, Secular and Alternative Futures. Aldershot: Ashgate, pp.170-182.

‘Ritual and Religious Experience: William James and the Study of “Alternative Spiritualities”’. *Crosscurrents* **53 (3)**, pp.413-423.

Pickering, W. S. F.

(2003). (ed. with intro.) Marcel Mauss, *On Prayer*. Oxford and New York: Berghahn Books.

X. GUIDELINES FOR CONTRIBUTORS

The Editor welcomes contributions on events and issues relating to the Study of Religion. The following guidelines on length should be observed.

Conference reports (short, one-day)	500-800 words
Reports on major conferences	1,000-1,500 words
Notices of forthcoming conferences	Not more than one page
Book reviews	500-800 words
Religious Studies in location	750-800 words
Research in progress	800-1,000 words
Turning Point	800-1000 words
Tributes	normally 500 words

The Editor is pleased to advise, where necessary. The BASR Executive Committee particularly welcomes accounts of research in progress by post-graduate students, articles describing RS at a particular location.

The *BASR Bulletin* will carry notices of relevant conferences and calls for papers (up to one page) free of charge. Preference is given to conferences where members may offer papers; other non-participatory conferences, which are more akin to courses, may be included if space permits.

Flyers may be sent out with the Bulletin, for a pre-paid charge of £50 each.
