



**BASR**

British Association for  
the Study of Religions

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## ABOUT THE BASR

The British Association for the Study of Religions, 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) Its 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. Membership of the BASR confers membership of the IAHR and the EASR.

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## EDITORIAL

Welcome to Bulletin number 113. One of the main roles of the November Bulletin is to publish the formal reports and accounts from the AGM which took place this year as part of the 2008 annual conference, at York St John University. In addition to the officers' reports you can also read about the conference itself. We have continued the recently established tradition of publishing reports written by a long standing member and by student members. The student reports were written by the 2008 conference bursary holders. Each year we give a number of bursaries for student members to present their findings to the conference. This is a valuable part of BASR's work in fostering the next generation of scholars of religion. There was general agreement this year that the student papers were especially encouraging and in the student reports it is interesting to read that they are finding each others work valuable. It is not too soon to tell your research students about the BASR and to encour-

age them to give papers next year in Bangor, 7-9 September. There will be more news about the 2009 conference in the May 2009 edition of the Bulletin.

The annual lecturer at the 2008 conference was Professor Douglas Davies. If you missed Douglas's lecture you will be able to read the published version in DISKUS, the Association's journal, in due course. (Please check the website for previous editions of DISKUS.) We are delighted that Douglas has been voted BASR's president elect. He will take over from Marion Bowman who comes to the end of her three year presidential term next autumn.

Some of you may have seen the latest version of the AUDTRS Handbook. If you have seen it you will no doubt have noticed that many of the details in the Handbook are already out of date. The responsibility for updating entries lies with Departments and with individuals rather than with the

PRS Subject Centre which is co-ordinating the effort. If you have moved departments or if your details or details of your department are out of date please contact the subject centre. Their e-mail address is enquiries@prs.heacademy.ac.uk. An electronic version of the Handbook will be made available shortly on the Subject Centre website. Many of us use the Handbook when searching for examiners and so on so it is in all our interests that it is fully up to date.

This edition of the Bulletin also contains the usual mix of conference calls and reports. We welcome these contributions and when we advertise a conference in the Bulletin prefer to complete the square with a report on how things went on the day. You can also read a book review and a report on the Law and Religion Scholars network. Please get in touch with your contributions and ideas for future editions.

Dominic Corrywright  
Helen Waterhouse

### **Minutes of the Annual General Meeting**

held at 11am onwards on Wednesday 3 September 2008 at the York St John University

**1. Welcome.** Marion Bowman opened the meeting by welcoming members (37 attending). She thanked Greg Hoyland, his colleagues and the student helpers for organising the conference and looking after the delegates so well.

**2. Apologies** received from Ursula King, Kim Knott, Steve Sutcliffe.

**3. Minutes of the AGM, 5 September 2007** (published in the BASR Bulletin 111, November 2007: 5-11). Accepted.

#### **4. President's Report**

1. The President thanked the committee for their work for BASR in the previous year. In particular she noted that the Secretary has improved and maintained the website, and invited members to submit announcements or alert us to information that should be posted on the BASR site; in order to speed up communication and save on some postage costs, she urged members to ensure that the Secretary has correct email addresses. to increase email contact.

The President further noted that the Bulletin has now settled into its smart new format for which she thanked the Bulletin Editors; that the DISKUS Coordinating Editor has worked hard to produce excellent volumes; and that the Treasurer has served us

wisely and well, maintaining a healthy financial balance that enables BASR to offer student bursaries — which, in turn, are splendidly repaid by excellent conference presentations.

2. The President reported that BASR has maintained or widened its connections over the past year, and has been contacted concerning a number of issues and initiatives, including participating in HEFCE's discussion about Islamic Studies, protesting about the implications of ELQ for Religious Studies, and responding to AHRC subject association consultation concerning ERIH (European Reference Index for Humanities); BASR is now part of A-HUG (Arts and Humanities User Group) a group of 17 learned societies and subject associations. In noting BASR's wider links she noted that Dominic Corrywright represents the Association in the 14-19 Diploma process. The President stressed that it is important for BASR to maintain awareness of and where possible to contribute to the various developments within HE that relate to Religious Studies, and the Arts and Humanities in general, by having a voice in relation to various government and funding bodies. She encouraged members to make

sure that Religious Studies is well represented in such contexts, not least by encouraging colleagues to join BASR!

3. At last year's conference the President had raised the issue of whether BASR should, in its conferences, act as an umbrella organisation for associations devoted to the study of particular religions or issues. (This had to some extent been pioneered in the 2005 Oxford conference.) Noting the welcome participation of UKABS in this year's conference, she proposed, after discussion, that we should become proactive in a different manner in 2009, inviting other associations to offer panels at the next conference within the overall conference theme. In many ways the annual conference remains the most significant activity of the BASR, attracting both regulars and first-timers according to the conference theme, and encouraging new scholars to participate on a supportive environment. Confirming that the 2009 BASR conference will be in Bangor, Marion noted with pleasure the geographical spread of conferences during her Presidency; it had been splendid to take up the role of President in Scotland, to enjoy this year in York, and to have next year in Wales to look forward to.
4. The President summed up the efforts of the BASR and her presidency so far as a quest to become increasingly proactive. She gratefully acknowledged reliance on the BASR committee and members, and looked forward to further conversations on the future role of the Association.
5. The President concluded by thanking members for participating in the AGM.

## 5. Secretary's Report

1. The current membership list (including Honorary Life Members) lists two hundred and thirty seven

(237) members — an increase from the previous year. Continuing efforts by the Secretary and Treasurer to contact those members who have not paid subscriptions or increased their standing order mandates have resulted in some successes, some resignations and some removals of names from the list.

2. The BASR website ([www.basr.ac.uk](http://www.basr.ac.uk)) has been regularly updated with members' announcements and publishers' offers; DISKUS; and conference information at relevant points.
3. The European Association for the Study of Religions (EASR) annual conference will be held in Brno, Czech Republic, after BASR conference — the President and Secretary will represent BASR, especially at the EASR and IAHR international committee meetings. Reports will be provided.

## 6. Treasurer's Report

1. The Treasurer proposed a motion to amend the constitution at 6c to bring BASR procedures in line with Charity Commission regulations: the existing sentence "The Treasurer shall present annually to a General Meeting an audited statement of the accounts of the Association " to be replaced by "The Treasurer shall present annually to a General Meeting a statement of accounts that have been independently examined in accordance with current charity legislation."  
Lance Cousins seconded the motion. AGM **approved** unanimously.
2. The full text of the Treasurer's report and the annual accounts follow these minutes.
3. Following a question by Dominic Corrywright about BASR donations to EASR and IAHR, Peggy Morgan proposed that the Treasurer be authorised to make donations at an appropriate level in the coming finan-

cial year. This was seconded by Sewa Singh Kalsi. AGM **approved** unanimously.

### **7. Bulletin Editors' Report**

1. The new format of the Bulletin is now established and welcomed by members. Following mailing of Bulletins in May and November, each issue is posted on the BASR website.
2. The editors are grateful to members for continuing to submit material. They are keen to receive more books reviews, reports on departmental changes and/or events, debates about significant issues or themes.
3. Members questions and discussion raised the following issues: Jim Cox asked the editors to consider whether an increase to three issues a year might better keep the Bulletin and BASR in view; Moojan Momen suggested that an index of book reviews might be provided.

### **8. Diskus Co-ordinating Editor Report**

1. Reported that having taken over DISKUS as the BASR journal, we established a policy of publishing the annual lecture and selected conference papers following a peer review process.
2. Volume 9 will be published online soon after the conference and will contain papers on "spirit possession" from the 2007 BASR conference.
3. Members suggested the website might benefit from a visit counter and some record of citations.

### **9. Election of President Elect & announcement of elections of Secretary and Treasurer in 2009**

1. A single nomination for the post of President Elect having been received, Prof Douglas Davies was

elected to the post.

2. It was announced that the honorary posts of Secretary and Treasurer will be matters for election at the 2009 AGM. Nomination slips will be mailed to members with the May issue of the Bulletin.

### **10. Presidents' Votes of Thanks**

1. The President formally thanked the committee for their work during the year.
2. She thanked Greg Hoyland and his colleagues and student helpers at York St John University for their work on behalf of the conference and BASR.
3. She thanked the Treasurer and Secretary for taking on extra conference related work.

### **11. Any Other Business**

Margaret Gouin offered a vote of thanks to BASR — having given her first conference paper at the BASR 50<sup>th</sup> anniversary conference in Oxford, she celebrated the value of the conference for making contacts with and gaining support from colleagues, and valued the good humour and collegiality of these "wonderful" events which, in particular, admirably support postgraduate students.

### **12. Date and Venue of the Next Meeting**

The 2009 AGM will be held during the conference in Bangor University, 7-9 September 2009. Bettina Schmidt issued an enthusiastic invitation on behalf of Bangor, stressing the beauty of the surroundings and the ease with which Bangor can be reached.

Marion Bowman closed the AGM at 12.15pm.

## BASR TREASURER'S REPORT FOR THE YEAR ENDING 15<sup>th</sup> AUGUST 2008

**1. Change in regulatory regime:** Again, like last year, our total receipts have exceeded £10,000 which means that these accounts will have to be 'independently examined' before sending our annual return, together with a Trustees' report, to the Charity Commission.

**2. Proposal to amend constitutions:** As you will note from the agenda, and as I mentioned last year, your executive committee will be asking you to make a change to the wording of the constitution in relation to this independent examination.

**Please note that last year's figures (2006-2007) are in brackets**

**General income for the year amounted to £4,538 (£3,312)**

**3. Membership income:** £2,849 (£2,852) remains the same as last year. In terms of subscriptions as at 15 August 2008 129 full members and 78 student or retired members were registered. In addition there are 9 life members. In spite of frequent reminders, 67 people on the current membership list have either not paid or underpaid the current year subscription. Arrears at present total £695. Collecting subs is made easier of course through 127 standing orders.

**4. Inland revenue** 'Gift aid' from 95 members contributed a further £517 to our income this year.

**5. Bulletin inserts and occasional papers income:** £391 (£45) Income from bulletin inserts were nil this year although we did derive some income from inserting leaflets in the Edinburgh Conference delegate packs which is included under conference income. However there continues to be income from occasional papers and DISKUS. £340 was received in payment for reproducing two articles from DISKUS.

**6. Interest income:** £782. This has increased over last year mainly because in-

terest rates have been slightly higher and we have had larger sums on deposit.

**General expenditure for the year amounted to £3,379 (£2,805)**

**7. Internet charges:** (£94) This year there were no internet charges as we did not receive any invoice.

**8. Printing & Postage of the Bulletin:** £569 (£408) thanks to the services of Oxford Brookes printing unit the cost of producing the bulletin has been contained although postage accounts for most of the increase this year. You will have noticed also that the bulletin title cover is now printed in colour.

**9. Printing and Postage of Occasional Papers:** £100 (£0) is the payment for the keynote speaker at an earlier conference.

**10. Committee Expenses:** £1,075 (£379). Expenditure is significantly higher than last year due to increased expenses relating to increased BASR executive meetings and travel to represent the BASR on a number of other committees. Your committee is travelling further and more often!

**11. EASR/IAHR Membership:** £408 (£367). The BASR continues to support the European and International associations through the payment of an annual subscription calculated on the size of our membership. This year we made no additional donations.

**12. Bank Charges:** £0 (£42). There were no bank charges this year. All PayPal transactions were covered by a 5% levy.

**13. Insurance:** £227 (£198). Just a slight increase on last year.

**14. Conference Subsidy:** £1,000 (£1,317). Last year the BASR awarded bursaries to postgraduate students

General Fund		2007-8	2006-7			2007-8	2006-7
					Internet Charges	0	-94
					Printing & Postage Bulletin	-569	-408
					DISKUS & Occ. Papers	-100	0
					Committee Expenses	v -1075	-379
<b>Balance at 16 August 2007</b>		<b>7667</b>	<b>7161</b>		EASR/IAHR Membership	-408	-367
Inland Revenue	i	517	0		Donation to IAHR/EASR	0	0
Subscriptions	ii	2849	2852		Bank Charges	vi 0	-42
Bulletin insert fees		0	0		Insurance	-227	-198
DISKUS & Occ. Pa	iii	391	45		Conference subsidy	vii -1000	-1317
Bank Interest	iv	782	415		<b>Balance in hand 15 August 2008</b>	<b>8827</b>	
		12205	10473			12205	
<b>Conference Fund</b>							
<b>Balance at 16 August 2007</b>		<b>10305</b>			2007 Conference Expenses	viii -14592	
2007 Conference Receipts		7902			2008 Conference Expenses	ix -161	
2008 Conference Receipts		6388			<b>Balance in hand 15 August 2008</b>	<b>9841</b>	
		24595				24595	
<b>BALANCE SHEET as at 15th August 2008</b>							
<b>Cash Funds: Bank Accounts</b>							
				<b>Represented by:</b>			
Lloyds Current		1001	325	General Fund		8827	7667
CAF Cash		4413	7041	Conference Fund	x	9841	10305
CAF Gold		12814	10262				
PayPal Holding		410	344				
Petty Cash		29	0				
<b>Total</b>		<b>18667</b>	<b>17972</b>			<b>18667</b>	<b>17972</b>
<b>FINANCIAL SUMMARY FOR THE YEAR ENDING 15th AUGUST 2008</b>							
<b>Balance as at 16th August 2007</b>		<b>17972</b>	<b>7560</b>				
Total Receipts		18828	16077				
Total Payments		-18133	-5665				
Net Receipts/Payments		695	10412				
<b>Balance as at 15th August 2008</b>		<b>18667</b>	<b>17972</b>				
<b>NOTES TO ACCOUNTS</b>							
i. 2006-2007 tax claim from 95 donors (106 gift aid)							
ii. 129 full, 9 life & 78 retired or student members (127 standing orders) Total members 216 £695 arrears							
iii. Includes £340 Diskus copyright charge							
iv. Higher interest rates and larger sums held on deposit for longer							
v. Includes executive committee travel to represent BASR							
vi. Bank charges this year nil because covered by PayPal transaction charge							
vii. Represents subsidy for postgraduate bursaries							
viii. 2007 Edinburgh Conference Receipts £15,631 Expenses £15,450 Actual Surplus £181 (96 delegates)							
ix. 2008 York Conference Budget Receipts £9,595 Expenditure £9,188 Budgeted Surplus £407 (89 delegates)							
x. £9,188 of this will be paid out in expenses for current conference							

amounting to £1,000.

**15. General Fund:** This means that the General Fund stands at £8,827 (£7,667) which is £1,175 higher than at the start of the year. Coincidentally current income exceeds expenditure by £1,159.

**16. Conference Fund:** The current balance stands at £10,993 (£10,305). This year the budget for the conference is £9,595. Consequently most of this fund will be exhausted by the end of the month after we have paid York St John for accommodation and catering. We expect to make a small surplus of £407. This conference is not as expensive as last year as it is only two nights, opposed to three. Neither have we had to provide transport from the halls of residence to the conference venue. Last year the Edinburgh Conference receipts were £15,631 with expenses of £15,450 so a small surplus of £181 was made. Again like last year we are grateful for the special discounts that have been negotiated by Greg Hoyland and his department for the BASR. Without these discounts your conference fees would have been around 20% higher.

**17. Bank Accounts:** As at 15 August our total bank accounts amounted to £19,819. The bulk of the associations reserves are held in Charity Aid Foundation Gold Account £12,814 (£10,262) which is currently attracting 4.85% interest tax free, although

earlier in the year it was attracting 5%. Interest of 4.17% is also derived from the CAF Cash account £5,565 (£7041) in which conference receipts and subscriptions are deposited. This account provides the cash needs of the BASR's various activities. The Lloyds account has been retained to receive membership subscriptions by standing order. PayPal receives credit card income. This form of payment is being used more and more especially by our overseas members and conference delegates. Transfers between all four accounts are made electronically in order to maximise interest.

**18. Summary of Financial Position:** Overall, I am happy to report that the finances of the BASR are in a sound position with total reserves of £19,819 (£17,972). Over the year our General Fund has increased by £1,160 (15%) which means they more than keeping pace with inflation. I am slightly concerned however about the £695 subscription arrears. Both I and the secretary have been working hard at contacting members who are not fully paid up but we do not seem to make much headway. In effect a number of people continue to receive the benefits of BASR membership without paying for them. After allowing for this year's conference expenses we enter the new year with £8,827 in the General Fund. These remain adequate to support the BASR's ongoing charitable activities.

**2008 BASR Annual Conference,  
"Religion, Memory and Remembrance"  
York St John University  
1<sup>st</sup>-3<sup>rd</sup> September.**

This was a very good conference. York St John University was an ideal setting, with accommodation very near the lovely new lecture rooms, and as Julian Stern said in his opening comments, it was fitting to have the BASR conference in a university where the study of religion is important. The title of the conference provided creative possibilities for a large range of interesting lectures and papers. Douglas Davies gave the annual lecture on the relationships between memory, emotions and

identity which I found very helpful in my reflections on the impact of a recent student study visit to Jerusalem. Having the lecture before dinner was a good move I think. The inclusion of a session on teaching religion, linked to the subject centre for Philosophy and Religious Studies is a welcome part of the programme now and the speakers provided some glimpses into the brave new world of what we call in our institution 'blended learning'.

For me, the highlight of this year's conference was the quality and range of the papers given by the postgraduate students. The presentations I saw were well planned, with good use of powerpoint, and the enthusiasm of the speakers for their subjects was infectious. BASR's support for PhD students is obviously of benefit to the students themselves but it also provides much encouragement to more established members too. I am including in this report some details of five of these presentations for which I have also had reports from the panel chair – thank you for these.

In the panel on performing remembrance, Amy Whitehead presented her ongoing doctoral research about the Virgin of Alcala, Our Lady of Glastonbury and the Glastonbury Goddess - whose devotees and attendees perform towards material forms (statues and wicker images) both as made objects and as persons in their own right. Expectations of communication and response, alongside observance of protocols, indicate that statues are more than the mere representations or symbols that common interpretations entail. In the panel on indigenous religions, Louise Muller, a PhD candidate from the University of Edinburgh, compared two traditional festivals from two cultural groups in Ghana, the Asante and Akuapem, both of which fall under the general ethnic designation, the Akan. She described how the performance of traditional rituals in the two groups as observed in her own field studies differ in certain fundamental respects due to varying interpretations of the 'remembrance' of the tradition. The paper concluded that the differences can be explained by the use of selective memory to emphasise aspects of rituals with particular relevance to the political roles and power of chiefs.

In a later panel Julie Hall surveyed the elaboration of reincarnation teachings within the Theosophical movement. Careful attention to the massive literary output of founding and leading Theosophists reveals a debt to their contemporaries in academia as well as among various religious communities. Ideas drawn from Egyptian, Greek, Indian, Tibetan and other

sources (not only literary) were blended with claimed revelations into a new esoteric system that has had significant influence on many subsequent groups and on the wider "alternative milieu". Maria Nita presented her research among religiously motivated climate change activists. In particular she is interested in the public rituals performed by Christian groups, as illustrated by one group's actions at the gates of Kingsnorth power-station during the recent Climate Change Camp. Her work explores and tests the relevance of recent theories about discursive and performative activities that come from the areas of ritual studies and theatre studies. Hannah Rumble's research concerns the increasingly popular practice of Woodland burial, particularly in a study of one Christian, consecrated woodland cemetery. Access to the minutes of meetings that established and run this venture along with interviews with all those concerned (e.g. clergy, administrators, employees, the bereaved and visitors) are providing a rich view of a host of debates, possibilities and issues in the sometimes tense intersection between a defined religious tradition (Anglicanism) and contemporary trends in popular culture.

It is always a sign of a good conference that it was hard to choose which panel to go to, and I certainly had the sense that I had missed some excellent papers. Some were full of rich detail like the papers discussed already and some were highly theoretical such as Timothy Fitzgerald's paper on 'Critical Religion', deconstructing the term 'religion' which, he argued, has become reified in recent discourse. The debate within religious studies, therefore, rather than wasting time over the natural or supernatural character of 'religion' ought to be reflecting critically on the construct itself. Following this paper, lively discussion ensued, with much debate over Fitzgerald's thesis.

Of course one of the real pleasures of the BASR conference is the opportunity to meet and talk with a wide range of colleagues. I particularly enjoyed the chance to speak with people attending the Bud-

dhist Studies conference which was running in parallel with, and overlapping slightly with, the BASR one. I was able to attend one session where there was information about the forthcoming major exhibition of Buddhist art at the Victoria and Albert Museum beginning at the end of April 2009. The provision of a list of email addresses is very helpful in continuing these

conversations now we are back into the new teaching year.

I would like to express my real appreciation for all those involved in organising what turned out to be, appropriately, a very memorable conference.

Lynne Scholefield, October 2008

### Post-graduate student reports

The annual BASR lecture was given by Professor Douglas Davies on 'Memorable Relations and Paradigmatic Scenes'. Referring to Danielle Hervieu-Léger's understanding of 'religion as a chain of memory', Douglas spoke about emotional remembrance. Although emotions are a newer domain in the study of religions, Douglas pointed to their claim as a primary factor of inquiry. As a compact formation, 'mood-memories' represent interior, indefinable 'smells of our past' that can 'bring our own embodied past into the future'. Moreover the ethereality of our mood-memories is congruent with the ineffability of religious experience. Douglas conjured such memorable paradigmatic scenes as the Jewish Passover, Jesus in Gethsemane and Joseph Smith in the woods, that alongside the textual description also evoke emotions. The annual lecture concluded with a discussion of different types of memory, ancestors, and remembrance, themes that reverberated and were remembered throughout the conference.

Dr Graham Harvey's paper, entitled 'Remembering when Humans Lived in Harmony with the Earth,' presented investigations, observations and reflections on global re-enchantment, through the prism of the June 2008 G8 Religious Leaders' Summit in Japan. Themed 'Living with the Earth' and focussing on 'Living with Nature,' the Religious Leaders Summit preceded the G8 Summit. Religious leaders drew up a proposal that was subsequently presented to those who make decisions on the global economy, containing recommendations and requests for their future global

policies. As secularisation is often linked with disenchantment, Graham pointed to the religious relevance of such topics as what we eat and how we travel, in light of climate change. Graham showed that despite the globalised discourse and historically disenchanting hypermodernity of Japanese cities, it was immediate, localised encounters with humans, non-humans and hybrid nature-culture places that participants engaged with during their stay – encounters that constitute present opportunities 'to strengthen our enchantment'.

Dr Dave Evans presented his research on the modern day occultist Amado Crowley, in his talk on 'The Enchantment of (Fabricated) Magical Memory.' Claiming to be the biological son of the famous British occultist Alistair Crowley as well as posthumously inspired by him, Amado Crowley promoted his own interpretations and reformulations of his alleged father's writings and teachings, hence gaining both followers and critics. Dave extrapolated Amado's case to other examples of claimants to a formidable lineage and spoke of the talismanic power associated with such claims. Despite the fact that the veracity of his statements cannot be categorically invalidated, existing historical evidence places Amado in line with other famous exposed claimants, such as Carlos Castaneda, yet, just as with Castaneda, the fact that the authenticity of Amado's claims is under scrutiny or question, does not prevent him from maintaining either fame or disciples. Dave critically engaged with questions of the legitimacy our own identity, if memory, (individual or collective) is prefabricated or

false.

Dr Mahinda Deegalle's presentation on 'Fieldwork in Korea - A Study of Buddhism in Seoul' looked at the implementation of an international education programme at Bath Spa University. This offered six undergraduate students from Bath Spa University in the Study of Religions department the opportunity to enrol on a summer study programme at Dongguk University in Seoul. The month spent in Korea afforded students a better understanding of Buddhism as well as equipping them with hands on research skills. Coupled with visits to temples and shrines, students experienced emersion in the Korean way of life, meeting Korean students as well as making friends with the Korean families who hosted them. Mahinda accentuated the importance of such a direct experience, as his students reported a renewed or improved understanding of Buddhist concepts that had previously been inaccessible or difficult to grasp. The students were given the option to research a topic of their choice and, upon arrival, were expected to produce a multimedia presentation that would further develop and expand their abilities.

Maria Nita  
The Open University

This year's BASR conference at York St. John turned out to be a relaxed and enjoyable event. The conference theme, 'Religion, Memory and Remembrance', proved to be a provocative topic that stirred the imaginations of the speakers. The conference was set in motion this year with the Annual Lecture given by Professor Douglas Davies. His thematic introduction, 'Memorable Relations and Paradigmatic Scenes' set the stage for the broad scope of possibilities that occur when issues surrounding age, time, remembrance and memory are considered in the study of religions. Panels discussed 'Religion, Memory and Remembrance' from a range of different topics and approaches that included methodological remembrances, the creation of new memories, the performing of remembrance, the constructions of memory, re-enchantment and creation,

indigenous religions, and remembrance of region, religion and place.

There was a strong post-graduate presence at the conference this year and I would like to highlight three of the excellent papers given on one of the conference's two post-graduate panels. In her presentation titled 'Recycled Lives and Forgotten Memories: The Concept of Reincarnation in Theosophy' religious historian Julie Hall discussed the Theosophical belief that reincarnation and karma are considered a method of evolution. Julie's presentation thoroughly covered the cultural and spiritual climate of the era within which the founder of Theosophy, H. P. Blavatsky lived. She also covered the Occidental, Oriental, Gnostic and Egyptian literary sources from which Blavatsky drew her information. Julie demonstrated how the contemporary New Age Movement has some of its roots in Theosophical ideas.

Maria Nita's presentation 'Public Ecological Ritual: Faith Groups at the Heart of the Climate Change Campaign' discussed the initial findings of her research that considers religious involvement in the attempted aversion of environmental crisis through the medium of public ecological ritual. Maria addressed paradigmatic questions concerning the structural, political, apologetic, sociological and eco-theological natures of the groups with which she is working. Maria's presentation also pictorially explored the components at work within the material dimension of public ecological ritual that set the scene for a satisfying transmission of her experiences in the field thus far.

Hannah Rumble discussed her ongoing research into the relatively recent phenomenon of the woodland burial in Britain. In her presentation titled 'Organic Remembrance: Memorialisation in Woodland Burial Practice,' she approached the socio-cultural, religious, and ecological implications of the arrival of woodland burials. Hannah discussed how memory and remembrance are negotiated between those who choose to bury or be buried in special sites and those who either privately own or

run them. By addressing issues related to offerings of remembrance left at head stones, what happens when there are no markers left at graves, ecological, romantic and practical implications of tree planting on graves, and earth consecration, Hannah's research demonstrates a fresh and promising originality.

I would like to thank the BASR for its continuing support of post-graduate students, and personally for my own support in the form of a bursary. It made conference attendance possible for me and many others and I am grateful to have been given the opportunity to attend, enjoy and learn.

Amy Whitehead  
The Open University

Participation in this year's BASR conference was of great importance for my research, as it was one of the very few conferences where the issue of interrelations between memory and religion was at the very heart of interest. The papers given were in fact a very good and convincing illustration of Daniele Hervieu-Léger's view of religion as a chain of memory. They proved that in fact there is no religion without remembrance and commemoration, that the relations between these two interconnected spheres are very complex and should be analyzed from various points of views, including those of various sciences such as anthropology, philology, sociology and history. This many-sidedness was a great merit of the conference and Douglas Davies lecture on "Memorable relations and paradigmatic scenes" introduced it superbly. This paper joined perspectives that seemed impossible to combine at first sight, for example, that of the individual and the collective, providing interesting theoretical frames to analyse memory. I found the concept of "paradigmatic scenes" especially useful.

From my point of view, the most important aspects of memory that were considered during the conference were its changeability, functionality and dependence on the present. Memory has a great power to create reality, but precisely because of that, it is subject to various reformulations

that make the past capable of answering the needs and interests of the contemporary world. Especially desired is control over those commemorations that bear some "aura of sacrality" and are concerned with the mythical, rather than historical past, as their ability to evoke emotions and imagination is much larger, like their "legitimisation power". This issue was presented in a fascinating way in Tonje H. Sorenson's paper "Barbarossa Awakes – Monuments and Civic Religion in Wilhelmine Germany." It was concerned with attempts in 19<sup>th</sup> century Germany to use the legend of the medieval emperor Barbarossa to provide ideological foundations for the newly founded German state. Elena Martin's very interesting paper "Reforming the memory of the martyrs" (enriched by one of the best power-point presentations I have ever seen) showed that the conscious introduction of changes within memory may also be a part of a larger project, in this case of St. Augustine's attempt to develop a new theological vision of the Church.

Another important issue considered during the conference was individual memory and its social frames (using Maurice Halbwach's term). How do individuals construct their memory within different social contexts? How do they adjust their own memory to the collective forms of remembrance and what use do they make of common ideas about the past? Worth mentioning here is Helena Kupari's paper on Orthodox Karelian women's struggle to preserve the religious memory of their native group while being a minority both within the society and within their own families. Meanwhile, Theodore Gabriel's paper, analyzed the very ambiguous border between veneration and remembrance, based on the example of Muslim saints and martyrs in India.

I consider the most crucial (though maybe not explicitly stated) question underlying the entire conference is, is there any boundary between memory and religion? Especially, can we speak of religion without speaking of memory? Furthermore, where does the "simple" commemoration

end and the religion begin?

Eliza Litak  
Institute for the Scientific Study of Religion  
Jagiellonian University, Kraków, Poland

York St John University provided a perfect location for the 2008 conference on 'Religion, Memory and Remembrance'. As it was the first BASR conference that I had attended, I was struck by the welcoming, encouraging, and collegial atmosphere. In this brief report, I would like to comment on one conversation and one paper, both of which had particular resonance with my own research on martyrdom.

Unfortunately I was not able to attend Dr Moojan Momen's paper 'The Re-Creation and Utilisation of a Community's Memories: Shoghi Effendi and Baha'i History' because I was presenting my research in a parallel session. However, I was lucky enough to have the opportunity to talk with Dr Momen about the subject of his paper: Shoghi Effendi's extensive project of translating *The Dawn-Breakers*. I was intrigued by this example of how textual reconstructions of the past can be used to shape communal identity. In particular, I was drawn to how Shoghi Effendi used heroic figures from the past to support his plans for the global expansion of the faith. His translation and dissemination of the accounts of the dawn-breakers' self-sacrifice prepared the Baha'i "pioneers" for the challenges that they were to face on a smaller scale, in their relocation to different lands and communities. The North American Baha'is were instructed to perceive themselves as the spiritual descendants of these heroic martyrs, whose exemplary actions served to inspire the Baha'i pioneers. I found it interesting that some of the underlying metaphors employed to describe the imitation of the dawn-breakers are similar to those used in early Christianity for imitating the martyrs. Yet, the notion of "following in the footsteps of", or "treading the same path as", a community's heroic ancestors seems to be more pertinent, and perhaps more literal, in the case of the Baha'is' geographical relocation. Dr Momen's research has encouraged me to look beyond the scope of my

own doctoral research, and to consider a very different context in which a deliberate attempt is made to harness the power of the past in order to shape identity, beliefs, and actions in the present.

Another highlight of the conference was Dr Theodore Gabriel's paper entitled 'Veneration or Remembrance? Nerccas: Muslim Saint-Martyr Festivals of Kerala and Lakshadweep.' Dr Gabriel's description of the issues surrounding the festivals reminded me of similar problems that arose in the early Christian cult of the martyrs. Both early Christian martyr festivals and modern-day *nerccas* raise the question of whether commemorative acts are performed in honour of the martyrs' memory, or whether they are idolatrous forms of worship. Similarly, in both cases the fervour and enthusiasm of the celebrants is considered to be threatening, and so it is controlled or repressed by the authorities. As well as being a very interesting paper in itself, Dr Gabriel has drawn my attention to the perennial issue of the problematic nature of commemoration.

I am extremely grateful for the postgraduate bursary that has enabled me to attend such an enjoyable and enlightening conference. I would like to thank all the attendees for their insightful papers, stimulating conversations, and constructive feedback on my own research.

Elena Martin  
Durham

Since this was the first BASR conference I have ever attended and I am new to the discipline of the Study of Religions I was keen to hear what issues would be raised and discussed in the first panel of the conference entitled 'Remembering Methodology'. This session was chaired by Steven Sutcliffe and organised around three papers presented by Kim Knott, Steven Sutcliffe and Teemu Taira respectively. The overall conference theme this year, which incidentally generated a varied spectrum of paper topics, was 'Religion, Memory and Remembrance'. This panel addressed issues salient to the corporate memory of Religious Studies and Theology.

Kim Knott opened the session with a paper entitled 'Religious Studies and its relationship with Theology: A Spatial Analysis.' Her paper highlighted the socio-spatial distinctions in discourse between Religious Studies and Theology from which she claimed there was an evident hierarchy since Religious Studies often becomes subsumed within Theology acting as the "master taxon." Knott highlighted the strategies used by disciplines to exclude others (through the utilisation of tacit knowledge, social capital and generating disciplinary mythic origins) whilst claiming that Theology could however, only embrace those aspects of Religious Studies that do not want to be cut off from the wider disciplinary field. She concluded that there is a sense that Theology is a coherent discipline but argued that Religious Studies, does not hold up to being a coherent discipline; rather it is a divergent one with a plurality of methods.

Steven Sutcliffe addressed similar disciplinary concerns in discourse, but through utilising a deconstructive approach to question the taxonomy of religions in a paper entitled "The Challenge of the 'New Age' and other popular beliefs and practices to the 'world religions' taxonomy. His clear and thorough paper opened with the claim that there is "endemic irresolution" regarding what the 'new age' actually refers to in the Study of Religion, due to a reliance upon a "dated taxonomy" that "continues to haunt the Study of Religion." Sutcliffe concluded that a new prototype of 'religion' could be borne from a re-focusing upon the elementary forms of religious life. He suggested we do this by deconstructing the term 'New Age,' inverting the taxonomy of the ideal and subverting the strategising of social elites who create the 'world religion' taxonomy. Sutcliffe believes that it is the discursive context of the discipline that permits the 'New Age' to be marginal, even though, in truth he argues, the 'New Age' is *not* marginal but central to a religious taxonomy. As with Knott above, Sutcliffe highlighted a status hierarchy that is built into religious taxonomy: 'World religion' is "disguised and reproduced as a neutral

taxonomy" which systematically distorts the religious field and "sets up a kind of league table of religious entities".

Teemu Taira, who holds positions both at the University of Leeds and Turku in Finland, set himself the challenge of giving a paper that addressed 'Is there space for a critical study of discursive religion in Religious Studies?' In order to do this, he set the question within the context of a recent dispute between two North American scholars in the Study of Religion: Donald Wiebe and Russell McCutcheon. Though I was not familiar with the work of either of these scholars, I still very much enjoyed Teemu's approach where he analysed the dispute from both the intellectual position of the scholars and their construction of method. In this case, this saw the juxtaposition of explanatory theory and critical socio-rhetorical study. Finally Taira looked at the formation of the object of study in Religious Studies, in this case, the stand-off between comparative religion and discourse on religion. He argued that there is space for the critical study of discursive religion in Religious Studies, what he terms a "third space" (between phenomenology and reductionism), that takes scholars within the Study of Religion away from the traditional, authorising structures of the discipline.

As Marion Bowman remarked in the closing plenary, "we don't just re-narrate our past, we also constantly re-narrate ourselves." The three papers given above provided a constructive attempt to re-narrate the discourse of Religious Studies in order to challenge the corporate memory of the discipline and wider fields concerned with 'religion,' a corporate memory manipulated for political ends it would seem, in a constructed tradition that does not always give credence to the Study of Religion. Having attended this delightfully open, intimate and invigorating conference I am most definitely writing as an anthropologist won over by Religious Studies!

Hannah Rumble  
Dept. of Theology and Religion  
University of Durham

This was my second BASR conference. I had been struck by the informative, friendly and encouraging nature of the first conference, and was therefore keen to attend this conference, and this time give a paper. I am based at a university which has no religious studies department as such, only a theology department and my own centre which consists mostly of distance-learning students. I therefore relish the opportunity to be among those who study worldwide religious traditions, because it is amongst them that I feel most at home.

I particularly enjoyed Amy Whitehead's paper, "Performing Tradition: Materiality, Set and Setting in Western Europe." Amy's paper was based on three distinct but complimentary case studies of embodied religious practice involving Goddess statues, worship of Nuestra Señora de los Santos, or the Virgin of Alcala in Andalucía, the English Neo-pagan Goddess of Glastonbury also known as Brigit or the Lady of Avalon, and finally the English Catholic statue, Our Lady of Glastonbury. Amy showed us many fascinating pictures of the different processions and described some of her experiences conducting fieldwork. She recounted the different roles associated with each statue and some of the experiences of the people involved in the rites. What struck me were the obvious similarities between the different processions, despite the vastly different cultural backgrounds. Could it be that worship of this kind, involving statues and processions tap into something innate in human nature? Amy's paper showed how religious materiality is understood in Western European contexts. She argued that religious materiality plays ontologically subjective roles and challenged the common notion that such practices are representational, that is, that the statues represent something other than themselves. Rather, Amy's research found that in many cases, worshippers considered the statue somehow alive in itself. Amy said that this often leads to a kind of schizophrenia in Western relationships with such statues and there is always a moment of pause when a Western European devotee is asked if the statue is "real." Amy argued that nonethe-

less, such practice could help transverse the subject/object divide. She asked, "can our Western cultivation allow us to be less "modern"?"

Like Amy's paper, Marion Bowman's paper, entitled "Glastonbury Festival and the Performance of Remembrance" also referred to Glastonbury, but this time not to the town but to the yearly festival. Marion began by discussing the work of scholars who have argued, amongst other things, that festivals are important both socially and culturally in the creation of temporary communities, that they are to do with space, that they are ephemeral and that they transform places into temporary environments for and by specific groups of people. Festivals have been described as contemporary utopias and have, for many people, the feel of a pilgrimage about them. Marion's interest in Glastonbury festival stems from her interest in new spiritual trends. She argued that new developments in contemporary spirituality at the time of the festival are manifest in it, as trends get picked up and disseminated by festival-goers. Therefore, the festival can act as a kind of barometer of religious and spiritual activity and a place where new religious movements reveal themselves, sometimes for the first time. Specifically in this paper, Marion argued that Glastonbury is not only an important centre for the dissemination of New Age phenomena, such as healing, but that it is also the locus of the performance of new forms of remembrance.

These new types of remembrance can take the form of generalised sites of mourning for festival-goers, and Marion described three types of memorialisation, the communal, the personal, and generalised opportunities. She gave examples of each type, illustrated with photographs from her fieldwork. One communal remembrance that she discussed was the angel of remembrance, which appeared in 1999 in memory of Jean Eavis, the wife of festival organiser, Michael Eavis. Marion also described the standing stone erected in memory of The Clash's Joe Strummer, and the foundation that was set up in his name

in aid of young aspiring musicians. Personal remembrances included floral tributes left in the temporary festival garden. Marion argued that considering the community aspect of Glastonbury festival, it is not surprising that it has spawned memorials and that these demonstrate varied and creative expressions of grief and memory. Finally, she discussed the commodification of remembrance, and the increasing ap-

pearance of adverts for alternative and ecological funerals.

I look forward to attending more conferences in the future.

Julie Gemma Hall  
Centre for the Study of Esotericism  
University of Exeter

### **Conference Report - UK Association for Buddhist Studies (UKABS) September 2008**

The UK Association for Buddhist Studies (UKABS) annual conference was this year held in association with the British Association for the Study of Religions (BASR)'s conference, at York St John University on 1st-2nd September 2008. Delegates included academics from other European countries (apart from the International Association for Buddhist Studies, there is no similar academic association for Buddhist Studies elsewhere in Europe). Different regional areas of Buddhism in Asia and different academic fields were represented, such as Asian Studies, Religious Studies, Anthropology, and Art History. This year's lectures were:

Dr Hildegard Diemberger from the Mongolia and Inner Asia Studies Unit at the University of Cambridge, presented on her research on the biography of the fifteenth century bSam-sding rDo-rje Phag-mo of Tibet, and the long-term influence which the establishment of her incarnation lineage has had. Dr Martin Seeger, from the Department of East Asian Studies at the University of Leeds, lectured on a contemporary debate in Thailand concerning the role of the Theravāda Buddhist canonical collection.

Professor John Strong of the Department of Philosophy and Religion at Bates College, U.S.A., spoke on the significance of the symbolism embedded in the narratives of the Buddha's journey between the ordinary world and the Trayastrimsa heaven. Dr Ashley Thompson of the School of Fine Art, History of Art and Cultural Studies at the University of Leeds, completed the programme with a lecture on modes of memorialisation in Cambodian Theravāda Buddhism in relation to relic worship. Dr Kate Crosby of the Department of the Study of Religions at S.O.A.S., University of London, introduced a new permanent exhibition at the Victoria and Albert Museum in London.

The graduate panel had two presentations from: Margaret Gouin of the University of Bristol who discussed contrasts between Tibetan and East Asian conceptualisations of life continuity after death. Wu Juan of the University of Cardiff looked at the development of narrative accounts of the relationship between King Ajatasatru and the Buddha's cousin Devadatta.

**Cathy Cantwell**  
**Oriental Institute, Oxford**

### **Conference Report – New Interpretations of Spirit Possession**

On May 16 to May 17 2008 the School of Theology and Religious Studies at Bangor University, Wales, hosted an international conference about new interpretations of

spirit possession, organized by Dr Bettina Schmidt with the support of Dr Elisabeth Thiele and Dr Lucy Huskinson. The idea for this conference grew from a panel

about the interpretation of spirit possession at the annual conference of the British Association for the Study of Religions in Edinburgh in 2007 (some of the papers of this panel are published in DISKUS, volume 9, in 2008). The aim of the Bangor conference was to continue the discussion about the phenomenon of possession and trance and the methodologies we use in the investigation of spirit possession worldwide.

The Call for Papers attracted speakers from all over the world (from Brazil, Nigeria, USA and several European countries) but due to funding problems some overseas speakers had to withdraw. Nonetheless, the conference was very successful and attracted audience from Bangor and other areas in Britain. The conference brought together scholars working about different religions and with different disciplinary approaches. The aim was to break through methodological barriers that separate interpretations of trance and ecstasy, shamanism and possession, Indian and African religions, Islamic and European traditions. A selection of the papers of the conference will be published under the title 'Spirit Possession and Trance: New Interdisciplinary Perspectives' (Continuum, 2009/2010).

The conference organizers selected 15 papers to be presented during the two days conference. Some speakers presented specific case studies, e.g. about recent research in Namibia, Tanzania, Somalia, Brazil, Caribbean New York, and Britain. Kim Groop, Åbo Akademi, Finland, who just returned from Namibia, spoke, for instance, about a dramatic increase of spirit possession among pupils in six schools in the Omusati, Ohangwena and Oshikoto regions in Northern Namibia. And Andrew Dawson, Lancaster University, introduced the Brazilian new religion of

Santo Daime, an amalgam of popular Catholic, esoteric, Afro-Brazilian, new age, and indigenous elements, and discussed the ritual context within which spirit possession takes place in Santo Daime. Other speakers presented a more theoretical approach about the understanding of possession and the methods of studying it.

Louise Child, Cardiff University, for instance, argued that Durkheim's notion of *collective consciousness* enables us to explore possession trance as a contemporary and efficacious practice. Lucy Huskinson, Bangor University, focused on Depth Psychology and evaluated spirit possession as a psychological condition. And Geoffrey Samuel, Cardiff University, presented his work on the mind-body complex and asked whether and how one might make sense of non-Western practices in Western scientific terms. In addition, the conference also included approaches from performance studies (e.g., Sarah Goldingay), classics (e.g., Crystal Addey), and film studies (Saër Maty Bâ spoke, for instance about Jean Rouch's cinematic 'method'). The topics of the papers spread from possession to shamanism (for instance, Graham Harvey, Open University), spirit healing and therapy, and women. Marja Tiilikainen, University of Helsinki, Finland, for instance explained how the increasing influence of new Islamic movements in Somalia changes women's rituals. Somali women increasingly turn nowadays to Sitaad because Zar rituals become condemned as non-Islamic. Another highlight of the conference was the exhibition by the artist Hakim Onitolo that was shown Friday evening in the corridor of the Welsh Institute for Social and Cultural Affairs. The paintings inspired many questions and discussions, in particular about the Yoruba traditions in Nigeria and beyond.

**Bettina Schmidt**  
**University of Bangor**

### **Conference Report - Islam and the Veil,**

The annual Islam conference was hosted by the Department of Humanities on the 29<sup>th</sup> of April 2008 at the Francis Close Hall

campus. In keeping with a decade-long tradition of wholesome academic discourse around different aspects of Islam, the con-

ference this year focussed on the *Hijab* or the veiling that Muslim women practice. A diverse audience consisting of academics, students, interested public and a few 'Hijabbed' women set the environment for stimulating and objective discussions - deconstructing and re-evaluating current perceptions of the *Hijab*.

The speakers handled a topical and contentious subject with sensitivity. Their presentations and the ensuing discussions approached the *Hijab* from a variety of perspectives, creating greater awareness and broader understandings about the garment; the women who wear it; their reasons; and their interactions with larger society.

Reverend Dr Marcus Braybrooke, President of the World Congress of Faiths, appropriately opened the day's proceedings with his paper on the need for respect and dialogue between communities living in pluralistic societies. Dr Simonetta Calderini, Senior Lecturer in Islam at Roe-

hampton University, traced the evolution of attitudes towards veiling among the Ismailli community through colonial and post-colonial eras.

Mrs. Rabihah Hannan discussed the Qur'anic and Hadith injunctions surrounding the veil while also exploring the veiling of Muslim women living in Leicester. Myles O'Byrne from the University of Warwick discussed the veil with respect to current legislations in France. Sariya Contractor from the University of Gloucestershire attempted to bring the voice of the Muslim woman to the discourse and presented the *Hijab* as a symbol of the identity of Muslim women.

The conference was a well-planned initiative, relevant to current socio-political rhetoric and contributed towards informed understanding of the veil.

**Theodore Gabriel,  
University of Gloucestershire**

## **A Report from The PRS Subject Centre**

### **New appointments**

The Subject Centre (SC) welcomed Dr Rebecca O'Loughlin as Subject Coordinator for Theology in January 2008. Rebecca takes over from Dr. Darlene Bird.

### **Events**

We are running a couple of events in the coming months which are advertised elsewhere in this bulletin:

A conference on Teaching Black Theology (Birmingham, January 2009)

A workshop on Creativity in Theology and Religious Studies in collaboration with York St John University and the C4C CETL (York, June 2009)

We will also be presenting a session at the University of Chichester's Enhancing Learning and Teaching Through Employer Engagement Swap Shop (30 January 2009). Our session will focus on self-employability in the context of Theology and Religious Studies (TRS), and will

provide us with an opportunity to share the resources the SC has produced on employability and employer engagement.

Our annual student focus groups will take place in Leeds in November, and will give a wide range of Philosophy/HPS and TRS undergraduates the opportunity to discuss their learning experiences as students in HEIs in the UK, and to find out if there are ways of using the resources and expertise of the SC to help them to meet the challenges facing university students in our disciplines today.

We continue to hold biannual research skills training events for postgraduates in Theology, Religious Studies, Philosophy, and History and Philosophy of Science as part of our successful Research Training for Postgraduates project. The latest event in this series took place in York in June this year and received excellent feedback. We have also recently funded two research projects on postgraduate research training (see **Research**).

We have run a number of very successful national conferences and workshops in recent months. In July, we held 'Spoonfeeding or critical thinking?', a conference on progression in TRS at St Anne's College in Oxford, as part of the SC's TRS progression project. The presentations from this event are available on the SC website, and papers arising from the event will be appearing in volume 8 no. 1 of *Discourse*, the SC's journal, to be published in November. In May, we ran a workshop entitled 'Finding your own way: the role of inquiry-based learning in Theology, Religious Studies, and Biblical Studies', as part of our collaborative project with CILASS CETL to map and assess the role of inquiry-based learning in TRS. In September, we held a colloquium on 'Teaching justice in Theology and Religious Studies'. This event, which is part of our sustainability project, brought together academics interested in education for sustainable development in our disciplines and included some very lively and productive discussions. Finally, we ran a panel session on e-learning at the BASR annual conference in York, also in September.

### **Publications and resources**

Our journal, *Discourse*, continues to receive excellent feedback and to attract submissions and publish articles from some of the most respected names in our disciplines. Forthcoming items which may be of interest include *The Discourse Interview* with Professor Stanley Hauerwas, and Natasha Pyne's report into the progression of students to undergraduate level TRS, outlining the results of the research project she led, funded by the SC.

The journal is available free of charge to those who work in UK higher education. To receive it please register on our website at: <http://prs.heacademy.ac.uk/registration/>. In addition to this, the journal is now available online as a fully searchable resource. If you would like to receive an email digest alerting you to the contents of each new issue of the journal, please contact Julie Closs, deputy editor, at [jules@prs.heacademy.ac.uk](mailto:jules@prs.heacademy.ac.uk).

Our *Faith Guides* have proved hugely popular, such that we have sent out 2,400 individual *Guides* to date. The *Guides* are available online at [http://www.prs.heacademy.ac.uk/publications/faith\\_guides.html](http://www.prs.heacademy.ac.uk/publications/faith_guides.html) or in hard copy for £3 each to cover printing costs, by contacting [enquiries@prs.heacademy.ac.uk](mailto:enquiries@prs.heacademy.ac.uk). The *Guides* are designed to support academic staff in UK HE institutions as they engage with students from a range of religious backgrounds. In

light of the success of the *Guides*, we are planning a sixth *Guide* on Buddhism to complement the current suite, which comprises *Guides* on Christianity, Hinduism, Islam, Judaism and Sikhism.

Our *Employability Guide for TRS* has received lots of positive feedback from staff and students in university departments in the UK, with free copies sent to departments for every second year undergraduate last year, in addition to many more distributed upon request. The *Guide* is intended to help students recognise and articulate the skills that they are developing as part of their degree courses, and is full of useful tips and case studies of TRS careers. Further copies are available by contacting [enquiries@prs.heacademy.ac.uk](mailto:enquiries@prs.heacademy.ac.uk).

Dr Simon Smith and Dr Darlene Bird's co-edited volume, *Theology and Religious Studies in Higher Education: Global Perspectives*, will be published by Continuum in January 2009. The book grew from the 2006 SC conference, 'Theology and Religious Studies or Theology vs Religious Studies', and features papers from high profile academics including Ursula King, Gavin D'Costa, Kim Knott and Denise Cush.

SC staff have had a chapter proposal accepted for a book on education for sustainable development in Theology, edited by staff at the Centre for Sustainable Futures at the University of Plymouth.

A report on inquiry-based learning in TRS will be appearing in a forthcoming issue of *Discourse*, following on from the project commissioned by the SC in collaboration with CILASS CETL on inquiry pedagogies in the discipline. Excerpts from the report will also be published in CILASS briefing papers and newsletter items, and in a planned SC guide on student-centred learning.

Finally, the SC has completed its revision of the AUDTRS Handbook. Individuals representing 46 departments are listed. Copies of the Handbook were sent to each member department in September. We are in the process of developing a fixed, read-only, searchable version, which will be available in the near future for individuals listed in the handbook. We are also developing a system whereby individual members will be able to update their own records online. In the meantime any staff changes should continue to be sent to us at [enquiries@prs.heacademy.ac.uk](mailto:enquiries@prs.heacademy.ac.uk).

### **Research**

We are funding a number of TRS research pro-

jects, including the following:

- Creativity in TRS (York St John University)
- Inter-faith tandem learning (University of Sheffield)
- Self-employability in TRS (Bath Spa University)

And, specifically related to our work on progression:

- The Use of Open University OpenLearn materials by RS teachers (Open University)

Also, specifically related to our work on post-graduate research training:

- Theological Texts Reading Group (University of Chester) Developing Advanced Research Methods
- Training in the Study of Religion: Building Capacity for a Postgraduate Training Network for London and the South-East' (Birkbeck)

We are also supervising one TRS PhD student.

We are currently funding several mini-projects on e-learning through the JISC-funded Distributed e-Learning project and have run a series

of events and activities on e-learning this year. Our e-Learning Officer, whom we employed in 2007 to coordinate the Centre's activities related to e-learning, has recently submitted the report from his project, and a selection of papers will be published in *Discourse* vol.8 no. 1, as well as on the website.

We are also continuing to develop our work on Islamic Studies, which we recognise as an increasingly important area in the light of the Government's designation of Islam as a 'strategically important subject'. With the Subject Centre for Languages, Linguistics and Area Studies, we recently completed a report for HEFCE on 'International Perspectives on Islamic Studies' [http://www.hefce.ac.uk/Pubs/RDreports/2008/rd07\\_08/](http://www.hefce.ac.uk/Pubs/RDreports/2008/rd07_08/). HEFCE are currently deciding how to further support Islamic Studies and are consulting the SC, amongst others, in this process.

If you would like any further information on these or any other of our activities please get in touch at: [rebecca@prs.heacademy.ac.uk](mailto:rebecca@prs.heacademy.ac.uk) Information about all of our activities is also available on our website at <http://prs.heacademy.ac.uk>.

Dr Rebecca O'Loughlin  
September 2008

### **A report from The Law and Religion Scholars Network.**

On the 2<sup>nd</sup> of May 2008 the Centre for Law and Religion at Cardiff University launched LARSN – the Law and Religion Scholars Network. This initial meeting, chaired by Professor Norman Doe, Dr Javier Olivia and Russell Sandberg, brought together nearly 30 legal scholars working in the area, and would have been attended by a further 21 had diaries permitted. The event began with participants briefly introducing themselves and their areas. This revealed not just the amount of scholarly activity being undertaken in law and religion, but the range of interests. Work was being undertaken in areas as diverse as employment law, the law of death, criminal justice, Jewish law, human rights law, and constitutional law. A variety of methodological approaches were also being taken, with doctrinal legal scholarship running alongside multidisciplinary work with religious studies, and socio-legal projects. Many of us were the only person working on law and

religion issues in our law schools, but there were also a number of clusters of scholars developing. As well as the established Centre at Cardiff – celebrating its 10<sup>th</sup> anniversary this year – research groups are developing at Bristol, Oxford Brookes, and Canterbury.

Discussion then moved to the teaching of the subject in UK law schools, with scholars from Welsh, Scottish, Northern Irish and English law schools contributing their experience. Many colleagues brought their insights on the interaction to bear in other subjects, such as public law, but a number of discrete modules existed, or were being developed. Cardiff delivers not only its unique LLM in Canon Law, but also a well-established undergraduate option, as do Newcastle and Bangor. Similar undergraduate options are beginning in 2008 at Oxford Brookes and Canterbury. To gain a more detailed picture

of the teaching of law and religion, a questionnaire will be circulated to participants and beyond, and colleagues running courses at the moment will circulate details of their courses.

Doctoral work seems to be another growth area, with a number of participants basing current doctoral programmes squarely in the field. We agreed to compile a summary of ongoing doctoral projects in the area, which could also include undergraduate and LLM level dissertations. Perhaps more ambitiously, we also hope to run a conference at Oxford Brookes aimed specifically at PhD students.

After a lunch which no doubt involved as much useful networking as the rest of the day put together, we reconvened to discuss research. A central concern here was how to make sure we knew of work in the field, and ongoing projects being carried out by other participants. Perhaps the number of revelations earlier in the day as each person talked about their own research had given this particular bite. We agreed to create an electronic mailbase to circulate information on our work, celebrate

## BOOK REVIEW

### **The Study of Religion: An Introduction to Key Ideas and Methods**

George Chryssides and Ron Geaves, 2007  
London and New York: Continuum. pp 429  
ISBN 978-0-8264-6449-1

Some texts improve with repeated reading and use. Great novels, poems and even academic treatises reveal new facets or remind one of their powerful novelty, both in the context of their production and in the personal experience of first reading. I experience this frisson of re-visitation in articles such as Clifford Geertz's "Thick Description: Toward an Interpretive Theory of Culture" (1973) or Jonathon Z Smith's "The Devil in Mr Jones" (1982). I have a similar experience in the pedagogical use of such texts with students. And, strange though it may be to a purist aesthetic, teaching with a good, accessible textbook can bring about just such a sense of 'opening'. (Brief aesthetic digression: how much more

new publications, publicise forthcoming events etc.. For supporters of facetime, a one day conference will be hosted by Cardiff in 2009, which will also include an opportunity for members of LARSN to meet, assess the success of initiatives agreed upon at the meeting, and plan for the future of the network.

The interaction of law and religion matters, and there have long been members of British law schools who have contributed to understanding of the field – although sometimes not in frank terms. Many of us are members of broader scholarly networks such as the BASR, and the BSA, but many are not. In any case, there is now a critical mass of scholars working within law schools that bodes well for the new network.

LARSN now has a website (see [www.law.cf.ac.uk/clr/](http://www.law.cf.ac.uk/clr/) under 'Networks'), a mailbase ([law-religion-uk@jiscmail.ac.uk](mailto:law-religion-uk@jiscmail.ac.uk)), and firm plans for the coming year, including more events.

Peter W Edge, Chairman,  
Applied Study of Law and Religion Group,  
Oxford Brookes University

pleasure is to be gained in handling a well leafed and marked hard copy text than an electronic web page!). In my role as teacher of the study of religions I have found few such texts for first and second year undergraduates (there are plenty of excellent collections, reflections and monographs for higher level students). I rather hope, as repeated use wears favoured chapters and sections, *The Study of Religion: An Introduction to Key Ideas and Methods* will become a book of repeated 'opening' for successive groups of students new to the academic study of religions.

George Chryssides and Ron Geaves are well placed to understand the requirements of new undergraduates as both (at the time of writing their text) were engaged researchers and lecturers with significant experience. Equally, their own research foci and interests mesh well with the central themes and exemplary material within

the text of contemporary research in living religions. Moreover, their input is timely with an increasing number of courses emphasising the fieldwork and research elements of the study of religions and the resonances of Higher Education Academy and Centres of Excellence in Teaching and Learning establishing standards and progression routes for undergraduates as researchers within UK programmes. This emphasis on fieldwork and research is evident in the selection of material and of significant scholars throughout the text, with social science methodology and personalities predominating.

The text has been co-written, though all but one of the chapters ('Methodology in Religious Studies') is written by either one of the authors. Overall the written style is approachable and appropriate to the level of the audience. The twelve chapters range from historical summaries of the place of religious studies in academia to debates about content and method. Thus, there are chapters on 'The Concept of a World Religion' by Chryssides which include summaries or outlines of certain religions as well as raising issues about the concept itself. There are related chapters on the concept of religion and the varied nature of religious practice, such as 'Levels of Religion' where Geaves investigates the strands, layers and multiple differentiations of religious engagement, exemplifying the theory with material especially from Sikhism and Hinduism. Contemporary debates about the nature of the study of religion are evident in chapters on 'Authenticity and Diversity', 'Fieldwork in the Study of Religion' and 'Does Size Matter?' (titles aimed to make the material accessible to the target audience). Reference to resources for the study of religion and some key approaches are also evident in the text with chapters on 'Phenomenology and its Critics', 'Religion and Gender' and 'The Internet as a Resource in the Study of Religion'. A theme consistent throughout the text is that of engaged scholarship. This is a distinctive and coherent approach to the study of religions, which the authors examine and explain with inspiration. The structure, format and balance of the text are to be commended for their clarity.

The referencing and indexing are clear and the typographical layout makes for very easy cross-referencing. Each chapter begins with a page referenced chapter outline which provides clear content summary and again easy cross-referencing. Each chapter concludes with a number of discussion points, which raise valid questions at an appropriate level for the target readers. There are a good number of pictures, not excessive and of sound quality. The bibliography is organised for each chapter and provides a solid range of relevant texts for students to follow up for further reading.

However, there are areas where the text is dissatisfactory. First in the number of inaccuracies and errors. There is, for example, a reference to Ninian Smart's role in establishing a Religious Studies department, inaccurately dated on page 26, though the point is restated and accurately dated on page 37. Equally there are gaps in stylistic coherence in for example the use of personal pronouns moving from plural 'we' to singular 'I' across chapters. There are also typos, the worst of which, which must be equally irritating to the authors, is the spine spelling of Ron Geaves as 'Greaves'. The second area of dissatisfaction is the book reviewers' easiest fallback – lacunae. Yet for such a textbook, there are gaping holes. 'Key Figures in the Study of Religions' for example ends with Weber and Malinowski, at the beginning of the twentieth century, while 'Religion and Gender' makes no mention of Carol Christ, Rita Gross or Ursula King. And those seminal shapers of the subject mentioned above, Geertz and Smith, are equally notable by their absence.

*The Study of Religion: An Introduction to Key Ideas and Methods* is a recent addition to the toolbox of textbooks for teachers and students of religion. It is therefore difficult to measure its impact and breadth of use. However, it is already a key text in my reading list for a research methods module and, anecdotally, one of my students pulled a copy of the text out of her bag saying, "This, is the most useful book I've read at University". If I was an author under review I would think, "That'll do".

Dominic Corrywright

# Beyond the Ordinary:

## Creative Approaches to Teaching and Learning in Theology and Religious Studies

Wednesday 24<sup>th</sup> June 2009  
C4C Centre, York St John University

The Higher Education Academy Subject Centre for Philosophical and Religious Studies and C4C CETL are organising a one-day workshop to bring together academics, students and other interested parties to discuss creative approaches to learning and teaching in Theology and Religious Studies at under- and postgraduate levels in the UK. The workshop aims to highlight recent developments in the use of creativity in teaching Theology and Religious Studies, to showcase and share examples work in this area in higher education institutions in the UK, and to provide a space for practitioners to network and discuss relevant issues.

**Proposals are invited for papers / workshops / presentations / discussion groups / posters related to one or more of the following themes within Theology and Religious Studies teaching, or to other relevant topics in TRS:**

- Creative approaches to teaching and learning: what works and what doesn't?
- Creative assessment
- Special disciplinary problems/issues related to creative approaches in teaching and learning
- Managing creativity in the classroom
- Student experiences of creative approaches to teaching and learning; how do students respond to opportunities to explore/express their spiritual identities or subjectivities?
- Creative writing
- The visual arts
- Film and drama/theatre

Please submit your proposal – including name, email address, institution, a 150-200 word description and your preferred session format – via email to Dr Sue Yore (s.yore@yorks.j.ac.uk).

Deadline for proposals: **Friday 27<sup>th</sup> February 2009**

Deadline for registration: **Friday 29<sup>th</sup> May 2009**



# Teaching Black Theology

Woodbrooke Quaker Study Centre, Birmingham

January 9<sup>th</sup> 2009

## Keynote Speaker: Dr Anthony Reddie

Research Fellow and Consultant in Black Theological Studies for the Methodist Church and the Queen's Foundation for Ecumenical Theological Education and editor of *Black Theology: An International Journal*.

**Other confirmed speakers include: Dr Mukti Barton, Dr Robert Beckford, Bishop Delroy Hall, and the Revd Dr Michael Jagessar.**

**Black theology** is an area of increasing importance for UK higher education. The Subject Centre for PRS is organising a conference to bring together educators, pastors and other members of religious or community organisations involved in higher education in the UK to consider issues around the teaching of Black and Womanist theology. The conference aims to highlight recent developments in the teaching of Black and Womanist theology, to share good practice, and to provide a forum for discussion of the key issues involved. We expect the discussions to be informative, lively, and interactive where possible, inspiring future work in this area of growing interest.

Topics to be discussed include:

- Black theology as it gives rise to an experiential, transformative pedagogy in the British context.  
**The critical reading of Scripture through the lens of Black British experience.**  
**The influence of Black theological discourse and Caribbean theology on the teaching of ecumenical theology and interfaith studies.**  
**Teaching the Bible from a Black theological perspective; examining how issues of colour, ethnicity, gender and class affect interpretations of the Bible.**  
Teaching Black Theology through visual culture.

**The event is provided at no charge to those involved in the teaching of Black theology.**

**Deadline for registration: November 25<sup>th</sup> 2008.**

For more details, or to register, visit: <http://prs.heacademy.ac.uk/view.html/prsevents/418>



**Supporting Philosophy, Theology,  
Religious Studies, History of Science, and Philosophy of Science**

## CALL FOR PAPERS

### SACRED MODERNITIES: RETHINKING MODERNITY IN A POST-SECULAR AGE

**A CONFERENCE AT OXFORD BROOKES UNIVERSITY  
THURSDAY-SATURDAY, 17-19 SEPTEMBER, 2009**

**Context:** The age of globalization confronts the observer with more ironies than certainties. It was once assumed that the growth of modern institutions - democracy, capitalism, science - would be attended by a series of mutually reinforcing social processes, most notably secularisation, rationalisation and disenchantment. Not only has the global spread of these institutions proved patchy and uneven, religious movements and belief systems have doggedly refused to assume the private status once thought to be their natural destiny. In both the West and the wider world, religion continues to make competing claims on the public sphere and public morals. Developments like this have been accompanied by conceptual critique and innovation. Increasingly, traditional accounts of modernity are seen as Euro-centric and prescriptive, while there has been renewed interest in the question of political and civil religions and the more general relationship of the political and the theological.

**Aims and agenda:** The aim of this conference is to take stock of these transformations in the context of what is often referred to as a 'post-secular' age comprised of 'multiple modernities'. Its agenda is emphatically interdisciplinary and welcomes scholars from the fields of history, sociology, cultural studies, theology, and others. In the same spirit, the conference adopts a broad, abundant understanding of the term 'sacred' to encompass not only formal religious worldviews, but also that which, in whatever fashion, disturbs, complicates, and perhaps abolishes, the distinction between the sacred and the secular. Accordingly, it is just as much interested in manifestations and logics of re-enchantment and resacralization, as it is of desecularisation understood as the persistence and revival of traditional religions. In sum, the aim of the conference is to rethink the equation of modernity, secularity and disenchantment, and to explore the various conceptual and historiographical perspectives through which we might better understand the present.

**Speakers include:** Zygmunt Bauman (University of Leeds, subject to confirmation nearer the time); Patrick Curry (University of Kent); Paul Heelas (Lancaster University); Alex Houen (University of Sheffield); Roger Griffin (Oxford Brookes University); Aristotle Kallis (Lancaster University); Michael Saler (University of California, Davis); Graham Ward (University of Manchester); Shane Weller (University of Kent).

**Format and Themes:** The conference will principally take place over the two days, 18-19 September, 2009 (with an introductory plenary address taking place on the Thursday evening, 17 September). Ideally, we would like the papers to be pre-circulated in a draft form of around 3,000 words (though we appreciate this will not be possible in all cases). Papers are invited on the following themes:

1. Modernity and the sacred: perspectives, approaches, aporias
2. Secularisation, desecularisation and the revival of the religious
3. Progress and the political nation as sacred causes: liberalism as a civil religion
4. Utopianism and the (in)human possibilities of political modernity
5. Crisis, catastrophe and visions of the end: apocalyptic modernities
6. Colonialism and modernity: global encounters with, and reworkings of, the sacred
7. Science, spectacle and technology: enchanted modernities (i)
8. Consumer culture and the ruses of the object: enchanted modernities (ii)
9. The question of evil and the (re)sacralization of politics
10. Conspiracy, secrecy and paranoia: uncanny modernities

On the two days we would like speakers to raise the salient issues of their papers in order to leave as much time as possible for discussion and feedback. The principal outcome will be an edited collection of essays.

**Contact:** Email [tcrook@brookes.ac.uk](mailto:tcrook@brookes.ac.uk) if you are interested in contributing a paper. Please send a very brief 'bio' (detailing institution, publications, research interests, etc.) and proposal/abstract (of roughly 300 words) to Tom Crook, indicating the theme or themes for which you wish to be considered. The deadline for the submission of abstracts is February 28 2009. Alternatively, if you are interested in attending as a delegate please e-mail to reserve a place.

# **UNIVERSITY OF GLOUCESTERSHIRE**

**Department of Humanities**

**One-day conference on Islam**

**Shi'ism , Past and Present**

**Tuesday 28<sup>th</sup> April 2009  
Francis Close Hall Campus  
Cheltenham GL50 4AZ**

**Registration 10.30 AM to 11 AM**

**Conference to end at 4 PM**

## **Speakers and Titles:**

**Rt. Rev. Prof. Kenneth Cragg (Oxford)**

**Why the early emergence of the Shi'a from Sunni Islam?**

**Dr. Arzina Lalani (Ismaili Institute, London)**

**The Shi'i traditions in Islam.**

**Dr. Moojan Momen (Wixamtree)**

**Undercurrents in Shi'i Esotericism from the Thirteenth to the Nineteenth Century.**

**Dr. Shazim Hussayn (al Mahdi Institute, Birmingham)**

**The concept of the Mahdi in Shi'ism**

**Dr. Saleem Khan (Pakistan)**

**Managing Sectarian Diversity in Pakistan**

**Intending participants may please contact:**

**Dr. Theodore Gabriel (01242 699070; [tgabriel@glos.ac.uk](mailto:tgabriel@glos.ac.uk))**

**or Mrs. Patricia Downes (01242 714570; [pdownes@glos.ac.uk](mailto:pdownes@glos.ac.uk))**

**for more details and application form**

## Members Recent Publications (Nov 2008)

### Michael Berman

*The Shamanic Themes in Armenian Folktales* Cambridge Scholars Publishing, 2008

*The Shamanic Themes in Georgian Folktales*, Cambridge Scholars Publishing 2008

### Marion Bowman,

'Going with the Flow: Contemporary Pilgrimage in Glastonbury' in *Shrines and Pilgrimage in the Modern World: New Itineraries into the Sacred* Peter Jan Margy, ed. Amsterdam: Amsterdam University Press, 241-280, 2008

Arthur and Bridget in Avalon: Celtic Myth, Vernacular Religion and Contemporary Spirituality in Glastonbury *Fabula, Journal of Folktale Studies*, 48 (1/2): 1-17, 2007

'A tale of two Celticities: sacred springs, legendary landscape and Celtic revival in Bath' *Australian Religious Studies Review*, Special Issue on "Tradition as a Resource: Invention, Innovation, Inheritance", ed. Michael Hill, 20 (1): 95-117, 2007

'The Holy Thorn Ceremony: Revival, Rivalry and Civil Religion in Glastonbury' in *Folklore* 117, 123-140, 2006

'Power Play: Ritual Rivalry and Targeted Tradition in Glastonbury' in *Exercising Power: The Role of religions in Concord and Conflict*, Tore Ahlback and Bjorn Dahla, eds. Abo, Finland: Donner Institute for Research in Religious and Cultural History, 2006

"Neo-druidism" and "Spirituality, Celtic", in *Celtic Culture: A Historical Encyclopedia*, vol 4 ,ed. John T. Koch, ABC-Clío: Santa Barbara, Oxford, 1353-4 and 1622-3, 2006

### George Chryssides

*Historical Dictionary of Jehovah's Witnesses*. Lanham, Maryland; Toronto; Plymouth UK: Scarecrow Press, 2008.

"Heavenly deception?" Sun Myung Moon and *Divine Principle*'; in James R. Lewis and Olav Hammer (eds.), *The Invention of Sacred Tradition*. Cambridge: Cambridge University Press, 118-140, 2007.

'Jehovah's Multinational Organization: Globalization, Theocracy and Jehovah's Witnesses'. *CESNUR Library Texts and Documents* Cyber-proceedings of International Conference, 7-9 June 2007, University of Bordeaux. Located at URL: [http://www.cesnur.org/2007/bord\\_chryssides.htm](http://www.cesnur.org/2007/bord_chryssides.htm)

### James L Cox

*From Primitive to Indigenous. The Academic Study of Indigenous Religions*. Aldershot, Hampshire: Ashgate (Vitality of Indigenous Religions Series), 2007.

'Secularizing the Land: The Impact of the Alaska Native Claims Settlement Act on Indigenous Understandings of Land', in Timothy Fitzgerald (ed.) *Religion and the Secular: Historical and Colonial Formations*. London: Equinox, 71-92, 2007.

'Religious Studies *Sui Generis*: The Role of Phenomenology in the Religion-Theology Debate', in Maya Warrier and Simon Oliver (eds.) *Theology and Religious Studies. An Exploration of Disciplinary Boundaries*. London and New York: T and T Clark, 45-57, 2008.

### **Theodore Gabriel**

*Christian Citizens in an Islamic State: The Pakistan Experience*, Aldershot: Ashgate, 2007

### **Ursula King**

'Gender-kritische (Ver)Wandlungen in der Religionswissenschaft. Ein radikaler Paradigmenwechsel' in Anna-Katharina Höpflinger, Ann Jeffers, Daria Pezzoli-Olgiati, eds, *Handbuch Gender und Religion*, Göttingen: Vandenhoeck & Ruprecht UTB, 29-40, 2008.

'Gynocritical and Gender-Critical Turns in Theology and Religious Studies – Paradigm Shift or Dead End?' in Maya Warrier and Simon Oliver eds, *Theology and Religious Studies, An Exploration of Disciplinary Boundaries*, London & New York: T&T Clark, Continuum:193-209, 2008.

'Religious education and peace: an overview and response' in Robert Jackson and Satoko Fujiwara, eds, *Peace education and Religious Plurality. International Perspectives*. London & New York: Routledge: 101-110, 2008.

'Un Confronto - Teologhe: In Quale Europa?' in Sandra Mazzolini and Marinella Peroni, eds, *Teologhe: In Quale Europa?* Cantalupa, Torina: Effatà Editrice: 182-92, 2008.

'Fluid Boundaries, Institutional Segregation and Buddhist Sexual Tolerance: A Response' in Gerrie ter Haar and Yoshio Tsuruoka, eds. *Religion and Society. An Agenda for the 21<sup>st</sup> Century*. Leiden & Boston: Brill, International Studies in Religion and Society, vol. 5): 147-160, 2007.

Feministische Theologien, Spiritualitäten und Gender Studien aus globaler Sicht – Persönliche Reflexionen über einige Beispiele aus Asien' in Irmtraud Fischer, ed. *Theologie von Frauen für Frauen? Chancen und Probleme der Rückbindung feministischer Theologie an die Praxis. Beiträge zum Internationalen Kongress anlässlich des zwanzigjährigen Gründungsjubiläums der Europäischen Gesellschaft für theologische Forschung von Frauen [ESWTR]*, Wien & Berlin: LIT Verlag: 102-119, 2007.

'Feeding the Zest for Life: Spiritual Energy Resources for the Future of Humanity' in *Teilhard and the Future of Humanity* (ed. Thierry Meynard, S.J.) New York: Fordham University Press, 3-19, 2006.

'One Planet, One Spirit: Searching for an Ecologically Balanced Spirituality' in *Pierre Teilhard de Chardin on People and Planet* (ed. Celia Deane-Drummond) London and Oakville: Equinox, 74-95, 2006.

### **Moojan Momen**

'A Chronicle of the Babi-Baha'i Communities in Sangsar and Shahmirzad' *Baha'i Studies Review*, Vol. 14: 86-96, 2007

Marginality and apostasy in the Baha'i community *Religion* 37 187-209, 2007

"Millennialism and Violence: The Attempted Assassination of Nasir al-Din Shah of Iran by the Babis in 1852" *Nova Religio* vol. 12, no. 1 57-82, 2008

"The Baha'is and the Constitutional Revolution: The Case of Sari Mazandaran, 1906-1913", *Iranian Studies*, vol. 41, no 3 343-63, June 2008

**Bettina E.Schmidt**

*Einführung in die Religionsethnologie: Ideen und Konzepte*. Berlin: Reimer Verlag, 2008

*Caribbean Diaspora in the USA: Diversity of Caribbean Religions in New York City*. Aldershot: Ashgate, 2008

'Polyphonic Bricolage – Caribbean Religious Cultures in New York City'. In: *Rituals in an Unstable World: Contingency – Hybridity - Embodiment*, ed. by Alexander Henn and Klaus-Peter Koepping. Frankfurt/ New York: Peter Lang: 185-203, 2008

## GUIDELINES FOR *BULLETIN* CONTRIBUTORS

The Editors welcome 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	800 words
Changes and Movements	500-1000 words
Research in progress	800-1,000 words
Turning Point	800-1,000 words
Tributes	normally 500 words

We welcome, in particular, accounts of research in progress by post-graduate students, articles describing RS at a particular location and reports of changes and movements.

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. The deadline for the next edition is 15th October 2008.

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

## OCCASIONAL PAPERS

£3.00 each inc. p&p. Write, enclosing payment (made out to BASR), to Helen Waterhouse, Arts Faculty, The Open University, Walton Hall, Milton Keynes, MK7 6AA or order from the BASR Web site.

- 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 Guilia Sfamini 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
- 27 Ursula King, *Cherished Memories, Fractured Identities and New Subjectivities: Celebrating Fifty Years of British Scholarship in Religious Studies*, 2006.

