



**BASR**

British Association for  
the Study of Religions

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## EDITORIAL

Welcome to the May 2010 edition of the BASR *Bulletin*, number 116. By the time this edition reaches you, a new government will be in power in the UK. Which ever the political party, we can expect swingeing public sector cuts and significant resource challenges for researchers, teachers and learners in HE. Retaining a footprint for study of religions, theology and related disciplines in the academy will become just that little bit more difficult. Our response, that the intrinsic value of the study of religions and the extrinsic outcomes of research and the employability of our graduates, must be vigorous. Though

there are few ivory towers left in academia, and the work of scholars in the study of religions has always been engaged in social local, national and international contexts, we will need to be more outward facing in explaining the utility and value of our subject. Wittgenstein's epithet, 'meaning is use' has rarely been more appropriate – from the funding authorities' perspective, without use we will have little meaning and therefore little justification to continue our existence in publicly funded HEIs.

This edition of the *Bulletin* has a varied content. We include a summary of the

## 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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**The deadline for contributions to the November 2010 edition is 15 October 2010**

Ninian Smart Archive by John Shepherd as well as updates on benchmarking for PG awards. We also include a report by Rebecca O'Loughlin on HEA PRS funding challenges and funding opportunities. There are many criticisms of the HEA and its use of resources, especially in the dispersed range of subject centres. But many believe we need an emphasis on teaching and learning as much as on research and that we need it in Philosophical and Religious Studies as much as any other discipline area. *Discourse* allows scholars interested in learning and teaching to publish not in a generic HE journal for learning and teaching but in one where the teaching content is relevant also. Equally the many events organised by HEA PRS provide fora for all levels of scholars, from post-graduates to senior researchers, to examine developments in teaching and learning. Also included with this *Bulletin* are a number of book reviews. There are slightly increased numbers for this edition because texts sent to the editors were taken up at last year's conference in Bangor. If colleagues would like to review a book please contact the editors to request a review copy.

We are looking forward to the annual BASR conference 'Religious Movements:

Their Ageing and Emotions' on Monday 6<sup>th</sup> September 10.00-4.00 at the University of Birmingham, Selly Oak Campus. A registration form is available to cut out of the *Bulletin* or from the BASR website . We request that colleagues register by 6<sup>th</sup> August. The annual conference is only 1 day because, in common with past practice, there is an IAHR conference, which this year will be held in Toronto. This year's keynote entitled, "When I am 64 ... New Religious Movements 40 Years On' will be given by eminent scholar and long term member and supporter of BASR, Professor Eileen Barker.

There have been some recent changes in BASR executive roles. We would like to thank Mathew Guest for his work for BASR, both as Occasional Papers editor then editor for *Diskus*. We will in due course need a new editor for the online journal and will inform membership as this happens.

We continue to welcome reviews of conferences and events relevant to members' interests.

Dominic Corrywright  
Helen Waterhouse

## **BASR – 2010 CONFERENCE**

### **RELIGIOUS MOVEMENTS: THEIR AGEING & EMOTIONS**

Keynote Address: Professor Eileen Barker  
Emeritus Professor of Sociology with special Reference to the Study of  
Religion at the London School of Economics will speak on

***“When I am 64...New Religious Movements 40 years on”***

***SELLY OAK CAMPUS – UNIVERSITY OF BIRMINGHAM***

***Monday 6<sup>th</sup> September 2010 from 10.00 am to 4.00 pm***

***Please register by Friday 6th August so that we can confirm numbers for catering***

**1. Registration and Conference Day Fee:** Following the usual BASR practice, because of the quinquennial IAHR gathering in Toronto this is a **one day non-residential conference**. The registration and conference fee is £30 including coffee, teas and a buffet lunch. Registration and coffee commence at 10.00 am. Conference starts at 10.30 am and ends at 4.00 pm.

**2. Overnight accommodation:** If you require overnight accommodation before or after the conference please contact the BASR's local conference organiser Dr George Chryssides at University of Birmingham [g.d.chryssides@bham.ac.uk](mailto:g.d.chryssides@bham.ac.uk)

**3. Deposit & Payment:** Please include a cheque for the full fee with this registration form by Friday 6<sup>th</sup> August. If you prefer to pay by credit card (which will attract a 5% transaction cost) please email the treasurer in advance for details. For security reasons do not E mail your credit card information.

**4. Postgraduate Programme:** We invite postgraduate students in their final year to give presentations about their research. If interested please send a title and abstract to Dr Bettina Schmidt, University of Bangor, [b.schmidt@bangor.ac.uk](mailto:b.schmidt@bangor.ac.uk) by Friday 2<sup>nd</sup> July. A limited number of postgraduate bursaries to cover the conference fee and registration (but not travel or accommodation) are available.



## BOOKING FORM

**Please give your name in the form you wish it to appear on your name badge.**

Name(s) (in capitals please):

Institution:

Address for correspondence:

Post Code:

Telephone:

Email:

May we include your name/email/institution on a conference participants list? .....

Are you vegetarian vegan or do you have other dietary requirements?

Confirmation of Registration will be sent by email.

Please send your registration form and deposit cheque, *payable to 'BASR'* to:

Dermot Tredget (BASR Treasurer)

Telephone: +44 (0) 118 971 5325

E mail: basrconference@hotmail.co.uk

Douai Abbey

Upper Woolhampton

READING Berkshire RG7 5TQ

A copy of this form is available on the BASR website [www.basr.ac.uk](http://www.basr.ac.uk)



## The Ninian Smart Archive

The Ninian Smart Archive is located in Lancaster University Library. The label 'Ninian Smart Archive' is perhaps a little misleading, at least in comparison with, say, the Paul Tillich Archive, which includes, for example, Tillich's personal library. The Smart Archive is more modest. Nevertheless it should prove indispensable for future research on Smart's life and work.

The Archive was established following Smart's untimely death in 2001, and based on a miscellaneous collection of books and papers kindly donated by his widow Libushka. This collection was then sorted, augmented, and catalogued. Its major features are as follows.

First, there is (in conjunction with some items in the main Library collection) a complete set of all Smart's authored and edited books; and second there are copies of (what is believed to be) all Smart's published papers, both those that appeared in books edited by others and also those that appeared in academic journals. Where original copies of the relevant books and journals were not available, the gaps were filled with photocopies of the papers. The total number of these publications is impressive – forty books, and about two hundred papers.

A further section consists of book reviews. Particularly in the early part of his career, Smart was an assiduous reviewer, and not only for academic journals – during his time in Birmingham, for example, he wrote

a considerable number for the general readership of the *Birmingham Post*. The reviews vary a good deal in length – some are really quite short— and no complete record of this output exists. Nevertheless, approximately one hundred and thirty have been identified.

Smart also wrote more generally for non-academic outlets – articles, letters, some autobiographical pieces, some humorous pieces and miscellaneous other items. Again, no complete record exists, but over one hundred and twenty items have been located, subdivided into categories, and copies lodged in the Archive.

In addition to the published material, there is a range of other items. These include countless poems, a few short stories and a short play (from student days?) and a novel: *Get That Damned Cathedral Out of My Garden*. There are some typescripts of lectures (most notably 'Four Theses on Feuerbach: projection theories of religion'), and one of a book for children (rejected by Penguin!): *One Thousand and One Amazing and Mysterious Facts about the Religions of All the World*. There are also a substantial number of diary-notebooks and diaries, and a range of lesser items.

All of this unpublished material has been catalogued, and the full list is available online on the Lancaster University website (see Recent/Not-so-recent Publications). The publications were listed in a full bibliography in *Religion* (35 [2005]: 167-197), and a corrected version of this bibliography

has now been placed on the Ashgate website in conjunction with the edited selection of Smart's papers, *Ninian Smart on World Religions* (see Recent Publications).

The Archive is currently awaiting transfer

from a temporary location in the Library to the specialist archive storage area, and access to it is available through librarian Helen Clish (h.clish@lancaster.ac.uk).

John J. Shepherd

## Benchmarking for Post-Graduate Awards

A recent meeting of AUDTRS (Association of University Departments of Theology and Religious Studies) undertook to extend 'benchmarking' in TRS to post-graduate awards. Most BASR members will be familiar with the Quality Assurance Agency's definition of the threshold of basic expectations for undergraduate study, originally published in 2000, and revised in 2007.

The grouping of Theology with Religious Studies for the QAA exercise caused problems in identifying common denominators for undergraduate degrees. At postgraduate level such problems are likely to generate even greater complexity, since post-graduate qualifications not only include M.A., M.Phil. and Ph.D. degrees, but also ones that I suspect are less familiar to BASR members, such as M.Th., M.Div. and D.Min. Some institutions award M.Sc. degrees in TRS topics, spanning history, politics and biblical studies, and even, in one case, 'Christianity and the Arts'. Other post-graduate qualifications include the Oxbridge M.St. (Master of Studies), and Cardiff offers an LL.M in Canon Law. Additionally there are post-graduate awards in religious education and pastoral counselling, which do not necessarily require a previous degree in theology or religious

studies.

Trying to bring all these diverse qualifications together will involve much deliberation and ingenuity. The matter may seem to be simplified slightly by the brief that benchmarks are to be introduced only for taught degrees rather than research ones — but then again, research degrees often have taught elements and some doctoral qualifications consist of taught modules.

The alleged benefits of the benchmarking exercise are that it is beneficial for designing programmes of study, that it helps to ensure internal quality (external examiners, for example, are typically asked if courses satisfy benchmarking standards) and that it enables prospective students to know what can realistically be expected of them and their chosen institutions. Some of us may be sceptical and believe that this is merely another piece of bureaucracy. However, there is no escape from the exercise and, since we have been asked to write the rules, we may as well write them to our best advantage.

I have been asked to convene the working party that will attempt to identify what the study of what Western Esotericism and the

Archaeology of Bible Lands might have in common. (Both are examples of PG award titles.) To start the ball rolling, we would be interested to hear the views of individuals and institutions. Is there a common core for post-graduate studies in TRS? Are there sound reasons for labelling a degree M.Litt. rather than M.A. or Th.M. or are such differences simply historical relics of institutions? If your institution offers a variety of degree titles, what are its reasons for doing so? Are BASR members familiar with post-graduate qualifications that do

not fit the mould(s) and are likely to be overlooked in our deliberations? Might you even consider becoming part of the working party? Your views are most welcome at this early stage of the discussion. I can be contacted at [g.d.chryssides@bham.ac.uk](mailto:g.d.chryssides@bham.ac.uk)

If anyone is unfamiliar with the TRS undergraduate benchmarks, these can be found on the QAA web site at [www.qaa.ac.uk/academicinfrastructure/benchmark/statements/theology.pdf](http://www.qaa.ac.uk/academicinfrastructure/benchmark/statements/theology.pdf)

## **Subject Centre for Philosophical and Religious Studies**

We continue to hold regular subject-specific research skills training events for postgraduates as part of our *Aspiring Academics* programme. The most recent event in this series took place in London in May this year. We are running another event in Edinburgh on 27 October this year. Please make your students aware of this opportunity by directing them to the website below.

For further details of all of these events, including how to register, see <http://prs.heacademy.ac.uk/events/>

We have organised a number of successful national conferences and workshops in recent months. In January, we ran *Teaching Spirituality: Opportunities and Challenges*, an interdisciplinary workshop which explored issues around teaching spirituality in higher education in the UK. The event was very well attended and attracted excellent feedback. In response to requests for a second event, we are going

to include a focus on teaching spirituality at the 'Beyond Boundaries' colloquium. We also presented a paper on the *Teaching Spirituality* event at the first annual conference of the British Association for the Study of Spirituality, in addition to chairing a roundtable on teaching spirituality at this event.

We continue to have a presence at the annual conferences of the Society for the Study of Theology and the British Association for the Study of Religion, usually organising panels and giving papers at these events.

### **Publications and resources**

Our journal, *Discourse*, continues to receive excellent feedback and to attract submissions from some of the most respected names in our disciplines. The journal is available free of charge to those who work in higher education in the UK, in either print or electronic form. To receive

print copies, please register on our website at: <http://prs.heacademy.ac.uk/registration/>

Our Faith Guides have proved hugely popular. The Guides are available online at <http://www.prs.heacademy.ac.uk/publications/index.html#1> or in hard copy for a small fee 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 variety of religious backgrounds. To date, we have published Guides on Christianity, Hinduism, Islam, Judaism and Sikhism. A Buddhism Guide will be published shortly.

In 2009, we revised and updated our Employability Guide for TRS and have contacted all TRS departments to offer to send them copies, free of charge, for their students. The Guides are particularly useful at open days, advising prospective TRS students about the skills and knowledge they can expect to gain in a TRS degree. They are also useful for second and third year undergraduates as they plan their careers. If you would like to receive free copies of the Guide, please contact [enquiries@prs.heacademy.ac.uk](mailto:enquiries@prs.heacademy.ac.uk)

The publication of our TRS Workshop Prospectus has led to a number of requests for workshops from staff in TRS departments. The Prospectus outlines the workshops we offer to academics and students on a range of discipline-specific learning and teaching issues. Workshops are free of charge, and can be tailored to the specific needs of departments. Free copies of the prospectus have been sent to all TRS departments, but more copies can be obtained by contacting [enquiries@prs.heacademy.ac.uk](mailto:enquiries@prs.heacademy.ac.uk)

Subject Centre staff have written a chapter for a book on education for Sustainable development, *Sustainability Education: Perspectives and Practice across Higher Education*. The book is forthcoming in 2010.

Gary Bunt, Religious Studies Coordinator at the Subject Centre, co-edited (with Lisa Bernasek of the Subject Centre for Languages, Linguistics and Area Studies) a report for HEFCE on *Islamic Studies provision in the UK*. This report presents an analysis of data on the provision of teaching in Islamic studies at UK higher education institutions. It is based on data collected for 1,101 modules in Islamic studies and related disciplines identified at 110 of 161 institutions investigated. The report was recently launched at a British Academy/HEFCE symposium on Islamic Studies and can be downloaded from HEFCE's website: [http://www.hefce.ac.uk/pubs/rdreports/2010/rd06\\_10/](http://www.hefce.ac.uk/pubs/rdreports/2010/rd06_10/)

### **Projects and research**

We have recently announced our 12th tranche of small project funding and are inviting bids of up to £4000 for projects that are designed to:

encourage a culture in which innovative developments in learning, teaching and assessment are valued and acknowledged at a national level;

promote good practice in the development and evaluation of innovative methods of learning, teaching and assessment;

disseminate within the wider community innovative methods or materials originally developed for use within a single institution in subject disciplines the Subject Centre covers:

- Theology
- Religious Studies
- Philosophy
- Philosophy of Science
- History of Science, Technology and Medicine

The application deadline is 1 June 2010. Please see <http://prs.heacademy.ac.uk/view.html/PrsFundingOps/12> for details.

The TRS research projects we are currently funding include the following:

- The Use of Open University OpenLearn materials by RS teachers (Open University)
- Education for Sustainable Development in Theology (independent consultant)
- Living Religion: Fieldwork Placements in TRS (Bath Spa University)
- Supporting Student-led Academic Debate Across Diversities in TRS (Manchester University)

More details are available at <http://prs.heacademy.ac.uk/projects/>

The projects we funded in 2008/9 are continuing to produce important outputs. The *Theological Texts Reading Group* (University of Chester) project is into its second year of running seminars. The *Developing Advanced Research Methods Training in the Study of Religion: Building Capacity for a Postgraduate Training Network for London and the South-East* (Birkbeck) project ran a second network workshop in May 2010, and the project holders have made a successful application for an AHRC Collaborative Research

Training grant to run an intensive, week-long residential training programme in methods for the empirical study of religion in Oxford in September 2010.

One of our main undertakings in 2009/10 and 2010/11 is to contact all heads of TRS departments in order to enhance our engagement with our subject community by means of a focused and comprehensive programme of departmental visits and events in 2009/10 and 2010/11. If you haven't received a phone call and would like to arrange one, or if you would like to arrange a visit or a workshop led by a member of SC staff, please email Rebecca O'Loughlin at [rebecca@prs.heacademy.ac.uk](mailto:rebecca@prs.heacademy.ac.uk)

A range of subject centre activities associated with the HEA Islamic Studies Network are planned. They will include subject specific workshops and networking activities. The first of these will be a workshop chaired by Professor Hugh Goddard (University of Edinburgh), as part of the Perspectives on Islamic Studies in Higher Education event in Birmingham, May 25-26 2010. Colleagues are invited to bring their own experiences of working within the field to the event. Among the issues that may be discussed in this workshop are: teaching introductory courses, resource sharing and curriculum development, student recruitment and employability, teaching in relation to political issues and current events. Colleagues are invited to register for this event via the Subject Centre website at <http://prs.heacademy.ac.uk/view.html/prsevents/472> Information can also be found here on the Islamic Studies Network's invitation for applications for small project funding. This will enable the further development of good practice in

teaching and learning within Islamic Studies and facilitate wider sharing across the UK. The network will fund up to four cross-disciplinary network development projects of up to £5000 each. Discipline-specific projects will be funded through a second funding call in September 2010.

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 Information about all of our activities is also available on our website at <http://www.prs.heacademy.ac.uk/index.html>

Dr Rebecca O'Loughlin

### **HEA PRS Funding opportunity**

This is a call for proposals for the 12th tranche of project funding from the Subject Centre for Philosophical and Religious Studies

Total funding available = £25,000;  
maximum funding per project = £4,000  
Application deadline: 1 June 2010

Applications are welcomed for the funding of projects designed to:

encourage a culture in which innovative developments in learning, teaching and assessment are valued and acknowledged at a national level

promote good practice in the development and evaluation of innovative methods of learning, teaching and assessment

disseminate within the wider community innovative methods or materials originally developed for use within a single institution

in subject disciplines the Subject Centre covers:

- Philosophy
- Religious Studies
- Theology
- History of Science, Technology and Medicine
- Philosophy of Science

For further details and how to apply, please visit the Subject Centre website: <http://prs.heacademy.ac.uk/view.html/PrsFundingOps/12>

## Brief Report on HEA PRS SC Conference

### 'Teaching Spirituality'

Leeds 14<sup>th</sup> Jan 2010

A very successful and well-attended interdisciplinary conference initiated by PRS but involving academics from social care, nursing, education and even those who had taught spirituality within Business Studies and Engineering. As this was planned to explore where spirituality is taught outside TRS it achieved its aim. All papers should eventually be on/in PRS website and *Discourse*.

12 high quality papers from very different backgrounds but similar themes are emerging. There follow some points from the sessions I attended which interested me.

The keynote speech by Marion Bowman (OU) gave an excellent overview from RS perspective defining and locating spirituality, stressing contested and changing natures of definitions, dangers of assumptions which are beliefs eg that all are innately 'spiritual', and illustrating from her own research on Glastonbury. Note William Bloom's 'Foundation for Holistic Spirituality' [f4hs.org](http://f4hs.org). Danger of blurring teaching 'about' spirituality as in RS and teaching 'spiritual development' – is Spirituality the new Theology?

Paul Deary (Hull), who teaches MA in Spirituality Studies for healthcare, education and social care professionals examined what he saw as the suspect concept of spirituality with no philosophical or theological underpinning. This is presented as neutral and empirical for the use of the institutions of the secular state but has an unexamined set of assumptions which con-

flict with eg his own theological ones.

Bernard Moss (Staffordshire) Professor of Social Work Education and Spirituality looked at the history behind the hostility of Social Work Education towards both religion and spirituality but the emerging importance of these areas especially internationally beyond UK. The religious and spiritual backgrounds of both practitioners and clients cannot be ignored as part of both cultural context of work and personal reflexivity. He outlined a successful Problem Based Learning approach to integrating teaching about spirituality into his teaching which could be transferable to other disciplines.

Anu Narayanasamy (Medicine and Health Sciences, Nottingham) demonstrated and discussed his 'spiritual journey board game' as a way in to this difficult area for nursing professionals and others. Much fun was had as we collected 'spiritual resource', and 'spiritual distress' cards and found ourselves sent to the spiritual well-being centre for recovery. A good way to stimulate discussion, but possibly an example of a particular understanding of spirituality not shared by all.

Ian Delinger (Chester) talked about his experience of being drafted in as chaplain on the final session of a nursing degree to talk about teaching spiritual care. He looked at the problems emerging from students' views of and societal attitudes to religion and the development of better ways of integrating this aspect into nursing education and the connection with equality and diver-

sity issues. We discussed how 'spirituality in nursing care' had become a professional construct.

Dominic Corrywright (Oxford Brookes) shared his (and colleagues') experience of designing modules on spirituality for students on various programmes including eg Early Childhood Education, TRS, Healthcare etc. Again useful transferable ideas about the use of film, discussion boards/blogs, Learning Journals and innovative ways of teaching and assessing this area. He also drew out themes emerging from student work illustrating their various understandings of and engagement with the topic – as well as discussing academic definitions of spirituality we need to start with student perceptions and end with student reflections.

Simon Robinson (Leeds Met) described his experience of teaching spirituality on a variety of professional courses including Engineering. He considered that the concept is closely aligned to that of responsibility and professionalism and that it is an important component of PDP, an interesting and transferable idea.

I deliberately attended papers most removed from my own teaching in RS and Education and thus missed what I heard were equally stimulating papers from the following people.

Douglas Davies (Durham) on Spirituality, Learning and Wisdom

Mark Plater (Bishop Grosseteste) on Spooky Spirituality (in education)

Kate Adams (Bishop Grosseteste) on Placing children's spirituality on the map of education studies

Mary Catherine Burgess (Edinburgh) on Teaching spirituality through story and interspiritual conversation in a multifaith university chaplaincy

Christian Kaestner (Leeds) on Interfaith dialogue as a way of facilitating spirituality in higher education.

I thoroughly recommend looking these conference papers up when they appear in/on *Discourse* and the PRS website.

Denise Cush

Bath Spa University

## Protecting your copyright

I was recently conducting an Internet search for literature on a project. Among the suggested items was my own *Historical Dictionary of Jehovah's Witnesses*, the entire text of which, to my surprise, was not only available, but fully and freely downloadable as a .pdf file on [www.scribd.com](http://www.scribd.com). On contacting my publisher, I discovered that they not entered into any deal with Scribd and that, under the Digital Millennium Copyright Act (DMCA), the owners of such websites are

under no obligation to check whether the material is copyrighted. The uploading itself is illegal, but it is difficult to trace the offenders, since most of them operate under pseudonymous screen names. In my case 'Mjollnir Wielder' appeared to have uploaded 133 volumes by academic publishers, mainly on religion. The onus is on the copyright owner to object and to submit a 'takedown request', upon which Scribd guarantee its swift removal. In my case the material was gone within five hours of sub-

mission — at least Scribd keeps its promise!

Some colleagues might suggest that we should be flattered when our books are considered sufficiently important to gain a worldwide circulation on the Web. I probably did not lose sales, since this book costs £80 and is probably purchased mainly by university libraries. Royalties usually earn us little, but we should not expect to write for free. Even ownership of the copyright does not necessarily allow authors to upload their material on to the Internet, since they have probably signed a contract which gives their publisher the exclusive right to reproduce the material. I am currently trying to gain copyright permissions for an edited anthology on Heaven's Gate for Ashgate. The selected articles are likely to cost over £600 for copyright clearance, even with the authors' permission. Pirates are therefore granting themselves privileges that not even the authors possess.

Those of us who attended last year's BASR publishing forum will recall that the various publishers convincingly defended the seemingly high costs of their volumes. Anything that reduces their profit margins cannot be good news for those who are trying to publish their next book, or — perhaps more importantly — their first one.

We can of course be grateful to those who have legally published material on the Internet. Many religious organisations now make many of their publications, and sometimes archival material, freely available on line and ventures such as Project Gutenberg have now made available in electronic form some 30,000 books whose copyright has expired. Legal on-line access to copyrighted material is available through subscription — either institutional

(for example E-brary) or private (like Questia) — thus ensuring that access is within the law and that authors gain some return for their work. Google, who have made generous samples of copyrighted materials publicly available, were legally challenged in the US by the Authors' Guild and the Association of American Publishers and have now agreed to a substantial pay-out, much of which will go to the relevant authors. Apparently there is some evidence that limited on-line samples of a book help to increase sales, but more substantial Internet publishing should be seen as a new form of marketing, for which authors receive remuneration.

BASR members should be aware of the Author's Licensing and Collecting Society (ALCS). Anyone who has published in either article or book form is entitled to some revenue when use of publications goes beyond 'fair use' — for example, if a tutor decides to use an extract as part of a student package. Registration and membership are free: all one needs to do is to visit the ALCS web site at [www.alcs.co.uk](http://www.alcs.co.uk) and to register one's publications. I have done this for some years now, and receive a cheque twice annually. The amounts are not huge, but it is worth the effort of keeping one's registration up to date.

It is always worth asserting your rights on intellectual property by adding the international copyright sign (© or (c)) with your name and date. This helps to prevent an institution claiming that you wrote it as part of your contract. This applies to handouts and web pages as well as draft publications, unless you belong to an institution (such as the Open University) where staff are contracted to write materials and the copyright may reside with that organisation.

After submitting a previous version of this article to the BASR Bulletin editors, I discovered that someone else (or perhaps the same pirate with a different screen name) had uploaded my book once again. Another take-down request ensured the book's swift removal once more. However, this time I created my own eight-page preview of the book and uploaded it myself. So far this seems to have worked: the title, cover, contents page, and information about the series are there, and serve as a marker to prevent anyone else from uploading the full version. As scholars of religion, we often prefer simply to get on with our research uninterrupted, but we do need to be vigilant and ensure that our work is disseminated in an appropriate way.

George D. Chrystides  
University of Birmingham

## Book Indexer Specialising in Religion

Richard Bartholomew

Qualified with the Society of Indexers  
PhD in Study of Religion (SOAS, 2003)

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**Rates based on Society of Indexers  
recommendations**

***References available***

Other services: Copyediting for non-native English speakers, fact-finding and copyright research. Projects in other social science and humanities fields considered.

My LinkedIn profile page:  
<http://bit.ly/cfGL5L>

## Book Reviews

Michael Berman (2007) *The Nature of Shamanism and the Shamanic Story*. Newcastle-Upon-Tyne: Cambridge Scholars Publishing. Hardcover £29.99.

ISBN-10 1847183565

In this beautifully produced book Michael Berman argues convincingly that the experience of the shamanic journey underpins a host of sacred and literary narratives from around the World. The book consists of two major parts, the first comprising an

introduction to shamanism:

Berman begins by giving the reader an engagingly economic academic overview of shamanic practices. He touches all of the expected bases – definitions, debates around possession and ecstasy and the role of women in shamanisms, coupled with a less expected, but welcome, section on shamanic transvestitism. Shamanisms are complex and contested constructions of overlapping religious, therapeutic and counter-cultural discourses. In Chapter

Two Berman, following Eliade, makes the point that one should regard shamanisms primarily as religious phenomena given their central relationships to the sacred. To deny their religious status, as sections of the neo-shamanic community do, is to relegate them to just one of a multiplicity of secular philosophies competing for our attention. The study of religious phenomena, on the other hand, possesses some cachet within The Academy. Berman's mission for shamanisms to be considered objects of serious academic study is evidenced in Chapter Three, an engaging "journey" into the shamanic realms of spirit. Judiciously drawing upon both personal experiences and relevant ethnographic materials from around the globe, he carefully avoids reducing journeying to mere psychotherapeutic forms of ritual by stressing their sacred, existential and performative aspects.

The second and larger part of the book deals with the shamanic underpinnings of story-telling and builds upon Berman's earlier works on the subject. His basic contention is that one can discern a new genre of tale - The Shamanic Story - which is inspired by the shamanic journey. Berman uses a number of cross-cultural and trans-historical illustrative case-studies: The biblical *Book of Jonah*; two Georgian folk tales - *The Earth Will Take Its Own* and *Davit, Bundles*, a contemporary German tale; and the Korean story of *Shimchong, the Blind-man's Daughter*. In each of these cases, Berman thoughtfully reveals the relevant shamanic elements within the narratives, particularly their mythic and eristic foundations. He takes especial care in arguing that the shamanic story is qualitatively different from the fairy tale, though it too is a universal form of narrative which, like Jungian myths, functions as a form of reve-

latory psychic insight. The shamanic story, however, also draws the reader into the alternative spiritual realities of shamanisms. This idea is developed in Chapter Eight where Berman, recalling the works of Mike Tucker and Mark Levy on shamanism and art, seeks parallels between the shaman and the storyteller. The act of telling the shamanic story helps the shaman make sense of the world as their performances act as bridges between material and spiritual existence. The indigenous wounded healer is manifest in the modern tortured literary genius.

Berman's book is published at a time when there have been a welter of general introductions to shamanisms on the market. The book more than stands up against these - often by better known authors - because of the author's attention to academic detail and creative insights into shamanism and literary and folk narratives. The book is engaging enough to appeal to a general audience interested in shamanism, whilst containing intellectual insights capable of whetting the appetite of academics and students of religious studies, ethnology and comparative literature alike. I hope that the book reaches the wider audiences it deserves. Recommended.

Dave Green  
UWE

James R. Lewis (ed.), *The Order of the Solar Temple: The Temple of Death*, Aldershot, Ashgate, 2006, hardback; pp. vii, 234; RRP 50 pounds sterling; ISBN 978-0-7546-5285-4.

It is unfortunate but true that for many in the modern West new religious movements (NRMs) are characterised by devi-

ance and danger. Examples of NRMS that have erupted in violence (including murder and suicide) include the Peoples Temple (led by Jim Jones, where in 1978 in Guyana 918 people died), Heaven's Gate (led by Marshall Herff Applewhite, where in 1997 in California 39 members committed suicide), and the Order of the Solar Temple (led by Joseph di Mambro, where in 1994 an initial 53 members committed suicide or were murdered, with a further 24 deaths being added to the total). Yet the vast majority of new religious movements do not end in mass death and sober scholarship is needed in the case of those that do, as the popular press tends to deal in scare tactics and stereotyped 'cults.' This volume contains ten articles on various aspects of the Order of the Solar Temple (including Jean-Francois Mayer's 'Templars for the Age of Aquarius,' originally published in 1993, the only piece on the group before the tragic events of October 1994), with an 'Introduction' by Lewis, and appendices ('The Testaments' and the 'Ritual for the Donning of the Talar and the Cross', authored by the Order).

The essays investigate the origins of the neo-Templar tradition (Massimo Introvigne), the social organization of the Solar Temple (Susan Palmer), apocalyptic thought in the Order (John R. Hall and Philip Schuyler, and a second essay by Mayer), charismatic leadership and authority (John Walliss), sources of doctrine (George Chryssides), initiation rituals and the capacity of death to function as such (Henrik Bogdan), the use of representations of the trajectory towards sacredness within the group (Marc Labelle) and media coverage of sectarian movements (Roland J Campiche). Methodological questions arise, particularly the issue of how to clas-

sify movements such as the Order of the Solar Temple, which manifested elements of Western esotericism, the New Age, religion and spirituality and initiatory bodies. It is very likely that anti-cult elements will criticise Lewis for producing a book that does not totally condemn the Order; yet the tone of the volume is critical and cautious. This volume is useful to scholars of NRMs and to members of the public who are interested in non-partisan, sensible and accessible treatments of controversial subjects within the study of religion.

Carole M. Cusack  
University of Sydney

Bettina Schmidt, *Caribbean Diaspora in the USA: Diversity of Religions in New York City*, Aldershot, Ashgate, 2008, hardback; pp. ix, 198; RRP 50 pounds sterling; ISBN 978-0-7546-6365-2.

Bettina Schmidt's engaging, narrative-driven investigation of New York's Caribbean communities begins with the question, 'What does it mean to be Caribbean?' People move so much, ancestral languages are lost and new languages adopted, that it is inevitable that cultural phenomena will become adaptable in the interests of survival. When the fact that the Caribbean Sea region comprises more than 7,000 islands and the surrounding coasts is taken into account, the immense vitality and variety of the culture becomes more apparent, as does the difficulty of 'pinning down' a core of cultural practices. Schmidt's treatment skilfully avoids agglomerating different groups and concentrates on creating 'pictures' from Caribbean New York life. These include carnivals (such as the West Indian American Day Carnival in Brooklyn), exhibitions (such as

'Sacred Arts of Haitian Vodou' at the American Museum of Natural History in 1998), and explicitly religious manifestations such as Latino Christian churches (including the Yoruba-Orisha Baptist Church in Brooklyn, which includes Catholic, Protestant, African and Kabbalistic elements), Santeria, and the Vodou temple of the Society of La Belle Venus II.

The first half of the book sets up the 'thick description' (following Geertz) of the various Caribbean communities and the way that religion operates within them, and Chapters 4 to 6 explore theories of culture that can situate the 'pictures' Schmidt has assembled. The treatment is broadly historical, beginning with ideas of miscegenation or 'mestizaje,' which have given way to ideas of cultural heterogeneity' and hybrid cultures, both of which are coded positive. Postcolonial theory, postmodernism and the influence of mass media are particularly applied to the Brazilian situation as '*modernismo* and *postmodernismo* were coined nearly simultaneously to the English terms' (p. 112). Brazilian literature employs a pastiche of past and present, although in some cultural discourses authenticity is championed against hybridised spectacles. In Chapter 5 Schmidt attempts to develop 'a cultural theory based on religious events and other scenes' (p. 145). Developing Levi-Strauss' concept of bricolage through reference to Bakhtinian polyphony disposes of the problem of monological cultural perspectives that are not able to represent cultures speaking in multiple voices. In the final chapter the debate loops back from the Caribbean to consider whether Europe, generally characterised as monologue and critical towards the hybrid Caribbean, has itself been transformed by migration and reli-

gious and cultural change into a comparable polyphonic *bricolage*. Schmidt's book is a readable study of a topic that deserves a wider audience and will be useful to students of religion, globalization, media studies and multiculturalism.

Carole M. Cusack  
University of Sydney

*Deliver Us from Evil* (part of a series in the Boston University Studies in Philosophy and Religion), edited by M David Eckel and Bradley L Hurling. London, Continuum. 2009. £65 ISBN 9780826499677

The 21st-century has seen the concept of evil reified and (so far as politics and the media are concerned at least) seemingly inexorably linked to certain religions, cultures and identifiable geographical areas. This timely volume is based on selected papers from a three-year lecture series examining various perspectives on the subject, and while the necessary time involved in publishing process will lose some of the immediacy of listening to the papers 'on the day' the holistic impact of this published collection more than makes up for that delay. Although entitled as a philosophical book, the content is much more applied philosophy rather than pure theory or abstractions. It straddles a plethora of disciplines including religion (many of them), literature, politics, cinema and media studies, criminology, linguistics, theology and psychoanalysis, to name but a few, and a multitude of subjects including Satan/the Devil, child murder, genocide, and all manner of religious "evil", giving the lie to a generic exclamatory media fiction of what evil is and offering a multitude of alternative explanations and clarifications. Therefore there is much here in to interest and stimu-

late humanities and social science scholars of any persuasion, and although the content is in many places immensely complex and profound the authors and editors involved have made worthy efforts to ensure that their work is accessible to both the intelligent lay reader and academics of all levels. A clever and sensible chapter structure assists this purpose.

It is tempting to prescribe this as essential reading for politicians before they use the “E” word, however on a more serious note this work functions to shine a light on the multiple facets of evil, and the resultant reflections provide considerable illuminating food for thought. A detailed set of end-notes and a good index make this both a valuable sourcebook and a launchpad for further exploratory research and discussion.

Dave Evans,  
Independent Scholar,

John Hinnells and Alan Williams ed. 2007,  
*Parsis in India and the Diaspora*. Routledge  
South Asian Series, Abingdon.

This book has emerged as a result of a 2006 School of Oriental and African Studies, University of London and Liverpool Hope University Research Workshop and brings together the work of respected scholars in the field of Parsi studies from six countries. The essays within provide us with a significant and scholarly insight in to the cultural, social, legal, linguistic and archaeological history of the Parsi diaspora to India and beyond.

This important collection of diverse and fascinating insights in to Parsi diaspora has been divided into three sections.

Firstly, Parsi settlement in India is examined from oral, textual and archaeological material. Williams’ essay on the significance and structure of the narrative Qesse- ye Sanjan in particular repays close attention (15-34) and is contextualised by consequent chapters.

The second section focuses on Parsis in nineteenth century India. Here scholars examine the extent of power and influence held by Parsis in Indian religious, political and economic spheres. Special attention is paid such important figures as the extraordinary Sir Jamsetjee Jejeebhoy (Palsetia: 81-100) and M.M. Bhownagree who went on to become a Westminster parliamentarian towards the end of the century ( Mcleod:136-57).

The final section concerns itself with Parsis in twentieth Century India and their consequent diasporic trajectory. This includes a rare and fascinating study of Parsis in Sri Lanka (Choksy:181-211) and a detailed analysis of continuity and change in religious attitudes among Parsis in Europe from 1976 to 2003 (Towler Mehta: 211-36). This collection is bought to a close by Hinnells (255-77) and we are afforded a interesting and nuanced survey of some of the most significant Parsi figures in the fields of sport, the arts, science and of course religion, providing a scholarly overview of the wider Parsi diaspora in recent decades.

This is a concentrated collection of works with each contribution precisely documenting and bringing into sharp focus a range of specific themes drawn from wider research projects. Parsis in India and The Diaspora is a substantial though far from exhaustive work that will benefit not only scholars of Parsi colonial and post colonial

history, culture and religion but also those engaged in South Asian and diaspora studies.

Martin Wood  
University of Bristol

Onunwa, Udobata R., *African Spirituality: An Anthology of Igbo Religious Myths* (revised and enlarged edition). Suffolk: arima publishing, 2005.

Onunwa, Udobata R., *Tradition, Culture & Underdevelopment of Africa*. Suffolk: arima publishing, 2005.

The two publications by Udobata Onunwa present very different perspectives on Africa. *African Spirituality* (first published in 1992) contains an anthology of myths of the Igbo in Nigeria and (more or less extensive) commentaries after every myth. He states that with his book he wants to enhance an understanding of the 'African Traditional Religion and Culture' (p. 20) and in particular the Igbo. Onunwa describes as a hermeneutical problem of former studies about traditional African religions and cultures that the authors attempted to interpret African traditions with Christian theological and philosophical concepts. He criticizes Western academics for not having fully understood the symbolic meaning of thoughts and ideas that are embedded in oral literature. Despite some mistakes in the bibliography and the lack of referencing in the ten main chapters, the anthology provides nonetheless an interesting source of information for further study though perhaps not a useful textbook for students.

The second book, however, is more problematic. In *Tradition, Culture & Underdevelopment of Africa* Onunwa discusses the

reasons for the underdevelopment of Africa. [Though he does not elaborate it, he mainly refers to Sub-Saharan Africa, excluding South Africa, in particular to West Africa.] Onunwa's goal is to demonstrate how traditional religions and cultures have hindered the development of African societies. Though some of his arguments contain important insights into an understanding of African traditions, his logic fails to convince. One problem is that his argumentation is based on an outdated understanding of 'development'. He refers mainly to ideas and concepts discussed in or around the 1960s. While the so-called Development Studies indeed boomed in the 1960s, we cannot ignore the impact of the post-colonial turn on studies about Africa and the idea of 'development'. For instance, Onunwa totally ignores Talal Asad's critique against the Western concept of religion, even Jean and John Comaroff's many publications on Southern Africa. He explains 'culture' based on E.B. Tyler and two books published by a sociologist (in 1957) and a psychologist (in 1963). Even his references in the other chapters were mainly to publications published originally in the 1960s and 1970s (the only references to later books are to his own books). But it is not only the problem of outdated theories and ideas. He seems to have fallen in the trap he himself criticizes in *African Spirituality*: the application of Western ideas on African conditions without discussing the validity of the adaptation. Development Studies in the 1960s were based on the assumption that everyone should follow Western ideas of progress in order to achieve stability and economical success. Onunwa does not only follow this assumption, he even connects 'progress' and hence 'development' to Christianity. He declares that it is not his

intension to be an advocacy for Christianity (p. 153). Nonetheless, his text can be read in exactly this way. For instance, when he argues that the simultaneous spread of Christianity and the Western capitalism was just a coincidence, an 'accident of history' (p. 26), he ignores the motivation of the European colonizers and the missionaries that, for example, the Comaroffs have so precisely portrayed in their publications.

However, while I struggled through the introduction and disagree with his conclusions, it would be short-sighted to con-

demn the book totally. Onunwa demonstrates great knowledge about West African traditional concepts and presents well the main characteristics. He is also convincing in arguing that ideas of cyclical time, the responsibility to preserve the lineage, and the duty towards relatives have an impact on society. The critical point is that he failed to prove the necessity to adapt Western ideas of 'progress' that became so closely connected to Christianity during the colonial enterprise.

Bettina Schmidt,  
Bangor University

## **HEFCE final stakeholder update on Islamic Studies – March 2010**

### **HEFCE work to support Islamic Studies as a strategically important subject**

HEFCE has worked to develop a programme to support Islamic Studies as a designated strategically important subject since 2007. We allocated £1million of our existing funding to support the work, which has involved:

- Research and consultation events;
- Digitisation of Islamic Studies resources;
- The development of the UK Islamic Studies Network;
- Supporting a symposium on Islamic Studies in Europe by the British Academy.

We are now drawing our current programme to support Islamic Studies to a close, though we will continue to work closely with the Higher Education Academy and JISC, and to monitor related developments in the HE sector and wider

government. In order to keep abreast of future developments in Islamic Studies, we recommend that you now join the JISCMail list set up for the UK Islamic Studies Network, the details for which are included in the update below.

We would like to thank you for your interest in this programme. Should you have any queries regarding our work, please contact Victoria Waite – Islamic Studies Programme Manager – [islamicstudies@hefce.ac.uk](mailto:islamicstudies@hefce.ac.uk) or telephone 0117 9317254. Details of the programme can be found at <http://www.hefce.ac.uk/aboutus/sis/islamic/>.

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### **Islamic Studies provision in the UK**

HEFCE recently published a data report produced by the HE Academy showing the provision of teaching in Islamic Studies, in terms of numbers of modules available. It

highlights the institutional and disciplinary diversity of Islamic Studies teaching, which the UK Islamic Studies Network can build upon in developing its activities. The report is available to download at [http://www.hefce.ac.uk/pubs/rdreports/2010/rd06\\_10/](http://www.hefce.ac.uk/pubs/rdreports/2010/rd06_10/).

### **UK Islamic Studies Network**

The Islamic Studies Network ([www.heacademy.ac.uk/islamicstudies](http://www.heacademy.ac.uk/islamicstudies)), funded by HEFCE, HEFCW and SFC, works across the Higher Education Academy's Subject Centres to bring together those working in Islamic Studies to enhance teaching and learning in higher education by:

- hosting a variety of events and workshops
- providing grants to develop teaching and learning
- encouraging the sharing of resources and good practice.

We would like to announce two important developments for the Islamic Studies Network. Please visit the HEA website or contact [islamicstudies@heacademy.ac.uk](mailto:islamicstudies@heacademy.ac.uk) for more details:

#### *25-26 May 2010: Perspectives on Islamic Studies in Higher Education*

This conference brings together those working in Islamic Studies to discuss aspects of teaching and learning within higher education, and will be the launch-pad for the activities of the Network.

#### *May 2010: Project Grants*

The HEA will be inviting proposals for grants of up to £5,000 for projects focusing on developing good practice in teaching and learning within Islamic Studies.

The HEA has created a JISCMail list to help those working within Islamic Studies to network, discuss and share experiences to benefit students and develop good practice across the higher education sector. To join the list, please email [islamicstudies@heacademy.ac.uk](mailto:islamicstudies@heacademy.ac.uk) or visit [www.jiscmail.ac.uk/ISNETWORK](http://www.jiscmail.ac.uk/ISNETWORK).

### **Digitisation of Islamic Studies Resources**

In 2009, HEFCE funded JISC to manage the digitisation of Islamic Studies resources, which will complement the UK Islamic Studies Network.

A project to digitise PhD theses on Islamic Studies has been completed by the British Library ETHOS service. This work finished at the end of 2009. JISC awarded funding to two projects through open competition for the digitisation of manuscripts and catalogues, which will finish in 2011:

The Wellcome Trust with the Bibliotheca Alexandrina in Egypt (Islamic manuscripts related to science and medicine, and software development)

The Universities of Oxford and Cambridge (digitisation of hard copy catalogues).

For further information contact Alastair Dunning – JISC Digitisation Programme Manager ([a.dunning@jisc.ac.uk](mailto:a.dunning@jisc.ac.uk) telephone 0203 006 6065), or visit <http://digitisation.jiscinvolve.org/2009/08/14/winner-of-islamic-studies-funding-for-digitisation/>

## Teaching Philosophical and Religious Studies 'Beyond Boundaries'

Wednesday 9 June 2010



Registration deadline: Wednesday 19 May.

Further details are available from the event webpage: <http://prs.heacademy.ac.uk/view.html/prsevents/471>

COLLOQUIUM: Teaching Philosophical and Religious Studies 'Beyond Boundaries'  
Wednesday 9 June 2010

Baker Hall, City North Campus, Birmingham City University

Confirmed speakers include:

- Dr Bob Brecher, Director of the Centre for Applied Philosophy, Politics and Ethics, University of Brighton
- Professor Bernard Moss, Director of the Centre for Spirituality and Health, Staffordshire University

A great deal of the learning and teaching of philosophical and religious studies (PRS) in higher education takes place outside of 'core' PRS departments – for instance, by means of specialist PRS courses which are an element of other degree programmes (e.g. ethics for medical students) or PRS components in interdisciplinary programmes (e.g. area studies). However, recent research by the Subject Centre for PRS revealed that many academics teaching PRS outside 'core' departments suffer from a sense of isolation from the PRS community and lack of discipline-specific support.

This one-day colloquium event is an opportunity for those who teach PRS subjects in such contexts to come together to discuss the distinctive challenges and opportunities of teaching 'PRS beyond boundaries', and to explore how these might be addressed most effectively.

Topics which may be discussed include:

- trends and 'hot topics' in teaching 'PRS beyond boundaries' (for example)
  - critical thinking
  - education for sustainable development
  - globalisation, citizenship, ethics
  - spirituality

- distinctive challenges, rewards and benefits of teaching PRS (for example)
  - in an interdisciplinary context
  - to non-PRS students
  - as a non-PRS specialist

- methods for teaching and assessing 'PRS beyond boundaries' – what works and what doesn't?

The event will also include a chance to find out more about funding opportunities available from the Subject Centre to support development work in this field.

### EVENT REGISTRATION

This event is provided at no charge to those involved in teaching and learning in UK HE. For more details, or to register, visit <http://prs.heacademy.ac.uk/view.html/prsevents/471>

This event is organised by the Subject Centre for Philosophical and Religious Studies and sponsored by Birmingham City University.

## **Courting Controversy? Teaching Theology and Religious Studies in the 21<sup>st</sup> Century**

Leeds, 8-9 July 2010

Registration deadline: 18 June 2010

Further details are available from this event web page: <http://www.prs.heacademy.ac.uk/view.html/prsevents/460>

Keynote speakers: Anthony Reddie (The Queen's Foundation) and Dan Cohn-Sherbok (St Mary's University College, Twickenham)

The Subject Centre for Philosophical and Religious Studies is organising a two-day conference to explore issues around the policy and practice of teaching Theology and Religious Studies (TRS) in higher education (HE) in a multi-faith and multi-cultural society.

*How can we, as TRS academics and Cultural and Religious Diversity (CRD) experts, feed into growing public and corporate interest in issues of faith and culture?*

*How can we best approach the practicalities of teaching TRS in a multi-faith and multi-cultural society, including managing the sensitivities involved in teaching controversial topics?*

Proposals are invited for papers/workshops/presentations/discussion groups related to one or more of the following:

***The contribution of TRS to discourses and debates about:*** CRD; identity; citizenship; community cohesion; media portrayals of religion; the interrelation of religion, society, politics, law and the media;

***Learning and teaching TRS in the 21<sup>st</sup> century:*** CRD in the classroom; teaching controversial subjects / critical analysis of sacred texts: managing emotion and destabilisation in the classroom.

**The deadline for registration is 18 June 2010.**

### **Registration and conference rates**

For more details, including rates, and to register, visit:  
<http://prs.heacademy.ac.uk/view.html/prsevents/460>

## MEMBERS' RECENT PUBLICATIONS

### **Berman, Michael**

*Georgia through Its Folktales* With translations by Ketevan Kalandadze, and illustrations by Miranda Gray Hampshire: O-Books 2010

### **Chryssides, George D.**

'Finishing the *Mystery*: the Watch Tower and —the 1917 schism'; in Lewis, James R. and Lewis, Sarah L. *Sacred Schisms: How Religions Divide*. Cambridge: Cambridge University Press, pp. 109-128. 2009

'Religious Authority'; in Clarke, Peter and Beyer, Peter (eds.). *The World's Religions: Continuities and Transformations*. London: Routledge, pp.566-581. 2009

### **Schmidt, Bettina E., and Huskinson, Lucy**

Eds. *Spirit Possession and Trance: New Interdisciplinary Perspectives*, Continuum Advances in Religious Studies, Volume 7. Continuum, 2010

### **Shepherd, John J.**

'The Ninian Smart Archive Catalogue' <http://www.lancs.ac.uk/fass/religstudies/general/ninarchv.doc>

'The Ninian Smart Archive and Bibliography', *Religion* 35: 167-197.

'Religioeser Fanatismus als Thema des Religionsunterrichts - Kritische Perspektiven (am Beispiel von Judentum, Christentum und Islam)', in Johannes Laehnemann (ed.), *Bewahrung-entwicklung-versoehnung: Religioese Erziehung in Globaler Verantwortung* Hamburg: EB-Verlag,: pp247-255. 2005.

(ed.) *Ninian Smart on World Religions, vol. 1: Religious Experience and Philosophical Analysis* (with 'Introduction: A Critical Analysis' pp. xxi-lxxv), vol. 2: Traditions and the Challenge of Modernity. Farnham, Surrey and Burlington VT: Ashgate, 2009.

'Self-Critical Children of Abraham? Roots of Violence and Extremism in Judaism, Christianity and Islam', in Ron Geaves, Theodore Gabriel, Yvonne Haddad and Jane Idleman Smith (eds), *Islam and the West Post 9/11*. Aldershot, Hants and Burlington VT, pp. 27-50. 2004

## 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 2009.

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 (cheques 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, *Hildegarde 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.

Subsequent annual lectures are published in DISKUS <http://www.basr.ac.uk/diskus/>



