



**BASR**

British Association for  
the Study of Religions

## **Bulletin**

Number 118  
May 2011



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## EDITORIAL

Welcome to the May 2011 edition of the BASR *Bulletin*, number 118. Change, and the management of it, are endemic to the University lecturer's work experience. Many colleagues will be party to restructuring and reorganisation of their institutions, for a number of religion departments this includes amalgamations with other departments, and, sadly, reductions of student numbers and closures. This year applications remain strong, but the advent of higher student fees across the sector will increase the pressure to reach student targets and meet key performance indicators. In the next edition of the Bulletin Ron Geaves will provide a summary of the response of the Association of University Departments of Theology and Religious Studies (AUDTRS). We in the BASR remain committed as ever to the subject, but we must again raise our determination to communicate

the intrinsic values of the subject for personal development, interest and understanding and the extrinsic benefits of degrees with a Study of Religions content, especially in terms of employability.

It is with great sadness that we record the untimely death of Melanie Wright. Melanie worked latterly at the Open University. Her friend and colleague Graham Harvey has written some thoughts in her memory for this edition of the Bulletin.

This year's BASR conference will be held in Durham on the 5<sup>th</sup> -7<sup>th</sup> September. The conference theme is 'Ritual Knowledge' and there will be exciting papers from, Armin Geertz (Aarhus University, Denmark) "New approaches to 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 2011 edition is 15 October 2011**

cognitive science of religious ritual”; (Loyal Rue - Luther College, Iowa, USA) “Rite Makes Right” and Seth Kunin (Durham Pro-Vice Chancellor for Arts and Humanities) “The Telling of Ritual”. A registration form is available in the Bulletin. We request that colleagues register by 15 August.

A number of members of The Association will receive included in this Bulletin a request to pay membership fees for the academic year 2010-11. We rely on colleagues to pay the fees in a timely manner to maintain the continued healthy finances of the organisation. We believe that our Association is a vital network hub with all the formal and informal benefits for sharing information, ideas and friendship. You may wish to visit [www.basr.ac.uk/membership.htm](http://www.basr.ac.uk/membership.htm), where you will be able to find a Standing Order form and Gift Aid application, which would simplify your payment of fees in future years.

Can we draw your attention to the fact that BASR will need a new President and Chair from 2012 when Douglas’s term comes to an end. It is our practice to elect a new President to serve alongside the outgoing office holder.

Please think about who you would like to see taking the Association forward and consider making a nomination. The appropriate form can be found on this page and on the website.

As always we continue to welcome member input to the Bulletin from short articles to reviews of conferences and events relevant to members’ interests and book reviews – please contact the editors if you have material you would like included in the Bulletin.

Change is, of course, one of the three marks of conditioned existence taught within Buddhism. and can be exhausting and sometimes debilitating. Yet, we have to lift ourselves ‘by our bootstraps’, begin again and meet new challenges. We will have to respond to the changes of the new Higher Education environment with the same passion that led us to our studies, and that leads us to share our understanding in teaching and wider modes of dissemination.

We hope that you enjoy this edition of the Bulletin.

Dominic Corrywright  
Helen Waterhouse

**BRITISH ASSOCIATION FOR THE STUDY OF RELIGIONS**

I propose .....  
for election as President of the British Association for the Study of Religions to serve from 2012-2015.

Signed ..... Dated .....

I second the above nomination:

Signed ..... Dated .....

I agree to be nominated

Signed ..... Dated .....

Please send the completed form by 1 August 2011 to Dr Bettina Schmidt, Hon. Secretary, BASR, School of Theology, Religious Studies and Islamic Studies, University of Wales Trinity Saint David, Lampeter, Ceredigion SA48 7ED.

## CONFERENCE ANNOUNCEMENT

In 2011 the New Zealand Association for the Study of Religions will meet jointly with the Australasian Association of Buddhist Studies. The conference will take place at the Mercure Resort in Queenstown from 7-9 December 2011. There will be two parallel streams of panels; plenary lectures and meals will be held together.

The NZASR ([www.nzasr.ac.nz](http://www.nzasr.ac.nz)) invites papers on the theme of religion and reception history. In addition to papers examining the transmission, reception and effect of religious texts, ideas and traditions across time and across geographical borders we especially seek papers reflecting on reception history as a method in the study of religion. Selected papers on reception history will be considered for publication in a special issue of *Relegere: Studies in Religion and Reception* ([www.relegere.org](http://www.relegere.org)). We welcome also papers on other aspects of the academic study of religion.

The AABS ([www.buddhiststudies.org.au](http://www.buddhiststudies.org.au)) presents a multidisciplinary forum for the academic discussion of research on Buddhism. Contributions are welcome from all academic perspectives including textual studies, history, sociology, religious studies, cultural studies, psychology, music, performance and art history.

Speakers in both streams have approximately 20 minutes to deliver their paper, with additional time for questions and discussion. Postgraduates are particularly welcome to submit papers for either conference stream.

The call for papers will close on 31 October 2011. Abstracts should be submitted online at the conference website: <http://www.nzasr.ac.nz/conference/>





**BRITISH ASSOCIATION FOR THE STUDY OF RELIGION CONFERENCE 5-7 SEPTEMBER 2011  
REGISTRATION FORM**

Title: \_\_\_\_\_ Forename: \_\_\_\_\_ Surname: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 \_\_\_\_\_  
 Post Code: \_\_\_\_\_ Country: \_\_\_\_\_  
 Email: \_\_\_\_\_ University Affiliation: \_\_\_\_\_  
 Tel: \_\_\_\_\_ Fax: \_\_\_\_\_

**Conference Registration Fee (all delegates must select one of these options)**

- |   |     |             |
|---|-----|-------------|
| <input type="checkbox"/> BASR Members This Registration Fee includes all conference sessions and papers     | £50 | Insert Cost |
| <input type="checkbox"/> Non BASR Members This Registration Fee includes all conference sessions and papers | £60 | _____       |

**Full Residential Package (including single room for 2 nights from Monday - with all meals and refreshments)**

- |   |      |       |
|---|------|-------|
| <input type="checkbox"/> Full Residential Package | £210 | _____ |
|---|------|-------|

**24 hour Residential Rates (including single room for 1 night - with all meals and refreshments)**

- |  |      |       |
|--|------|-------|
| <input type="checkbox"/> Monday 5 <sup>th</sup> – Tuesday 6 <sup>th</sup> (from lunch on Monday to lunch on Tuesday)   | £100 | _____ |
| <input type="checkbox"/> Tuesday 6 <sup>th</sup> – Wednesday 7 <sup>th</sup> (from lunch on Tuesday to lunch on Wednesday including the conference dinner and reception) | £120 | _____ |

**Non Residential Day Rates**

- |   |     |       |
|---|-----|-------|
| <input type="checkbox"/> Monday 5 <sup>th</sup> (including lunch, afternoon coffee & dinner)  | £45 | _____ |
| <input type="checkbox"/> Tuesday 6 <sup>th</sup> (including morning coffee, lunch, afternoon coffee, reception & conference dinner) | £70 | _____ |
| <input type="checkbox"/> Wednesday 7 <sup>th</sup> (including morning coffee, & lunch)  | £35 | _____ |

**Pre / Post Conference B&B Accommodation**

- |  |     |       |
|--|-----|-------|
| <input type="checkbox"/> Sunday 4 <sup>th</sup> September (including single room for the night and breakfast the following morning)    | £35 | _____ |
| <input type="checkbox"/> Wednesday 7 <sup>th</sup> September (including single room for the night and breakfast the following morning) | £35 | _____ |

**Car Parking / Wifi Access**

- |   |     |       |
|---|-----|-------|
| <input type="checkbox"/> Car Parking (within 12 minutes walking distance) | £10 | _____ |
| <input type="checkbox"/> Username & Password for Wifi Access              | £10 | _____ |

**TOTAL PAYMENT DUE:**

£ \_\_\_\_\_

- I enclose a cheque (in £ sterling only please) made payable to 'St Chad's College'  
 I wish to pay by Mastercard / Visa / Switch / Maestro / Solo

Name on Card: \_\_\_\_\_

Card Number: \_\_\_\_\_ CCV code: \_\_\_\_\_ (last three digits on back of card)

Issue Number: \_\_\_\_\_ Start date: \_\_\_\_/\_\_\_\_/\_\_\_\_ Expiry date: \_\_\_\_/\_\_\_\_/\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Please use this space to indicate any dietary / mobility or other special requirements:

- Please tick here if you do not agree to your name and email address being made available to other delegates

**Cancellation/refunds policy:**

Delegates are liable for all bookings made unless notification of cancellation is received in writing. Refunds (with the deduction of a 25% administration charge) may be made until 1<sup>st</sup> August 2011, after which no refunds will be given. Early booking is advisable, as space is strictly limited. The deadline for bookings is 15<sup>th</sup> August 2011.

**Registration forms should be returned to:**

BASR Conference 2011  
 St Chad's College  
 18 North Bailey  
 Durham DH1 3RH  
 United Kingdom

## ANNUAL CONFERENCE AT DURHAM UNIVERSITY

2011 September 5-7th

### Ritual Knowledge

What kind of knowledge or forms of knowing associate with ritual action?

The theme of ritual has long played a part in Religious Studies and allied disciplines, and has taken a variety of new turns in recent years in relation to cognitive, evolutionary, embodiment, emotions, and other studies. Accordingly, this conference has invited papers dealing with a spectrum of interest, whether theoretical, descriptive and participatory in papers that might deal with, anthropological-sociological, architectural, artistic, gendered, historical, literary-textual, musical, psychological, philosophical or theological approaches to ritual whether that of traditional 'religious' or more 'secular' forms of rite. From the walking of pilgrimage to the sonority of bells; from pressing cremator buttons to the willowy shrouds of natural burial by priest or civil celebrant; From Eucharistic eating to Charismatic speaking; from the Coronation and Royal Weddings to Soap opera birthday parties ritual knowing arises.

Among the Conference papers, two international plenary papers will engage in different ways with cognitive scientific -evolutionary biological aspects of ritual, with a Durham speaker asking how language may replace action in ritual, exemplified through Crypto-Judaism.

Armin Geertz Aarhus University, Denmark.

"New approaches to the cognitive science of religious ritual".

Loyal Rue- Luther College, Iowa, USA. "Rite Makes Right".

Seth Kunin Durham Pro-Vice Chancellor for Arts and Humanities.

"The Telling of Ritual".

*Please see the website for details. [www.basr.ac.uk](http://www.basr.ac.uk)*

## A Big (and Belated) Thank-you

A few days before my 70th birthday on October 31st 2010, a surprise card arrived from Bettina Schmidt. It contained an even greater surprise, an invitation from BASR members and other colleagues to a tea party on Saturday October 30th in the senior common room of Oriel College, Oxford, the college where Bettina was based when working in Oxford. I naturally accepted. Afternoon tea is my favourite meal and I had heard that Oriel do a particularly good one!

On the day I approached somewhat nervously but immediately met colleagues converging on Oriel's gateway and felt more relaxed as we walked through the quads. In a festive way, one of these was lined with diverse pumpkin lanterns, which I suppose were part of an undergraduate competition for hallowe'n the next day. Bettina met me at the common room door and I found the most welcoming gathering of valued friends and colleagues from BASR, various Oxford faculties and the Religious Experience Research Centre.

Bettina had driven that morning from Anglesey in order to finalise arrangements and 'chair' the celebrations. Others, too, had travelled long distances such as Cork in Ireland and Liverpool to bring the generous gift of their presence. Brian Bocking demonstrated his usual lively humour in his account of me and also held up a bright green tea towel of Ireland to make sure we could locate his current pioneering enterprise as Professor of a new Department of RS in Cork. Paul Joyce (currently Chair of the Oxford Theology Faculty Board) talked about current developments in RS in Oxford and not only my, but Bettina's contribution to that.

I was then presented with a book of cards, photographs and messages Bettina had compiled. Many of the messages are from people who could not be present because of other commitments, such as attendance at AAR. This book,

along with additional photos taken at the event, some of which I think George Chrystides has circulated on line to BASR members, will give me lasting pleasure and be a reminder of the many valued friends and colleagues in the academic study of religions who have provided me with much intellectual stimulus and sustained me with such a wonderful community over many years.

I have considered it a privilege to serve both as conference organiser, secretary and also as president and as I look back one of the tasks I most enjoyed was researching the 'Looking Forward to Looking Back' series for the Bulletin as a build up to the 2004 50th Anniversary Conference, when I also oversaw the placing of the Association's archives in the Bodleian Library. Needless to say, after the party, I went home bubbling with champagne as well as replete with tea and white chocolate profiteroles, holding flowers and cards and with a wonderful memory of many kind people. Thanks also to the financial generosity of friends, I now have a personal conference fund so can say 'See you all in Durham' and beyond. For all this and much more from past and I hope future years (this event did not signal retirement!) my warmest and sincere thanks for all your friendship, and in particular to Bettina for having first of all the creative idea of a party and then for her efforts in organising it so successfully.

Peggy Morgan  
Mansfield College, Oxford.

## NEWS AND REPORTS

### Some USA 2010 conference reflections

I don't know if you may be interested in a brief account of some personal reflections covering two conferences I attended over the end of October and early November 2010, but I offer one here as a comment on forms of academic commitment and response that engage us over time. I don't often attend events in the USA at that period because it follows so hard upon the first few weeks of term and I would rather ensure that my undergraduate classes are settled into their new work just then. But last year I simply had to accept an invitation to the Society for the Scientific Study of Religion conference at Baltimore for two quite personal academic reasons. The first was to give The Glenn Vernon Memorial Lecture within the Mormon Studies section of the SSSR. Vernon was a fascinating Mormon anthropologist who had written to me when I was still a rather young academic to say that he and some other social scientists had read and enjoyed my rather odd little book entitled *Mormon Spirituality*, published in 1984. He had also republished an early paper of mine and, because such kindness is important in one's early academic days I felt impelled to accept and speak about him, his work on death, and other issues too. The second reason to be at the SSSR was to attend a couple of panels that had been set up to discuss one of my other LDS focused books, *The Mormon Culture of Salvation* (2000). This was a rather strange experience; to be the subject of a panel discus-

sion and to hear what others have made of one's work, especially more than ten years on. I mention this, however, because it provided an interesting example of that complex insider-outsider phenomenon that takes numerous forms over a life-time of work on a group, with all the obligations and relationships involved in that. For to study a group with a highly literate and academically engaged membership very ready and able to comment on just how right or wrong one is about them and theirs is a notable challenge. Most present at the panel were Mormon, some very active and some less so. In general, their comments were positive and generous and gave the sense that one had at least hit some significant nails on the head. One interesting question asked why, given that this book had been widely welcomed by Latter-day Saints, as also by some non-LDS scholars, one of its prime theses had, very largely been ignored viz., the thesis that the role of grief and pain in Joseph Smith's life constituted a prime driver for the death-conquest lying at Mormonism's ritual and communal heart. Yet, such an observation is, in its own way, also invaluable as a prompt for ongoing understanding of the group, its concerns, its affinities and those things that it may prefer to ignore.

As for the SSSR at large, with the UK's Prof James Beckford as its current President, its many other panels and plenaries were of excellent standard. I found those on cognitive studies and evolutionary biol-

ogy in relation to religion of real value, especially given my current interest in emotions and religion. Though large, the size of the event remained on a human scale, which is more than could be said for the American Academy of Religion which overlapped with SSR and necessitated a quick flight to Atlanta and one of those enormous conference hotels. That, too, was occasioned, by an invitation to join a Mormon Studies Panel, this time dealing with the figure of Jesus. This was also of deep interest and value to me since I had literally just published *Joseph Smith, Jesus and Satanic Opposition: Atonement, Evil and the Mormon Vision* (2010), and we were able to launch this at a reception organized by our Durham Department of Theology & Religion at the Conference for alumni, friends and some colleagues from other universities. Needless to say a good night was had by all. One positive aspect of the

size of the AAAR event is, of course, that it is a very useful place to meet other colleagues, not least quite a few from the UK, not to mention publishers, and folk one has not seen for years. It was good, for example, to see a large contingent from Chester University there. It must be said, however, that some of the panels were disappointing in that, at least in a couple I attended, the speaker I actually went to hear wasn't there. But conferences come and conferences go and perhaps the best outcome from these two is that one US postgraduate is about to come to engage in research with us at Durham. If his voluntary choice of fish and chips at a lunch we took together in Baltimore is anything to go by he should adopt rapidly to life in the North-East and be an interesting participant in future BASR events.

Douglas Davies  
University of Durham

### News about the REF

The Research Excellence Framework (REF) that will replace the Research Assessment Exercise (RAE) has started its work with the first meetings held in March 2011. In 2014 the panels will assess the quality of research undertaken in HEI in the UK.

The preparation started in 2010 with the nomination of panel members. The BASR as many other academic subject associations received a letter with the invitation to nominate members for the sub-panel Theology and Religious Studies. After circulating an email to all members just before the AGM in September the executive commit-

tee of the BASR made a shortlist of potential nominees. As the secretary I contacted everyone on this list and ask whether they would give the permission to be nominated. Some weeks later, when the nomination form was published, I asked the remaining colleagues on this list for details and submitted then nine nominations to HEFCE. I am very glad to announce that six of our nominees were invited to become member of the sub-panel Theology and Religious Studies. At a later stage the BASR can nominate additional panel members to assess research impact as well as research areas currently not covered by

the panel members.

A last comment: It seems that some subject associations failed to nominate members for the panel. This caused some discomfort when the panel members were

announced and some subject groups complained about the lack of research expertise in their field.

Bettina Schmidt

<b>Sub-panel 33: Theology and Religious Studies</b>	
<b>Chair</b>	
Professor Linda Woodhead	Lancaster University
<b>Members</b>	
Professor George Brooke	University of Manchester
Ms Shenaz Bunglawala	Engage
Professor Jeremy Carrette	University of Kent
Professor David Fergusson	University of Edinburgh
Professor Sarah Foot	University of Oxford
The Rev Robin Griffith-Jones	The Temple Church/King's College London
Dr Elizabeth Harris	Liverpool Hope University
Professor Kim Knott	University of Leeds
Professor Gordon Lynch	University of Kent
Professor Stephen Pattison	University of Birmingham
Professor Christopher Rowland	University of Oxford
Dr Bettina Schmidt	University of Wales
Professor Janet Soskice	University of Cambridge
Dr Steven Sutcliffe	University of Edinburgh
Mr Jonathan Tubb	The British Museum
Professor Graham Ward	University of Manchester
Professor John Wolffe	The Open University
<b>Panel Secretary</b>	
Ms Alison Vaughton	University of the West of England

## Report on AHRC Subject Meeting February 2011

At one level most of what was said at the meeting is in the Delivery Plan document. This would certainly repay quite a close reading. It is obvious that the main contours of this will not change significantly, as they were agreed with BIS and the Treasury during the CSR negotiations, but there is still quite a lot of uncertainty and room for discussion around the details of implementation. So I won't repeat what's in the document, but highlight a few things that struck me particularly, relevant to BASR and AUDTRS.

1. The emphasis on bigger grants/collaboration/consortia is here to stay. My worry for our subject area is that it could lead to us being perceived as useful fringe experts by a lot of potential bidders across the Humanities and Social Sciences, but that it may be more difficult for us to achieve the kind of critical mass in our own right in any single institution that is readily available to say historians (if they are prepared to talk to each other!). So I think there is a need to encourage and perhaps facilitate effective inter-institutional collaboration among ourselves if we are to gain significant funding for research on religion in the future.

2. Block Grant Partnerships Phase 2 is coming over the horizon. This will be open to all institutions irrespective of past track record, which is good news for some of us, but will obviously be fiercely competitive. There will also be a route for subject spe-

cific collaborative bids, but I think these will be targeted on minority subjects (Russian was the example given) and it seems unlikely that TRS would be deemed small enough to qualify – I guess though subspecialisms (eg Islamic Studies) might. However worth watching this space closely: there might well be advantages to the discipline as well as to the institutions concerned in a subject-specific bid, if the opportunity presented itself.

3. Knowledge Transfer funding will be focused on 4 'creative economy' hubs, each given big funds – probably £1M a year over five years. These will obviously be institution rather than subject led, but TRS colleagues may well want to think whether they have a potential role in them: it was stressed that their definition of 'creative economy' will be a broad one. There are though for us interesting issues about how to structure relationships between academics and practitioners.

4. The revamped fellowship scheme will have leadership development firmly on the agenda. There's an issue for subject associations here, in considering whether the skills and expertise implied here are entirely or largely generic or whether there is a subject specific element. If the latter is the case, then there is likely to be an important role for subject associations in identifying what is required and facilitating its dissemination among ECRs.

John Wolffe  
The Open University

## TEACHING MATTERS

### Report on new developments for A Levels

An Update on Future Developments at A Level: Workshop DfE , London Monday 7th March.

After the failure of the Diploma in Humanities, a project that was as expensive and time-consuming as it was ill-fated, the government is again reconsidering qualification pathways for 16-18 years olds seeking entrance to HE. A levels have remained the gold standard and the primary route to HE for young people though widening participation schemes have multiplied and extended the range of qualifications available for a broader range of entrants. Yet neither pathway appears to provide sufficient basis in academic skills for the purposes of HEIs. A common consequence across the sector has been the development of introductory courses on academic literacies – part stop-gap to fill lacunae in skills, part response to develop undergraduates as researchers.

The coalition government is making a new attempt on revising the standard entry qualification. The argument on the necessity of developing the old A level is won – though it is more of a concordat of all parties under a general heading of ‘something better change’. But unlike former attempts to review the qualification, which sought to adapt the qualification itself or develop alternatives, the strategy arising from the DfE is first to change the mechanisms of change. By simplifying and speeding up the processes of accreditation and the bodies, Ofqual, DCELLS, CCEA who are required by statutory implements to accredit such qualifications, the government seeks to avoid the mire of adjustments made between policy and implementation.

The notable absence in the new process is QCA which formerly took a significant role in developing the draft criteria, from which the awarding bodies developed their specific qualification criteria, and formed the backbone of the previous system. Reduction of the considerable bureaucracy between policy and actuality is laudable but it is of some concern that the new system has also removed the requirement for piloting. The DfE has already established a model for fast-tracking change in education with the reduction in requirements for schools to apply for Academy status.

The workshop, held at The Sanctuary, Westminster, included a range of individuals representing subject associations, academics and teachers. In the first part of the day three key questions were asked: how well do A levels prepare young people for HE? How well do you feel HE is engaged in A level development? and what do you want from this session? The scope of the event was more limited than most participants expected. The presumption was simply to garner some ideas from HE about the means of HE engagement in A level developments. In response to the overarching question ‘how could HE be better engaged in HE development?’ preliminary ideas of bridging gaps in knowledge and collaborative activity were gathered into groups: understand schools; understand HE; collaborate; fund; clarify. The second session focused on developing these initial ideas and themes.

Some core concerns arose in the following discussion. First it was noted that awarding bodies are focused on market issues as much as academic issues this can mean that they develop curricula that are designed to motivate student interest at the point of course choice. Such immediate hooks may not meet the requirements in development of skills and knowledge required by HEIs. Secondly the current focus on A levels may not meet the requirements of developing skilful learners – it would also be useful to reconsider the content of GCSEs. Another issue if there is to be significant change in A levels is the consequent need for CPD for teachers and how that is to be funded. Historian, Professor Eric Evans pointed out that the diversity of awarding bodies has not brought about equal diversity in the syllabi offered at A level, and this does not match the diversity of courses in subject areas at HEIs. It has been noted among colleagues at BASR that the A levels in RE often bear little resemblance to the courses offered at Universities in Religious Studies and Theology.

Representatives of the DfE requested that the group consider HE involvement in three levels of A level development: criteria

for skills and content in a levels; specification development from these criteria; accreditation. Academics at the workshop pointed out that the requirements of REF, even though they include impact value of research, would not recognise work for A level development. A further point made in the discussion was that A levels are not only academic qualifications as progression routes to further education – they are multivalent and act as a school leaving certificate for 18 year olds. Moreover, even when academic progression to HE is a students aim, they will take 3-4 A levels and usually follow only 1 of these at degree level.

It is important that, just as during the development of the Diploma in Humanities, BASR colleagues take an active role in any A level development to ensure the voices of those in the study of religions are heard. It is also important that we are apprised of any changes in the structure and content of A levels so that we may organise and construct our courses as effective progression routes from level 3 work.

Dominic Corrywright  
Oxford Brookes University

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

As you may be aware, the Higher Education Academy (HEA) is being restructured in light of 30% funding cuts. The Board of the HEA agreed a revised, narrower focus for the HEA's work, which will concentrate on activity that supports institutions and their staff in improving teaching in higher education. This will be built around three aspects of the student learning experience – teacher excellence, developing

academic practice, and institutional strategy. It has been decided that the network of Subject Centres will be phased out.

The restructured HEA will remain committed to working at the discipline level, but the organisation as a whole will be smaller and thus there will inevitably be some additional constraints on

the subject-specific support available.

From 2012 work at discipline level will be led and coordinated centrally (from a restructured York office and smaller offices in Cardiff, Edinburgh and possibly, Northern Ireland), and delivered with the support of a network of associates, including subject experts, drawn from academic staff based in or linked to a wide range of higher education institutions. The HEA will continue to provide subject-specific on-line materials, events and resources to academics in different discipline areas, to run a teaching development grant scheme, and to work with subject associations.

The Subject Centres, including the Subject Centre for Philosophical and Religious Studies (PRS), will be fully funded until July 2011, with some further funding being provided during the academic year 2011-12 to support the transition to the new model and ensure continuity of provision of services to our disciplines.

In the last 10 years, the Subject Centre for PRS has worked closely with colleagues in departments throughout the UK and internationally to build a strong community committed to the enhancement of learning and teaching in our disciplines. We have created a repository of pedagogical research and resources, funded many projects in this regard, and run events to broker expertise in these areas, as well as helping to distil government messages and agendas, for example in employability, into workable approaches that are meaningful to academics and students in our disciplines and allow them to respond to the challenges these pose.

Specifically, we have organised over 100 events attended by more than 1,600 people, contributed to hundreds more, funded over 150 projects in learning and teaching in our disciplines, and published 14 books and guides, almost 200 articles in our journal, *Discourse*, and more than 500 other resources, case studies and project reports on our website.

We firmly believe that this collaborative work has benefitted students in our disciplines greatly, and we have always been committed to supporting them, and the university staff who work with them, to the best of our ability. We very much hope that the relationships we have with departments and individuals will continue during the transition to the new structure, and into the future, and hope that we can rely on your continued involvement with our work as we move forward to shape the new HEA. Although the way our work is delivered is changing, and we do not yet know the full impact of these changes, we would like to assure you that we shall be doing all we can to continue in our advocacy and support of our disciplinary communities, of which we are proud to consider ourselves a part. In particular, we are working in partnership with our subject associations (including the BASR) to ensure that we make best use of the Subject Centre's legacy of discipline-specific resources and expertise.

If you have any queries or suggestions about how we may best sustain the discipline-specific work and resources produced by the Subject Centre into the future, please contact Rebecca O'Loughlin, Academic Coordinator for Theology at [rebecca@prs.heacademy.ac.uk](mailto:rebecca@prs.heacademy.ac.uk) (copying Douglas Davies, BASR President, into any correspondence). If you have any further queries about the future of the HEA, please direct them to Julie Closs, Communications Co-ordinator, at [jules@prs.heacademy.ac.uk](mailto:jules@prs.heacademy.ac.uk)

We would like to draw your attention to the events and activities which we will be running prior to our closure, which you may be interested to participate in.

### **Events**

Conference: *Foundations for the Future: July 13-14 2011, Greenwich, London, UK*

Workshop: *Teaching Theology / Religious Studies and Gender: 24 May 2011, Leeds, UK*

*Foundations for the Future* is the Subject Centre's 2011 conference. It will bring together colleagues in Philosophy, Theology, Religious Studies, History and Philosophy of Science, Technology and Medicine (HPSTM), Biblical Studies and Educational Development to invite new perspectives in learning and teaching in our disciplines and to draw together the range of work that we have undertaken and supported over the past 10 years; the wealth of knowledge and expertise that exists in learning and teaching across our disciplines; and the difference this work has made to the learning experience of students in theology, religious studies, philosophy and HPSTM across the UK. The conference will consider how these foundations can be built upon as the HEA moves to a new structure. It will also provide a forum to discuss the future of philosophical and religious studies education in these difficult times for UK higher education. The keynote speakers are Baroness Mary Warnock and Dr. Adam Dinham. You can register to attend the conference here:

<https://www.heacademy.ac.uk/AcademyOnline/multievents/displayEvent.asp?Type=Full&Code=PRS0032&css=3>

*Teaching Theology / Religious Studies and Gender* will explore issues involved in the teaching of theology and/or religious studies (T/RS) and gender within different disciplinary settings in UK higher education. It will initiate a conversation between participants from a range of academic disciplines, including postgraduates involved in teaching, which will shed valuable light on the variety of learning and teaching approaches used by those teaching T/RS and gender, and which will provide a space for reflection on the learning and teaching issues and challenges encountered by this diverse academic group, identifying differences and commonalities in the experiences of those teaching gender in different academic disciplines and in the context of different religions and/or theologies. The keynote speaker is Dr. Deborah Sawyer. For details of how to register, please see <http://prs.heacademy.ac.uk/view.html/prsevents/484>

We have also organised number of successful national conferences and workshops in recent months. In May 2010, the inaugural event of the Higher Education Academy Islamic Studies Network, *Perspectives on Islamic Studies in Higher Education*, brought together participants working in Islamic Studies from a wide range of perspectives to discuss and share practice in teaching Islamic Studies in UK higher education today. In June 2010, we ran a colloquium on *Teaching Philosophical and Religious Studies 'Beyond Boundaries'*, which provided an opportunity for those who teach PRS subjects in learning and teaching contexts in higher education outside of 'core' PRS departments 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. In July 2010, we ran *Courting Controversy? Teaching Theology and Religious Studies in the 21<sup>st</sup> Century*, a conference which explored issues around the policy and practice of teaching Theology and Religious Studies (TRS) in higher education in a multi-faith and multi-cultural society.

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 Edinburgh in October 2010. The next event will take place in London in July 2011 at the international meeting of the Society of Biblical Literature. Please make your students aware of this opportunity by directing them to the website of the SBL: <http://www.sbl-site.org/meetings/internationalmeeting.aspx>

### **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, Sikhism and Buddhism.

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)

### **Introducing “BASS”: The British Association for the Study of Spirituality**

In the 1980s it became possible to use the word “spiritual” again: this time, without it being assumed to be part of any one group’s philosophical position or pastoral

### **Projects and research**

Our 13th tranche of small project funding is underway. The TRS research projects we are currently funding include the following:

- Critical Thinking in Buddhist Studies (SOAS)
  - Beyond Belief: Teaching Religious Literature in a Secular Age (University of Sheffield)
  - E-Check – Exams – Comparing Handwritten Essays with those Composed on Keyboards (University of Edinburgh)
  - Developing Fieldwork in Religious Studies – Possibilities and Practicalities (St Mary’s University College)
- Digitising BACRA (The Bath Archive of Contemporary Religious Affairs) (Bath Spa University)
- Exploring Issues of Gender in the Disciplines of Theology and Religious Studies in Higher Education (Durham University)
- The Community Religions Project at Leeds (University of Leeds)

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

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://www.prs.heacademy.ac.uk/index.html>

Rebecca O’Loughlin

practice. In the 1990s all sort of faculties (health, management, education, religious studies, theology) initiated centres and courses for its study: so there was obvi-

ously a need for a linking network to build upon each other's experience and encourage its development (and avoid duplication).

By the end of the first decade of the new century a group of people representing several of these institutions and areas of interest (but by no means all) had decided to hold a Conference that would be significant enough to test the water. Because of the uncertainty as to its appeal (despite the international standing of many of the speakers), which was of course made worse by the world financial situation, it was reduced from 3 days in length to 2 (although spread over parts of the Tuesday and the Thursday, May 6 – 8). Some very helpful financial assistance was also given, in particular by the British Academy.

Awaiting, with some trepidation, the response to our pre-Conference launch at the Charterhouse in the City of London, and to our mailing and advertising, we were somewhat amazed (and very relieved!) to find that we not only filled the 100 places available (at Cumberland Lodge, in Windsor Great Park), but we had almost as many enquiries again. So others also had, what used to be called in Development jargon, a *felt* need. And the participants concluded the Conference by adopting a Constitution for a "British Association for the Study of Spirituality", and electing as an Executive basically the same group that had organised the event.

The Executive have now managed to register us as a Company Limited by Guarantee, to register us as a Charity, and to establish a bank account. So members can now join the Association (<http://www.basspirituality.org.uk/association/>).

We have also arranged to hold our second international conference at Highgate House in Northamptonshire on Tuesday – Thursday 15 – 17 May 2012 (enquiries welcome). Just as significant, however, will be the publication by Equinox ([www.equinoxpub.com](http://www.equinoxpub.com)), of the first Issue of our Journal (*Journal for the Study of Spirituality*, edited by Cheryl Hunt, [c.hunt@exeter.ac.uk](mailto:c.hunt@exeter.ac.uk)), in May of this year. Next, we want to establish various sub-groups to concentrate on members' special interests.

These developments seem to me to be most encouraging. As someone tangentially involved in Religious Studies (formally, since 1968), the objective study of spirituality seems to make good any absence of attention to the subjective dimension of human life. As an entrepreneur of the study of Implicit Religion (meaning *secular* faith), I also welcome the focus on the spiritualities that are present in such spheres of life as healthcare, public life, communication (including the arts), commerce, education, and *academe* itself.

Of course, my "take" on it may not be identical with that of all the others on the Executive Committee of BASS (several of whom were better qualified to be President, but unfortunately they did not have the necessary time). I am hoping, that during these initial three years of "filling-in" and helping its launch, the Association will establish itself as another of the various players in our whole area of Religious Studies, and that members of BASR may find items of interest arising from its concentration upon those *attitudes* to the *world* that are presumably a *sine qua non* of anything we might call "religious".

Edward Bailey

**TRIBUTE**  
**Melanie Wright**  
**1970—2011**

Melanie Wright's untimely death in January 2011 has robbed us, scholars of religion, of a fine and greatly valued scholar and friend. She has left us with some invaluable publications and fine memories, but we would rather she could have continued her productive life for longer (without the suffering she endured, of course). In his summary of Melanie's life (<http://melaniewright.squarespace.com/>), her husband, Justin Meggitt, cites Melanie's quotation from Zora Neale Hurston in order to sum up much of her experience, aspiration, and contribution to the world: "I have been in sorrow's kitchen and licked out all the pots. Then I have stood on the peaky mountain wrapped in rainbows, with a harp and a sword in my hands". Melanie's teaching, research, publications, religiosity and activism formed a tapestry — of many threads woven into an engaging and inspiring pattern. Her Oxford DPhil, *Moses redivivus: twentieth century America and the re-presentation of a biblical narrative, and her later publications* brought together the study of religions (especially Judaism and Christianity) with expert engagement with film and other media. Others have attempted to bring the study of religions into

dialogue with cultural studies (of various kinds) but few have done so with the skill or clarity Melanie demonstrated. Similarly her critical and committed engagements in dialogues between Jews and Christians were conducted flawlessly and powerfully. She was truly an expert in all sides of the various equations she explored. Her contributions to Westminster College, Oxford (now part of Oxford Brookes University), Cambridge's Centre for the Study of Jewish-Christian Relations, the University of Cambridge, and the Open University continue to be celebrated by colleagues in those and other institutions, and by the many students she influenced. Melanie's enthusiasm and evident pleasure in research and teaching were inspiring. Her publications continue to lead the fields to which they do far more than contribute. Her book, *Studying Judaism: the critical issues*, completed by her friend, Hannah Holtschneider, is a worthy addition to her enviable list but it should never have been her last publication. There was so much more to Melanie. Her loss is incalculable but our attempts to develop her legacy are worthy memorials of an excellent but all too brief life.

Graham Harvey  
The Open University

## BOOK REVIEWS

*Jataka Stories in Theravada Buddhism:  
Narrating the Bodhisatta Path*

Naomi Appleton

Ashgate 2010

176 pages ISBN: 978-1-4094-1092-8  
Hardback £55.

Also as an e-book 978-1-4094-1093-5

Although this book emerges out of a DPhil thesis done within Oriental Studies, the author acknowledges that 'it is my fascination with religious studies that has propelled me through the highs and lows of this work'. The narrative (also called the mythical) dimension of religions is one of the original six in Smart's multi-dimensional family resemblance model of religions. With reference to Buddhism many see the story of Gotama Buddha's earthly life as paradigmatic, but this scholarly and imaginatively written account of the Theravada Bodhisatta path as mapped out in the major Pali collections of jataka tales extends the material for consideration, for the initial but later contested understanding of a jataka tale is a story about a past life of Gotama. As is the intention of Smart's model, the work demonstrates how the narrative dimension is interdependent with others, such as the doctrinal, the material and ritual dimensions; for jatakas are frequently illustrated in temples, used in sermons, are the focus of children's books and are recited at festivals.

In the first chapter *What is a Jataka?*, the author is careful to discuss how jatakas overlap with other 'past births' material not only of Gotama but others, both in Pali and Sanskrit, before returning to her main fo-

cus as 'an investigation into the ideological relationship between the person of the Buddha and his jataka stories in the tradition that is now known as Theravada'. In the section which looks at the question of whether the jatakas are to be seen as universal folktales or as uniquely Buddhist, Appleton makes it clear that stories are not the same stories when transplanted into different cultural contexts and that these popular narratives have serious Buddhist intent. She also illustrates the 'variety inherent' in the jataka genre, both in their parts and in time, by showing how different scholars' perceptions of them, as folktales, as of historical value, as inculcating Buddhist ethics and as illustrating the perfections of the Bodhisatta are not contradictory. Buddhist images are used to illustrate the appropriateness of the variety of interest in the genre: for example, the changes in the appearance of a living kimsuka tree over time or the perceptions of six blind men on the varied forms and functions of an elephant. So 'when studying the jatakas, it is necessary to use a variety of methodologies in order to build up a complete picture' and whereas textualists have dominated 'they have shown limited interest in the purposes and use of the jatakas' which form a 'practical canon' for the various levels of Buddhist lives.

Chapter two deals with the variety of the Bodhisattas' place, character and actions in selected jataka tales, some of which are problematic, illustrating that 'being on the path to awakening does not require perfection at all times' and that the stories are not

always morally instructive but are used as good stories. Why and how the stories were (and are) told, collected and preserved is the focus of chapter three's account of the constantly evolving and redefined jataka genre. These discussions lead the author to chapter four's highlighting of both the pervasive influence and limitations of the definition from the Jatakavannana/Jatakakatha (JA) used in chapter one that a jataka is 'a story told by the Buddha that is some way illustrated the actions he undertook while on the long path to Buddhahood'. To illustrate this the author moves from textual compilations to contemporary Sinhalese broadcasting, children and adult books and film. Chapter five focuses on the circumstances, textual, historical and doctrinal, for the association of the jataka stories with the Bodhisatt(v)a path (the discussion is widened to include Sanskrit sources), to show with practical advice the difficult and long path to awakening. Chapter six is called *Jatakas and Biography* and looks at the links between jatakas and other biographical texts that rose in prominence during and shortly after the time of Asoka. This analysis shows how the Bodhisatta's actions are intertwined with those of other Buddhas and the past lives of arhats. They link 'the universal path of buddhahood and the universal application of dhamma with local places, peoples and concerns, as well as with a single individual's long biography'. A wide-ranging chapter seven builds on earlier suggestions and moves into a variety of geographical and historical contexts which demonstrate the dynamic of Buddhist practice in relation to the jatakas. It includes temple and stupa illustrations which seem to tell a story, but make the presence and absence of the Buddha and dhamma felt in order to inspire the spiritual

quest. It also focuses on Spiro's level of the apotropaic in relation to jataka material. This lively and imaginative rootedness in the lived reality of Theravada Buddhism continues in chapter eight which focuses on *The Perfection of Storytelling*, the Buddha's skill in means. This weaves a web made of the stories of the Bodhisattas' earlier births with the Buddha's final birth and gift of dhamma, (particularly in the teaching of the perfections) and the lay and monastic followers' own paths. The author again uses stories to illustrate the points she wishes to make and returns to the story of the foolish monkey gardeners (from JA46) with which she began chapter one. Here it illustrates the interaction between the Buddha, Bodhisattva and the Buddhist audience, mediated by the ten perfections (especially sila and dana), which inspire faith in the Buddha, his wisdom and words (dhamma). A final example of the links between precept and practice takes us to Wesak in Sri Lanka, the festival which celebrates the Buddha's birth, enlightenment and death, and through the stories linked to him, is a celebration of the Buddhist path that he demonstrated. Jataka stories are illustrated on visual displays, in plays, songs, dances and newspaper articles to 'inspire the audience to pursue the path to liberation themselves'.....and..... 'escape from their own biography, through the help of the Buddha's'.

This scholarly work presented in an accessible and creative way in this volume includes detailed textual footnotes, a full bibliography and index.

Peggy Morgan  
Mansfield College, University of Oxford

## MEMBERS' RECENT PUBLICATIONS

### **Berman, Michael**

*Journeys Outside Time: Shamanic Ballads, Shamanic Stories*, California: Pendraig Publishing 2010

*Guided Visualisations through the Caucasus*, California: Pendraig Publishing 2011

*Shamanic Journeys, Shamanic Stories*, Hampshire: O Books 2011

*Tales of Power*, Leicester: Lear Books 2011

### **Michael Berman, Ketevan Kalandadze, George Kuparadze and Manana Rusieshvili**

*Georgia Through its Folklore, Legends and People* Nova Press, 2011

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

*Christianity Today*. London: Continuum. 2010

'How Prophecy Succeeds: Jehovah's Witnesses and Prophetic Expectations'. *International Journal for the Study of New Religions*. Vol.1.1, Spring, pp.27-48, 2010.

Transcultural migration and new religious movements: a case study of Vipassana. In Rigal-Cellard, Bernadette (ed.) *Religions et Mondialisation: Exils, Expansions, Résistances*. Bordeaux: Presses Universitaires de Bordeaux; pp.281-290. 2010

Jehovah's Multinational Organization: Globalization, Theocracy and Jehovah's Witnesses. In Rigal-Cellard, Bernadette (ed.) *Religions et Mondialisation: Exils, Expansions, Résistances*. Bordeaux: Presses Universitaires de Bordeaux; pp.199-207. 2010

"'They keep changing the dates': The Jehovah's Witnesses' Changing Chronology'. *CESNUR Library Texts and Documents* Cyber-proceedings of International Conference organized by CESNUR, Italian Association of Sociology (AIS) Sociology of Religions Section, and the School of Political Science, University of Torino, 9-11 September 2010. Located at [www.cesnur.org/2010/to-chryssides.htm](http://www.cesnur.org/2010/to-chryssides.htm) Reproduced in *Spero News*at URL: [www.speroforum.com/a/40147/Jehovahs-Witnesses-Changing-Chronology](http://www.speroforum.com/a/40147/Jehovahs-Witnesses-Changing-Chronology) 21 September 2010 *The Daily Estimate* at URL: [www.dailyestimate.com/print.asp?idarticle=40147](http://www.dailyestimate.com/print.asp?idarticle=40147)

'Christians'; in Harvey, Graham (ed.) (2009). *Religions in Focus: New Approaches to Tradition and Contemporary Practices*. London and Oakville CT: Equinox, pp.273-294. 2009.

'The Unification Church'; in Neusner, J. (2009). *World Religions in America*, 4 ed. Louisville, KY: Westminster John Knox Press, pp. 353-374. 2009

'Remembering the Future: A Case Study of the Jehovah's Witnesses' Memorial'. *Diskus*, Vol.10. 2009. Accessible online at [www.basr.ac.uk/diskus/diskus10/chryssides.htm](http://www.basr.ac.uk/diskus/diskus10/chryssides.htm)

## 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 2011.

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

### NEW JOURNAL ANNOUNCEMENT

Berghahn Books announce the publication of the first issue of our new journal *Advances in Research: Religion and Society*, which I believe will be of interest to members of BASR.

*Religion and Society* focuses on current work in the expanding sub-discipline of the anthropology of religion, but also includes interdisciplinary perspectives on the study of religion as a whole. Each issue contains a profile of a senior scholar of religion, alongside invited papers produced by authorities in their respective sub-fields. The contributions will provide overviews of a given topic with critical, 'positioned' views of the subject and of relevant research. In the 'Debate Topic' section a scholar of religion will reflect on a high profile issue or event and a 'Reflections on a Text' feature will invite discussants to comment on a recently published volume, followed by a response from the author. Other sections will cover teaching the anthropology of religion, news and conferences, and - vitally - reviews of new books and ethnographic films.

## 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, *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.

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



