



BASR

British Association for
the Study of Religions

Bulletin

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BASR President Professor Douglas Davies addresses delegates at the BASR conference dinner, September 2012

Photo: George Chryssides



ABOUT THE BASR

The British Association for the Study of Religions, formerly the British Association for the History of Religions (founded in 1954), is affiliated to the European Association for the Study of Religions (EASR) and to the International Association for the History of Religions (IAHR) Its object is the promotion of the academic study of religions through international interdisciplinary collaboration. The BASR pursues these aims within the United Kingdom through the arrangement of conferences and symposia, the publication of a Bulletin and an Annual General Meeting. Membership of the BASR is open to scholars whose work has a bearing on the academic study of religions. Membership of the BASR confers membership of the IAHR and the EASR.

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EDITORIAL

Welcome to the 119th edition of the BASR Bulletin.

As usual this edition is full of interesting news and comment pertinent to our work with the wide disciplinary field that constitutes the academic study of religion and religions. You will find inside the formal records of the AGM held as part of the successful conference in Durham in September. If you missed the conference this year do make a note of the dates for 2012, September 3 - 5 when we will meet in another English cathedral city, Winchester. The theme is yet to be confirmed but you can find details as they emerge on our website. Please note the message about the fees on page 10. You can find standing order and gift aid forms and much more besides on the website.

The website is about to undergo updating and revamping partly as a result of transition funding awarded by the HE Academy. You'll find more detail about this inside, in our newly established section, Teaching Matters. Other changes planned for 2012 include a new President of the Association. Graham Harvey became the President Elect at the AGM and he will take over formally from Douglas Davies in Winchester. Graham's change of role means that we are now looking for someone, or a small team, to take on the editorship of Diskus, our peer re-

viewed journal. If you would like to discuss this possibility please contact Graham who will be pleased to talk to you about the job. We are also looking for someone to take over from Helen as editor of the Bulletin. Dominic will continue in the role so there will be plenty of help on offer. If you are interested please contact one of us. A third vacancy in the association is to run a BASR Facebook site. We are especially keen to hear from energetic, early career colleagues and postgraduates who would like to get some experience of running a professional association. Please think about what you might offer, and gain.

We report in this Bulletin the sad news of the death of two long term members, Terry Thomas and Peter Clark. Close colleagues of both these valued scholars have written tributes for them. Also inside are our usual, conference reports and book reviews.

We hope you will enjoy reading issue number 119 and encourage you to contribute yourself to future editions.

**Helen Waterhouse
Dominic Corrywright**

BASR BUSINESS

Minutes of the BASR AGM

Minutes of the Annual General Meeting held at 1.30 p.m. onwards on Tuesday 6 September 2011 at St Chad's College, Durham University

- 1. Welcome.** Douglas Davies opened the meeting by welcoming members and visitors (23 members and 1 visitor attending).
- 2. Apologies** received from Eileen Barker, Marion Bowman, Hugh Goddard, Ursula King, Dermot Tredget, Seth Kunin and Kim Knott
- 3. Minutes of the AGM, 6 September 2010** (published in the BASR Bulletin 117, November 2010: 5-8). Accepted and signed.

4. Presidential address (Douglas Davies): He started with the news about the death of Terry Thomas, one of the BASR Life Members, and asked for a moment of silence. He then commented on the political developments in the last 12 months and the role of the BASR as responsive body to social and political developments. The increased importance of the BASR can be seen in the composition of the REF sub-panel Theology and Religious Studies and he thanked the successful BASR nominees for their willingness to take over extra work for the BASR. He hoped that the universities will honour the extra work for the REF panel members in 2014.

Another evidence of the changed role of the BASR as responsive body can be seen in the success of the BASR to secure funding to develop a Teaching & Learning Task Group. At this point he referred to Stephen Gregg and Graham Harvey who led the bid for the grant of the HEA. SG reported that the HEA has granted the BASR £4614. The money will be used for a website to incorporate information of the HEA PRS website (e.g. the issue of Discourse) and meetings over the next two years. The Bul-

letin will include from now on a section on T&L and the task group will organise a panel at the next conference, sponsored by the HEA. There is also the idea to have a special edition of DISKUS about T&L. Ron Geaves reported that AUDTRS has received similar funding that will lead to a replication of data, however this was the intention of the HEA. It will also help developing collaboration in order to maximise resources. In response to a question Ron Geaves confirmed that AUDTRS will continue with the production of the AUDTRS Handbook.

The President then spoke about the conference and discussed possible reasons why fewer members attended the conference than usual. He thanked the Secretary for her work in support of the conference.

5. Secretary's Report (Bettina Schmidt)

- The current membership list (including Honorary Life Members) lists two hundred and eighteen (218) members, eighteen members joined since the last General Meeting and five have left. The slight increase however is not reflected in BASR finance as some members have not paid despite to an email and written reminder (distributed to some members via the Bulletin). The members who have not paid yet will be deleted from the list of members in two weeks. Otherwise the subscriptions to the EASR and to the IAHR have to be paid on the base of the number of members. In response to a question the secretary confirmed that all outstanding members have been contacted in writing (in May).
- The committee has met four times since the last AGM: Directly after the last conference on 6 September 2010 at Birmingham in order to discuss the REF panel nominations, on 4 February 2011 at Oxford Brookes to discuss the EASR conference and

- other items, on 7 April 2011 (via telephone) to discuss the bursary applications (5 bursaries were given out), and on 5 September 2011 at Durham University to discuss the work for the next months.
3. The main work in September and October 2010 was the nomination of REF sub-panel members. Nine colleagues were nominated by the BASR and six were selected: Jeremy Carrette, Liz Harris, Kim Knott, Bettina Schmidt, Steve Sutcliffe, and John Wolffe. BS thanked all members for their support and willingness to serve as panel members. Currently the BASR is asked to comment of the REF framework as part of the consultation process. In 2012/.2013 further assessors can be nominated for areas not covered by the current panel members.
 4. Earlier this year the secretary was involved in the preparation of a bid to host the IAHR World Congress 2015 at Edinburgh. Unfortunately, the bid was unsuccessful and the congress was given to Erfurt in Germany. Nonetheless, BS thanked Steve Sutcliffe for his immense work writing the bid. In response to a question the Secretary confirmed that no reasons were given for the rejections.
 5. On ongoing item is the MA Benchmark Exercise, led by George Chryssides for AUDTRS, supported by various members of the BASR. George Chryssides reported that the request to commence the exercise was sent to QAA and he awaits a response in the next weeks. A report about the process will be published in the next Bulletin.
 6. These consultations were conducted during the last 12 months:
 - The secretary attended for the BASR a meeting in London to discuss the External Examination procedure in HEI in the UK (a report by the HEA was published in the Bulletin).
 - The members were asked to express their comments on the Green Paper about research funding the EU and the secretary responded for the BASR with a critique of the proposed changes.
 - No action (so far) has been taken about the Big Society agenda of the AHRC though members have been informed about it via email.
 - The BASR was also asked to respond to the new Index of journals (ERIH) by the EU. However, it was decided to wait until the list of Religious Studies journals has been announced (probably in some weeks). As soon as the Index is announced, members will be informed via the mailing list.
 7. Last but not least, a pleasure for the secretary was the organisation of a tea party in honour of BASR life member Peggy Morgan for her birthday.
- 6. Treasurer's Report and Account (Stephen Gregg)**
- The report started with thanks to Dermot Tredget, the last treasurer, for his immense help during the transition process.
- An important change to last year's report is that BASR no longer need to audit the accounts by an outside auditor due to a change of the regulations for charities.
- (spread sheet with accounts follows these minutes)
- AGM accepted them.
- The treasurer then presented the proposal by the executive committee to raise the fee from £20 to £30 and £10 to £15 for student and unwaged. The reasons are increase costs (e.g. travel to consultation meetings) and a possible increase of the EARS and IAHR fees (the BASR pays per head to both associations, without any discount for students).
- After a discussion the proposal was accepted by all present. It was agreed to email the members immediately after the conference to inform them about the change and ask them to change the standing orders. Members are also asked to inform the BASR secretary about a change of

status (e.g., when a member starts to work after graduation).

7. Bulletin Editors' Report (Dominic Corrywright)

Members were asked for contributions of articles, reviews, conference reports and announcements about new publications but also to encourage PG students to write for the Bulletin.

The next Bulletin will have a section on T&L as well as an item about AUDTRS. The Bulletin would welcome also a discussion about the letter of AUDTRS to Times Higher about the situation in the UK.

Helen Waterhouse has decided to resign as Bulletin Editor in 2012 and the BASR welcomes expression of interest of anyone interested in working with Dominic as Bulletin editor.

The president expressed his thanks to Helen for her long work in the executive committee and her contribution to the BASR.

8. Diskus Co-ordinating Editor Report (Graham Harvey)

The issue 2010 (Birmingham) is not ready and will require some more time before it is on-line. Meanwhile the problem with Microsoft was solved and the reference style sorted. The 2011 issue will include apart from the two keynote lectures a selection of papers held at the 2011 conference. In the next two years there will be also a special issue about T&L.

In response to a question about Open Journal / pdf format, Graham Harvey confirmed that he will look into it.

9. Election of President Elect

The president asked the nominee to leave the room for a short while. He then reported that Graham Harvey has been nominated by Bettina Schmidt and Helen Waterhouse. The AGM accepted the nomination unanimously.

Graham was asked back into the room and the president congratulated him to be elected President Elect.

10. BASR conference 2012 and 2013 (Douglas Davies)

The next conference will be at Winchester, 3-5 September 2012, organised by Paul Hedges. Dialogue and Misunderstandings was suggested as a possible topic of the conference. However, several members expressed their discomfort with dialogue and recommended a stronger emphasis on the methodology of study of religions. After a lengthy discussion and several other suggestions it was decided to go back to Winchester with our critique of the term dialogue, and to ask that the title is changed in order to reflect the aims of the BASR.

The 2013 conference will be at Liverpool Hope, together with the EASR conference. The topic will be "Religion, Migration and Mutations", held in the first week of September.

As a location for a future conference the BASR received an email suggesting Aberdeen, to be discussed at a later AGM.

11. Any Other Business

The president thanked Dan Smith and Adam Powell for their help in the organisation and running of the conference.

The Secretary reminded everyone that as a consequence of the election, the BASR will need a new Diskus coordinator in 2012 and asked anyone interested in the role to send an expression of interest.

The Executive Committee is also looking for a volunteer who can set up a Facebook site for BASR as well as other social media networks.

Peggy Morgan reminded everyone of the Archive of the BASR in the Oxford Bodleian.

14. Date and Venue of the next meeting

The next AGM will be held during the 2012 conference at Winchester University, 3-5 September 2012. Further details will be announced in the Bulletin and website.

Douglas Davies closed the AGM at 3.15 pm

BASR Annual Conference, Durham, 5th-7th September 2011

Ritual Knowledge

The annual conference of the British Association for the Study of Religions (BASR) was held at St. Chad's College of the University of Durham from Monday 5th to Wednesday 7th September 2011. Forty-four speakers presented papers on the theme of Ritual Knowledge, from disciplines including Anthropology, Sociology, Philosophy, Religious Studies and Theology. The conference brought together postgraduate students and scholars from throughout the UK and abroad. The organisational committee for the conference were aided admirably by Mr. Dan Smith and Mr. Adam Powell, both postgraduate researchers of the Theology and Religion Department of Durham University.

We were privileged to receive two plenary lectures, held in the imposing cathedral surroundings of the nearby Prior's Hall, from Armin Geertz, Professor of the History of Religions at Aarhus University, Denmark, and Loyal Rue, Professor of Religion and Philosophy at Luther College, Decorah, Iowa, USA. In the first plenary, 'Rite Makes Right', Loyal Rue presented an ambitious but compelling model of 'Religion', incorporating the claim that "*nothing* in human behaviour or experience makes sense *except* in the light of evolutionary theory". Rue argued that religion is an evolutionary strategy to overcome the "naturalistic fallacy", which, drawing from Rorty, Rue defined as the irreconcilability of objective facts and subjective moral values. In Rue's view, religions persist exactly because they provide a way of integrating the realms of truth and value: they are story traditions which combine cosmology

(ideas about how things are) with morality (ideas about which things matter for human fulfilment). Moreover, mythic stories, which, he argued, can be reduced in the Abrahamic traditions to the motif that God is a man, allow individual and collective values to be aligned, thus overcoming conflicts between personal wholeness and social cohesion which compromise conditions for successful reproduction. Ritual assists this by allowing the individual to map their personal story onto the cosmological story, the myth. At the same time, it helps social cohesion by synchronising the aims of these fulfilled individuals. This, he argued, explains the persistence of religion in a scientific materialist epistemology. A number of interesting questions were posed following the talk, including whether religions, since they do persist, should be considered more successful at promoting conditions for reproduction than secular alternatives; and what the consequences for personal wholeness and social coherence may be when religions exist alongside other religious or secular meaning systems.

In the second plenary, held later on Tuesday, Professor Geertz discussed new approaches to the cognitive science of religious ritual. Geertz began by describing ritual competence theory and the standard cognitive science of religion, where the goal is to develop explanatory and predictive models of religious behaviour. Geertz argued that this approach can be improved by integrating the insights and methods of neurology with those of religious studies, (Continued on page 12)

BASR TREASURER'S REPORT FOR THE YEAR ENDING 15th AUGUST 2011

Stephen E. Gregg BASR Honorary Treasurer

1. This period is the first that comes under the new regulations at the Charity Commission, meaning we save on external audit fees.
2. Inland Revenue: Gift Aid figures (for 108 members) – up slightly on last year. The payment has not come through in time for this year's accounts but will appear in next year's figures.
3. Committee expenses are considerably down. The committee has tried to minimise costs by holding a phone-conference meeting in lieu of a face-to-face meeting earlier this year.
4. EASR/IAHR Membership is largely unchanged this year.
5. Bank charges – bank transfer fees for paying our subscriptions to EASR and IAHR were very high this year. The problem comes from having to convert sterling into either euros or dollars. I am in discussion with the treasurers of each organisation to try to reduce costs.
6. Insurance has increased in line with the market rate.
7. Birmingham Day Conference – finished with a £678 surplus, despite aiming to break even.
8. Durham Conference – as this has been administered directly by the host institution, rather than through the BASR Treasury, there is just one relevant transaction for this accounting period, which is the Student Bursary fee of £1130. The fund will decrease substantially when Durham costs are paid..
9. Summary of Financial Position: Overall, the finances of the BASR are sound with adequate reserves to ensure our successful continuation. The conference fund is likely to diminish after Durham, and I am mindful that we should actively seek to market the Winchester 2012 conference at the earliest opportunity through our departments and colleagues.

***** Important BASR Subscription Update *****

At the AGM held at Durham University on 6th September 2011 it was decided, by a unanimous vote that BASR subscription rates would increase with effect from 1st October 2011. The new rates are £30 (full rate) and £15 (unwaged/student). An email was sent to all members of the BASR mailing list immediately after the AGM, and many members have updated their Standing Orders to the new amount – many thanks to them. If you were unable to change your Standing Order in time for the 1st October payment date, please forward a cheque for the balance of payment for this year's subscription to the treasurer Stephen Gregg :

School of Theology, Religious Studies & Islamic Studies
University of Wales: Trinity Saint David
Lampeter SA48 7ED

Please also remember to change your Standing Order in time for next year – this is very quick and easy to do using your own online banking facility. Should you not have access to an online banking facility, forms may be found at www.basr.ac.uk/membership.htm which should be completed and returned to the above address. Members paying by cheque should send a cheque as usual to the above address, in line with the new rates.

**BRITISH ASSOCIATION FOR
THE STUDY OF RELIGIONS
ACCOUNTS as at 15 AUGUST 2011**

RECEIPTS			PAYMENTS				
General Fund	<i>Notes</i>	<i>2010-11</i>	<i>2009-10</i>		<i>Notes</i>	<i>2010-11</i>	<i>2009-10</i>
		<i>TY</i>	<i>LY</i>				
Balance at 16 August 2010		11265	<i>10490</i>	Audit Fee		0	-240
Inland Revenue	<i>i</i>	0	<i>561</i>	Printing & Postage Bulletin		-479	-548
Subscriptions		3125	<i>3186</i>	DISKUS & Occ. Papers		0	0
Bulletin insert fees		0	<i>15</i>	Committee Expenses	<i>v</i>	-529	-1549
DISKUS & Occ. Pap	<i>iv</i>	3	<i>48</i>	EASR/IAHR Membership		-440	-401
Bank Interest		<u>31</u>	<u><i>33</i></u>	Bank Charges	<i>viii</i>	-49	-9
		<u>14423</u>	<u><i>14333</i></u>	Insurance		-334	-321
				Balance in hand 15 August 2011		<u>12592</u>	
						<u><i>14423</i></u>	
 Conference Fund							
		<i>TY</i>	<i>LY</i>			<i>TY</i>	<i>LY</i>
Balance at 16 August 2010		6048		2010 Conference Expenses		-721	
2010 Conference Receipts		579	<i>820</i>	2011 Conference Expenses	<i>vii</i>	-1130	
2011 Conference Receipts		<u>0</u>		Balance in hand 15 August 2011		<u>4776</u>	
		<u>6627</u>				<u><i>6627</i></u>	

BALANCE SHEET as at 15 August 2011

Cash Funds: Bank Accounts			Represented by:		
Lloyds Current	116	<i>112</i>	General Fund	12592	<i>11265</i>
CAF Cash	<i>ii</i> 783	<i>3833</i>	Conference Fund	4776	<i>7048</i>
CAF Gold	<i>iii</i> 16223	<i>13196</i>			
PayPal Holding	192	<i>100</i>			
Petty Cash	45	<i>57</i>			
Cheques not yet presented	10	<i>16</i>			
Total	17368	<i>17314</i>		17368	<i>17314</i>

FINANCIAL SUMMARY UP TO 15 AUGUST 2011

Balance as at 16th August 2010	17313	Birmingham One Day Conference 2010	
Total Receipts	3737	Total Receipts	1399
Total Payments	-3682	Total Payments	-721
Net Receipts/Payments	55	Deficit/Surplus	<i>vi</i> 678
Balance as at 15th August 2011	17368		

NOTES TO ACCOUNTS

- i* Gift Aid claim sent to Inland Revenue 08/11 - awaiting payment at time of accounts
- ii* Transfer made from CAF Cash to CAF Gold on 24/05/11
- iii* See note ii
- iv* Down on previous year as no copyright fees charged
- v* Substantially down due to no IAHR costs
- vi* Birmingham Day Conference made £678 surplus
- vii* £1130 spent on supporting student burasries for Durham Conference
- viii* Bank charges for IAHR & EASR Subs

*Affiliated to the
International Association for the History of Religions and
the European Association for the Study of Religions*

recognising that humans are social beings, and understanding cognition as “embodied, embrained, emotioned, situated, distributed, extended, materialised, and deeply cultural”.

Geertz continued by discussing the importance of sound conceptualisation, design and interpretation of results in the cognitive science of religion, and reminding us that the experimental method does not provide proof of, but only support for, hypotheses about cognition. Our knowledge of the brain is still very limited, and Geertz cautioned his listeners to be critical of claims made about, for example, neural effects of meditation. Geertz outlined the findings of a number of experiments conducted within the MINDLab research team at Aarhus, focusing largely on the effects of prayer on the brain. Personal prayer and more abstract prayer such as the Lord’s prayer were shown to affect different areas of the brain, and brain activity was shown to be influenced by information given to participants by researchers about the religious characteristics of a prayer’s author. Furthermore, while prayer was shown to alleviate physical pain for religious (but not non-religious) research participants, the pain relief that participants report is subjective, with no physiological correlate: nonetheless, when part of the brain is ‘blocked’ prayer no longer provides relief, suggesting the possibility of some relationship between prayer and this area of the brain. Such tantalisingly complex findings indicate the need for further interdisciplinary research in this area.

The three days of the conference consisted generally of parallel sessions of four presentations, loosely grouped thematically. It is beyond the scope of this report

to cover them all, but certain themes relating to the conference topic and the plenary presentations emerged.

The conference opened with a presentation by Professor James Cox of the University of Edinburgh, entitled ‘Ritual as conveyor of authoritative tradition: That without which Religion would not be Religion’. Examining ritual itself and its shade ‘myth’ through a phenomenological approach, Professor Cox touched upon some key issues on ritual identity in Shona hierarchical society, and argued that Zimbabwean ancestors employed ritual as the *sine qua non* of a community religion – ‘that without which religion would not be religion’. This introduced the question of the relationship between ritual and tradition, a theme which was taken up in the second section by Bettina Schmitt and David Wilson, both of whom argued that ritual regulates authority by appealing to tradition, especially in traditions with a high degree of local variability, specifically Brazilian Condomblé and Scottish Spiritualism. With reference to Jugendfeier, the German Humanist Association’s ceremony of ‘youth celebration’, Rebecca Aechtner showed that the collective or academic notions of the relationships between ritual, religion, tradition and secularity may be challenged by the ideas of ritual subjects themselves.

Another emergent theme was the question of what ritual *is*. Margaret Gouin focused on rituals as a way of ‘getting things done’, presenting a working definition of ritual as ‘an ensemble of formal action(s), having reference to some kind of external force, executed with a definite purpose in mind’. In the Tuesday morning session, Peter Collins (Durham University) asked why it is that, despite the attention given to ritual in

academia, little attention has been given to ritual *knowledge*. Collins suggested that, despite its prominence, practice theory alone cannot adequately describe ritual, as it ignores knowledge in the form of intention and emotion. In the same session, in his paper on the Alum Rock community in Birmingham, Christian Karner placed ritual on a scale of social action which helps to elucidate discourses between religion, society and politics. By contrast, Jan Krátký focused on the role of material culture in ritual cognition, arguing that external objects play an enabling and structuring role in ritual knowledge.

A number of papers addressed ritualisation and death. One full panel featured papers from an interdisciplinary project on cremation in Scotland. Gordon Raeburn explored the varying degrees of success with which Scottish Reformers replaced Catholic funeral rituals and 'superstitions' with sombre and sober burials. Peter Jupp described a 're-ritualisation' of Church of Scotland funerals between 1850 and 2010, from the re-introduction of graveside services and prayers for the bereaved to the variety of funeral 'templates' being used by present day clergy. Stephen White gave an account of a legal dispute concerning the right of a Hindu man to be cremated on a pyre in the open air, guiding us through the contested definitions of 'cremation', 'crematorium' and even 'building' that this case raised, and also discussed the legal implications of the public display of bodies. In the final presentation, Hilary Grainger argued that shifting cultural and social values can be seen in the way that architectural design meets the tensions present in crematoria, which are both utilitarian and symbolic, and serve all religions and none. Using photographs, Grainger showed how

architects in Scotland have met these challenges.

Catherine Racine's tender and moving autoethnographic account of spending time caring for her mother's dead body described how the ritual of physical grooming transformed her mother from alive to dead, demonstrated her own altered identity, and mitigated the anguish of confrontation by death and the corpse. Geoffrey Johnson, a hospital chaplain, described how he had created *ad hoc* rituals in mental health inpatient wards, as a way of making space for patients and staff to mourn suicides on those wards. Douglas Davies also spoke of ritual freedom, in the context of woodland burial sites, which, he explained, not only are relatively free from institutionalised ritualisation, but also host a wealth of cultural, historical and theological resources for meaning-making which are drawn on by those who use the site to speculate about death, identity and the body.

Tara Bailey discussed funeral eulogies, showing that for some mourners it is not only what is said that matters but also who says it: people who know the deceased receive more approval. Bailey interpreted this through a model which views grief as processed through sharing memories of the deceased. Kristyna Kubovna discussed ritual murder, and in particular historical accusations by Christians of Jews killing others for ritual purposes. Kubovna drew on Bauman's theories to argue that such accusations should be understood as myths maintained by a majority group to delimit the minority group which exists within it. Marko Veisson's paper explored the construction of ritual meaning in widowhood rites in Northern Ghana, interpreted both as an element of Ghanaian

cultural heritage and as degrading for women. Veisson showed how these competing interpretations related to wider struggles between NGOs, local chiefs and community elders for authority.

The conference also saw the presentation of several papers which addressed the topic of non-ritual or aversion to ritual. George Chryssides discussed 'de-ritualizing' among Jehovah's Witnesses, where ritual is seen as idolatrous and contrary to God's word. Witnesses only observe (adult) baptism, an annual Memorial, marriage and funerals, and do this without processions, candles, special vestments, or ritual readings or prayers; Chryssides argued that this lack of ritual expresses the close relationship between believers and Jehovah. Moojan Momen likewise spoke of what substitutes for ritual in the Baha'i faith, where there is no real community ritual. In marriages, only one sentence is exchanged. At burials, there is but one prayer. Instead, any space and all time are seen as potentially sacred because attributes of God can be named there. Continuing this theme of non-ritual, Marzia Coltri explored the 'archetype of magic' which is intrinsic in Ethiopian Christianity. Indeed God with hidden and 'pluralistic' names takes refuges in Ethiopian symbols, spells, and also amulets. Jim Banks discussed the aversion to ritual of 'spiritual but not religious' young adults in the U.S. Banks' research participants described Churchgoers as judgmental, hypocritical, money-focused, closed-minded, pressuring and blindly obedient; and did not feel com-

elled to share their spiritual experiences with others.

On Monday evening, the REF (Research Excellence Framework) consultation panel was held, chaired by Bettina Schmidt (University of Wales, Trinity St. David) and Steven Sutcliffe (University of Edinburgh), both involved on the REF process at the national level. While the level of engagement with the issue was perhaps not as strong as the chairs would have liked, it did raise some crucial issues relating to academic publication and departmental funding, and suggested that the REF process is not something which scholars, particularly those early in their careers, can afford to ignore. Additionally, stalls run by Equinox, Continuum and Blackwell afforded an opportunity to view recent books and talk with the publishers in a convivial environment.

The BASR continues to support and encourage the work of postgraduate students, and the authors wish to express their gratitude for the opportunity to present their research, exchange ideas and receive feedback from fellow researchers in such a cordial atmosphere. We all agreed that to feel welcomed into this extraordinary academic community was an honour, and deeply encouraging.

Rebecca Aechtner (University of Edinburgh), Tara Bailey (University of Bath), James Banks (University of Wales Trinity Saint David), Marzia Coltri (University of Birmingham), David Robertson (University of Edinburgh).

REPORTS and NEWS

The Association of University Departments of Theology and Religious Studies

AUDTRS.

AUDTRS had its beginnings in the 1980s when Professor James Dunn of Durham University, and a few others, perceived the dangers facing the field of theology and religious studies in higher education in a time of cuts and of a shift away from the traditional study of the humanities towards more scientific or business models in universities. Those days, thirty years ago, seem far off, but perhaps the insight of our founders was prophetic as well as timely, and today that threat to our subject area is more immediate and powerful than ever.

The early meetings of AUDTRS in Durham and London were large and well-attended, full of energy and a sense of mission. They brought together representatives from across the universities in England, Wales, Scotland and Northern Ireland, the older and the new, those with church and teaching training origins like Liverpool Hope, and later York St. John, and so on. The definition of the subject area was broad, and membership included institutions like SOAS. Membership did not include and still does not, though the issue is being debated) seminaries or institutions providing training within a particular faith tradition. Attendance was largely in the interests of information gathering and keeping in touch with the broader picture. Those were the early days of the RAE, and many of the first debates about criteria and definitions were conducted at AUDTRS's meetings with representatives from HEFCE and

other bodies. It was also the days of the old QAA department inspection regime and AUDTRS contributed extensively to the undergraduate subject benchmarking for our subject area. In this way AUDTRS made its mark both collectively and through the voices of individuals.

In its early days AUDTRS was also involved in the defence of departments under threat of merger or closure. As a recognized national body, its voice was heard by vice chancellors and universities. This role continues today – AUDTRS was, for example, participant in the recent negotiations regarding the Department of Biblical Studies at Sheffield University.

Over the years AUDTRS has remained active, though with varying degrees of intensity. It is fair to say that when threats become more acute in the sector, then AUDTRS tends to rise to the occasion, and such is the case at present. Thus, it is AUDTRS which called together a large meeting of representatives from almost all universities teaching theology and religious studies in Birmingham in the early part of 2011, a meeting which provided a real focus for thought and which resulted, among other things, in a public voice in the defence of the subject. At the same time AUDTRS has continued over the years to ensure that theology and religious studies is nationally represented at meetings with such bodies at the AHRC and others, and its committee members regularly work to-

gether with other national subject associations in the humanities on a range of issues of mutual concern, both large and small.

Over the years the work of AUDTRS has been closely linked, through correspondence with ministers such as Mr. Gove, with problems and issues in the training of teachers of Religious Education in schools, and particularly in the current discussions in England concerning the baccalaureate, which specifically excludes RE from its curriculum. At the same time there has been close co-operation with the Subject Centre in Philosophy and Religious Studies, based in the University of Leeds, and with their closure in 2011, AUDTRS has taken on much of the resources and expertise gained by the Subject Centre over the years through its website which is currently being thoroughly redesigned and updated. When it is completed, this will provide an invaluable resource for information (an updated and easily revisable 'handbook' of departments, for example), news and the exchange of ideas.

In 2010, AUDTRS hosted a conference in Liverpool Hope University which brought together vice chancellors, former vice chancellors, representatives from other subject associations and our own members to address current issues and problems. Part of its function was to provide information and bring colleagues together in a common cause at a time when competition between institutions often seems to threaten mutual destruction by rivalry. A similar conference is being planned for the early part of 2012.

We are all facing times of change and confusion in higher education. AUDTRS con-

tinues to make its presence felt – for example, at the behest of members, we joined with Professor Beebee of Birmingham and our colleagues in philosophy, and our joint effort brought about the separation of theology and religious studies from philosophy in the 2014 REF panels. But there are many questions. At a time of restructuring in almost all of our institutions, departments are often becoming a thing of the past, as we are regrouped into schools and faculties into colleges. Our name – the association of university *departments* – no longer properly describes the situation of many of us. We are anxious that AUDTRS does not exclude any scholar or group of scholars and teachers working within the sector, and to that end we now also welcome individual members as well as institutional.

AUDTRS works on a very small budget and is entirely run by busy, working academics without administrative assistants. We are only as effective as our available resources allow, and it is crucial that members – heads of departments or designated representatives – keep in touch and ensure that the annual dues (effectively our only source of income) are paid. For our part, we will continue to fight for the wellbeing of theology and religious studies in times when almost all of us are faced with enormous problems. If there is anything you think that we can do to help, do not hesitate to contact us directly or via the website.

David Jasper
University of Glasgow
Ron Geaves
Liverpool Hope

**British Academy: Hosting Learned Societies, Subject Associations and REF.
Sept 28th 2011**

As BASR President I attended a meeting hosted by the British Academy on September 28th on REF. Speakers were, the REF manager of the HE Funding Council for England, Graeme Rosenberg, two panel chairs, Dame Janet Finch and Prof. Bruce Brown, and chairman for the day, Professor Nigel Vincent, Vice-President, Research and Higher Education, British Academy. It was an informative and valuable event with some 50 Associations represented as well as a dozen university reps and 10 or so BA Fellows. Among the points I brought away from the major presentations made were the following:-

1. Key to the notion of Impact is evidence of impact BEYOND academia, and of the integrity, coherence, and clarity of an entry's NARRATIVE of this work.
2. That narrative needs to ensure that it is descriptively informative and not evaluative. One needs to describe the consequences and beneficial effects of any case study.
3. One might also describe potential benefits that did not occur, perhaps because government etc. was unreceptive.
4. We need to show just how Arts, Humanities and Social Science do in fact influence society.

5. Evidence is important: all types of evidence acceptable as long as it potentially independently verifiable.
6. The interplay of output material, impact, and research and supportive environment of a unit is important.
7. The former 'esteem' factor is still -in a sense- present through Impact and Environment.
8. The word 'showcase' kept recurring as in the importance of 'showcasing', or of 'showcasing the benefit' our work to them. Similarly, the terms 'reach' and 'significance' were constantly being stressed.
9. Regarding 'environment' we must not forget our narrative accounts of quantitative elements, e.g. PhDs.
10. We note that it is our Institution and not ourselves as 'individuals' who make the submission. An obvious but important note.
11. The issue of double-weighted work was much discussed. Quality not quantity is key: one speaker referred to having dealt with a one-star double-weighted book submitted last time.

**Douglas J. Davies
Durham University**

Hope: A Form of Delusion? Buddhist and Christian Perspectives
The 9th Conference of the European Network of Buddhist-Christian Studies
Liverpool Hope University, 30th June – 4th July 2011

Can we hope in a world that is shot through with suffering? Should hope be shunned as a form of attachment? Should we affirm our hope or let go of it? And, if we embrace hope, what should we hope for and what can inspire us? Between 60 and 70 people, from 16 countries, came together to address questions such as these at the 9th conference of the European Network of Buddhist-Christian Studies, held in glorious weather at Liverpool Hope University in England, between 30th June and 4th July 2011.

At the heart of the conference were ten keynote presentations on five crucial aspects within the theme of hope: Hope and the Critique of Hope; Hope in Pastoral Situations; Embodiments of Hope; Hope in Situations of Hopelessness: Engaged Buddhism and Liberation Theology; Eschatologies of Hope. Dr Sybille Fritsch-Oppermann (Church of Southern Hesse) gave the introductory lecture, which suggested that hope can be seen both as a utopian ideal within and beyond living religions and a working hypothesis, through which humans can strive towards truth and transcendence.

Each theme was addressed from a Buddhist and a Christian perspective, followed by a plenary to enable dialogue between the speakers, and between speakers and participants. Addressing the first theme, Hope and the Critique of Hope, from a Buddhist perspective, Richard Gombrich (Balliol College, Oxford) robustly argued that hope was not a category that was relevant to Theravāda Buddhism, distinguishing between hope and confidence, and hope and expectation. Werner Jeanrond, (Glasgow University), taking the Christian perspective, suggested that a critical theology of hope, an inter-hope dialogue, was necessary, within a critique of other key concepts such as salva-

tion, faith and love.

Within the session on 'Hope in Pastoral Situations' grounded, Dr Hiroshi Munehiro Niwano (Rissho Kosei Kai, Japan) focussed on Rissho Kosei Kai's pastoral work, most movingly its response to the recent earthquake and tsunami in Japan. Notto Thelle (Oslo University), speaking from a Christian viewpoint, sensitively explored pastoral situations caused by life experiences that seem to question and make a mockery of hope, drawing on decades of Buddhist-Christian encounter. Peggy Morgan (Mansfield College, Oxford), addressing the third theme, 'Embodiments of Hope' concretized her brief by focussing on a contemporary embodiment of hope capable of emboldening Christians: Rosemary Radford Ruether and her listening dialogue with Buddhism. Mitsuya Dake (Ryukoku University, Japan), on the other hand, chose Amida Buddha as his empowering embodiment of the wisdom, compassion and non-dualism that lies at the heart of Buddhism, focussing on Shinran's understanding.

The theme, 'Hope in Situations of Hopelessness' was opened to the public in an evening session. Sallie King (James Madison University, USA), using examples such as the Sarvodaya Movement in Sri Lanka and the Dalai Lama's peace work, argued that Buddhism was 'loaded' with hope from an Engaged Buddhist perspective. Buddhist hope, at one level, was an amalgam of acceptance, lawful change and effort. At another, it was the conviction that everyone had the potential to change and that truth had power. Sathianathan Clarke (Wesley Theological College, Washington DC), movingly examined Dalit liberation theology, suggesting that hope within this context could be seen as a proxy topos that extended faith into life, an alter-wisdom where love could enrich life, and an energy, a verb, leading to transfor-

mative action.

Addressing the last theme, Eschatologies of Hope, Anthony Kelly (Australian Catholic University) recognized a contemporary crisis of hope and, distinguishing between hope as an emotion and hope as a virtue, explored a paradox: that Christian hope is rooted in the resurrection of the crucified Jesus but that this event is described in a varied rhetoric of negations. Justin Ritzinger (Oberlin College, USA), noting that endings are hard to find in Buddhist literature, examined the coming of Maitreya, the future Buddha, as a possible candidate for a Buddhist eschaton, concluding that the similarities to Christian eschatology were superficial, with the exception of a contemporary reinvention of the Maitreyan tradition in China.

In addition to invited keynote speakers, a range of other researchers responded to a call for papers. These were presented in three time slots. In the first, a session for postgraduate research students and recognised researchers, twelve papers were given, including: The Fullness of the Present in Zen Buddhism and Christianity (Raquel Bouso Garcia, Universitat Pompeu Fabra); Imitatio Christi and the Tantric Way: Prolegomena to a Comparative Study of the Hagiographical Works of Bonaventura and GTsang Smyon Heruka (Massimo Rondolino, Bristol University); "Interreligious Monks": Transformative Aspects of Intermonastic Encounter (Timon Reichl – Muenster University); The Sangha Acts in Thailand (Venerable Ratan Jyoti Barua – Mahachulalongkornrajavidyalaya University). The second was a Forum for Practitioners, in which the main speaker was Elizabeth West of the British-based Contemplative Consciousness Network. The last, containing six papers on the theme of Hope and Buddhist-Christian Relations, included: 'Loss, Memory and Hope in Sri Lanka; Buddhist-Christian Perspectives' (Jude Lal Fernando, Irish School of Ecumenics), 'Is Birth into Amida's Pure Land a Delusion?: an inquiry into strategies of ascertaining, and a comparison with, similar problems in Christianity' (Martin Repp, Heidelberg

University) and 'Masao Abe's Hope for Buddhists and Christians in Thirty Five Years of Dialogue' (Annievroom, VU University, Amsterdam). These three sessions were incredibly rich and varied.

The conference was not all work! In the opening session, The Hope Quartet made sure participants knew they were in Liverpool through a Beatles-inspired jazz interlude. On Saturday afternoon, there was a cultural tour that included Liverpool Cathedral (Church of England), the Metropolitan Cathedral (Roman Catholic), the Slavery Museum and the Beatles Museum (Beatles World). This was followed by a meal overlooking the Mersey. The Chaplaincy at Liverpool Hope opened its doors for informal conversation after the evening sessions and they were not closed until the early hours of the morning. And those who were both academics and practitioners could participate in meditation sessions before breakfast led by Karl Baier, Kurt Krammer, Br. Josef Götz and Venerable Sonam Dorje.

The European Network of Buddhist-Christian Studies is thankful to the following organisations who sponsored the conference through grants of money, enabling it to take place: Areopagus; Association of Protestant Churches and Missions in Germany (Evangelisches Missionswerk in Deutschland); Office of the Vice-Chancellor, Liverpool Hope University; Risho Kosei Kai (Japan); Swedish Missionary Society; The Corless Fund; The Spalding Trust (UK). A volume that includes all keynote addresses will be published by EOS Publishing (St Ottilien). The Network is also grateful to the four members of the Buddhist monastic Sangha in Asia who were successful in gaining their visas and to the Liverpool Hope administrative team

Elizabeth J Harris
President of the European Network of
Buddhist-Christian Studies

TEACHING MATTERS

HEA Subject Centre for Philosophical and Religious Studies—Update

At the beginning of 2011/12 the Subject Centre entered its 'transition period' in preparation for the handover of discipline-level support to the new Higher Education Academy (HEA) structure. During this period we will continue to:

- publish our journal, *DISCOURSE: LEARNING AND TEACHING IN PHILOSOPHICAL AND RELIGIOUS STUDIES*;
- run events such as our popular 'Aspiring Academics' workshop; and
- offer support for individual academics and departments.

We also continue to work closely with all of you, and with the HEA, to ensure continuity of support for our disciplines in the future. This includes developing 'legacy' projects with BASR and other subject associations to provide further opportunities for learning and teaching enhancement within Theology and Religious Studies (TRS) – brief details of these are outlined below.

Subject Centre 'legacy' projects with TRS subject associations

With BASR, we are establishing:

- a BASR working group on learning and teaching;
- a regular learning and teaching section in the BASR Bulletin;
- a learning and teaching website; and

- a regular learning and teaching panel session at the BASR annual conference.

Other planned activities with TRS subject associations (Association of University Departments of Theology and Religious Studies; Association of University Lecturers of Religious Education; Society for the Study of Theology; and the Sociology of Religion Study Group) include these events:

- Learning and teaching workshops/conferences;
- Learning and teaching sessions at other subject association conferences;
- Postgraduate events to support TRS 'aspiring academics'.

and developing new learning and teaching-materials, e.g.

- (for use in schools) the value of TRS degrees;
- to support the transitions from A level RS to university TRS, and from TRS to PGCE/careers in education/world of work;
- Continuation of the Subject Centre's popular series of Faith Guides.

Clare Saunders
HEA PRS

Higher Education Academy Subject Centre Legacy Funding – BASR Grant

As a part of the process of change occurring at the Higher Education Academy, the Subject Centre for Philosophical and Religious Studies contacted Subject Associations in late spring of 2011 to invite tenders to work with them to ensure that the aims and resources of the Subject Centre were continued after the impending HEA restructuring. Upon receipt of this request, Douglas Davies asked Graham Harvey and I to lead on this bid, which we duly did, with the close support of Subject Centre staff. The executive committee of the BASR felt that this was an important opportunity for our association both to position ourselves centrally in the new landscape of subject support, post HEA restructuring, and also to support knowledge transfer and perpetuate the constructive ethos of the Subject Centre, from whom many of our members have received much support over the last decade.

A tender was written and submitted in late June, and on the 19th of July we received a formal Schedule of Activities and Costs from the Subject Centre, accepting our proposals and agreeing the parameters of the grant that we had been awarded. The total grant funding awarded to the BASR was £4,614, and the breakdown of that is as follows:

The BASR will establish a working group on Teaching and Learning, which will meet twice annually (once at conference) and share training, best practice, research and advances in pedagogy with the general membership. We have covenanted to run this working group for two years in the first in-

stance. £2,020.

The BASR Bulletin will now contain a new Teaching and Learning section, based on the output of the working group, but that also welcomes contributions from the wider membership. We have covenanted to publish this section for two years in the first instance. £470.

The BASR will create a new website which revitalises and modernises our existing website and creates a brand new on-line Teaching and Learning presence, which acts as a portal for dissemination of BASR Teaching and Learning outputs and also as a repository for learning and support materials transferred from the Subject Centre website, including the journal *Discourse*, employability guides, faith guides and associated materials. £1,744.

The BASR conference in Winchester (September 2012) will contain a panel (sponsored by the HEA) specifically on the subject of Teaching and Learning in Religious Studies. We have covenanted to run this panel for one year in the first instance. £380.

The opportunity that this grant affords us is to establish an energised Teaching and Learning element of the 'BASR Portfolio' and the clear intention would be to continue these activities, as self-perpetuating activities based on members' interests, practice and research. It is important to point out, however, that Graham and I were very keen not to burden the BASR with any financial obligations beyond the

two-year period of the grant, due to our financial and legal obligations as a charitable organisation, and so the BASR is under no obligation to continue these activities beyond the grant period if they are not self-sustaining. Of course, we hope that they will be, and this depends to a large extent on the willingness of members to contribute to this exciting initiative.

To take this project forward, Douglas Davies has asked Graham Harvey to lead on

the creation of the new website, and Dominic Corrywright and myself to lead on the establishment of the Teaching and Learning working group. Elsewhere in this edition, you will find an article by Dominic regarding the establishment of the working group, and Graham will provide an update on the new website in the next edition.

Stephen E. Gregg

Teaching and Learning in the Study of Religions BASR Working Group

Balancing Teaching and Research

Reduced to the most elementary forms Universities offer 2 products: teaching/learning and research. It has been a commonplace understanding that the former is a poor relation of the latter. Certainly this has historically been the case in terms of promotion, pay and retention, and, though it less easy to measure, status. Being a great teacher has not carried the same cache as being a great researcher. While most colleagues with academic posts are engaged in both activities, REF seems to take a certain precedence over HEA, whichever HEI is their employer. Balancing the importance of skilful teaching, based on evidence-based research and sharing practitioner experience, with the research agenda has been a core aim of the subject centres in the last years. There can be no doubt that the teaching and learning agenda has been boosted and effectively enhanced by subject centres such as that of HEA-PRS. Equally, splendid work by the 74 centres for excellence in teaching and learning, such as the Reinvention Centre (Warwick and Oxford Brookes universi-

ties), has encouraged diverse projects in T and L and increased sharing of good practice.

By 2010-11 funding for these major projects and significant organisations has come to an end or been reduced so significantly that the leverage to balance teaching with research has lost its primary drivers. For those who believe a proper balance has not yet been achieved this may signal a return to low-status teaching at HE level. But the funding is also running thin for research and the same government that has enacted funding cuts is promoting teaching and learning with White papers such as 'Students at the heart of the System' (2011). Meanwhile increased fees for students are leading them to seek high-quality products in all aspects of their experience, and the teaching and learning experience is at the front end of that search for quality. It seems that in the new HE environment academics will all need to be 'all-rounders' – great researchers and great teachers.

BASR Teaching and Learning Working Group

We are seeking expressions of interest from colleagues who would like to promote teaching and learning in the study of Religions. We would like to continue the programme of HEA-PRS to share practitioner expertise. In the first instance we are asking for colleagues to send short articles or summaries of work they have undertaken in relation to T and L. These may be related to internally or externally funded projects to enhance the student experience with a focus on the teaching of religion, or self-determined projects and practices that you feel are valuable means of improving teaching. Written articles and summaries

can be on any of the full range of aspects of T and L – from transition to university, the development of academic literacies, digital literacies and research literacies to synoptic modules, exit and progression guidance – and on any level for UG to M level and doctoral study.

We will also be convening and supporting specific projects and networks related to T and L in the study of religions and further welcome proposals from colleagues on these areas. We will report to BASR through the Bulletin as they develop.

Dominic Corrywright

Benchmarking at Master's Level

Some colleagues are more enthusiastic than others about academic politics and bureaucracy. For some, the prospect of formulating a QAA benchmarking statement for Master's Level degrees may seem a mere paper exercise, generating even more documentation for cross-referencing. (The Quality Assurance Agency (QAA) oversees the definition of benchmarking standards, amongst other matters.) Others may be more enthusiastic, believing that there are some important questions about Master's degrees in Theology and Religious Studies (TRS) that would benefit from resolution, and that there is merit in helping to write the rules, rather than have them imposed from above.

The TRS subject benchmarking statement for undergraduate study was first published in 2000, and subsequently revised in 2007. At an AUDTRS (Association of University

Departments of Theology and Religious Studies) committee meeting last year, a decision was taken to extend benchmarking to Master's Level. Currently there is no requirement for any subject to devise benchmarks for postgraduate degrees, and at present no other Arts and Humanities subject has done so. However, there is merit in carrying out this exercise voluntarily, rather than treating it as a chore that has to be completed. Increasingly, institutions insist that degree proposals conform to benchmarking statements, and it is therefore helpful to demonstrate compliance, rather than to rely on external assessors to assure a validation committee that a course is of acceptable Master's standard.

A working party was set up, and identified several issues that a benchmarking statement might usefully address. For example, Master's degrees have various names: M.A., M.Litt., M.Th., M.Sc. — the Univer-

sity of Wales offers an LL.M. in Canon Law. Some institutions are phasing out the M.Phil. in favour of M.Res. (Master of Research). We need to consider whether there is some rationale in the naming of degrees, and which ones are subject to benchmarking standards. (We shall no doubt exclude the Oxbridge M.A., which is simply paid for, and Scottish M.A.s, which are first degrees. Others might be subject to different benchmarks, such as sociology, education, or law.)

Traditionally, a substantial proportion of theology has been for church training, and postgraduate research is frequently undertaken by Christian clergy and church workers. Sometimes there is a high degree of diocesan input to content and assessment. To what extent can one justify a 'confessional' approach, or is it a requirement that any qualification in TRS might be comfortably pursued by students of any faith, or indeed of none?

Another issue may relate to subject boundaries. When does a degree count as TRS, or when might it be more appropriately labelled as politics, sociology or psychology? I am sure that many of us have attended conferences where we have wondered what a paper had to do with religious studies, or whether we simply had an unduly narrow view of our subject. A year ago I listened to a presentation on 'otherkins' (people who believe that they are really animals, vampires, werewolves, and the like). Is this religion, or was the presenter at the wrong conference? Religion, of course, is a contested concept, and all sorts of activities have at times been classified as 'religious'. How prescriptive should a benchmarking document be here? Should it take a stance on defining

the scope and limits of TRS, or should validation proposers make their own case about the appropriateness of their subject matter?

It is frequently expected that postgraduate study should have a research component. Do we agree, and if so how should a benchmarking document handle this? Not all Master's degrees have designated research modules, and a benchmarking statement might be expected the issue of how research might be handled.

It is possible that there are disparities between different institutions countrywide. What might a benchmarking document do to address this? Is a benchmarking statement merely a summary of the status quo, or is it more 'campaigning' in its intent? Should it help to raise standards or simply maintain them?

The working party submitted an 'expression of interest' to the Quality Assurance Agency (QAA), which is the first step towards producing a benchmarking statement. Perhaps surprisingly, we received a somewhat cautious reply, suggesting that perhaps the QAA was not intending to press ahead with new benchmarking exercises. Representatives from the working party are meeting Harriet Barnes, the QAA's Development Officer, sometime in November. We hope to be able to update members in the next Bulletin.

In the meantime, the working party is pleased to receive any comments and suggestions, either on the issues mentioned above or on any others. The QAA believes in the importance of 'ownership' of such documents, and hence requires wide con-

sultation within the subject. All comments are valued, and should be sent to George Chryssides (University of Birmingham) at g.d.chryssides@bham.ac.uk

Current members of the working party are: Darlene Bird (formerly University of Glasgow), Marion Bowman (Open University), Gordon Campbell (Union Theological College, Belfast), George Chryssides (Convenor) (University of Birmingham), Dominic Corrywright (Oxford Brookes University), Wendy Dossett (University of

Chester), Ron Geaves (Liverpool Hope University), David Jasper (University of Glasgow), Peter McGrail (Liverpool Hope University), Hugh Pyper (University of Sheffield), Bettina Schmidt (University of Wales Lampeter), Andrew Village (York St John University).

George D. Chryssides
University of Birmingham

An MSc student's research report

My MSc by Research (long track) dissertation has a working title of: *Neo-Tylorian Theories of Religion: the Relation and Relevance of Tylor to Contemporary Theories of Religion*. This concerns the influence and untapped potential of E.B Tylor and his *Primitive Culture* (1871).

Tylor's work represented an important precedent in the theory and definition of religion, because it was an adamantly humanistic, non-theological attempt to study religion. Tylor defined religion as "belief in spiritual beings" and stated that a broadly applicable yet minimal definition was necessary to avoid conflating religion with Christian theism. Helping to found the Social Scientific approach to studying religion, unlike Mueller etc, who imbued their work with a theological agenda. Tylor's "Spirits" by contrast, were an extension of the idea of the human soul; often the embodied souls of natural phenomena (Animism) and relations with them are an extension of human relationships.

This does not mean that his approach

should be embraced wholesale, something Tylor cautions against himself. His descriptions of indigenous societies are undeniably outdated but no worse than other seminal ancestors, like Durkheim, who are an indispensable part of undergraduate teaching.

Some of Tylor's core ideas are reflected by many contemporary scholars. These "Neo-Tylorian" tendencies may be due to first-hand influence, or simply an affinity. Harvey has reappraised "Animism" as respect for persons, only some of whom are human, drawing on Hallowell and Bird-David. Guthrie argued that religion is the anthropomorphisation of the environment and Poo has written about Extra-Human Powers which represent an extension of human social relations beyond the human. Other scholars widened their definitions beyond beings, while still demarcating religion as a distinct concept. Goodman introduced "Alternate Reality" which has been taken and adapted by Cox, while Stringer uses "non-empirical." These modern theorists may disagree with Tylor and each other

but what they have in common is a critical substantivist approach which seeks to define “religion” as a field which is non-confessional, human focused, embracing its diversity without extending it so wide as to become meaningless. In other words, to offer a minimal definition.

Going back into the history of such approaches should be fruitful, insightful and aid our current definitional problems. While Tylor is frequently referred to, this is normally fleeting. Furthermore Tylor is so linked with the work of Frazer that in many introductions to the theory of religion, the two are treated as interchangeable. As an important theorist in his own right, Tylor is forgotten and overlooked.

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Liam Sutherland
University of Edinburgh

TRIBUTES

Terry (D. A. T.) Thomas (1931-2011)

Members attending the BASR annual conference in Durham were saddened to learn of the death of Terry Thomas on 4 September 2011.

Before entering academic life, Terry worked as a police cadet in Birmingham and a farm labourer in west Wales. He gained a first class B.A in Welsh Language and Literature at St. David's College, Lampeter, and a B. A. in Theology at St. Catherine's College, Oxford. He trained for the ministry in the Church in Wales, becoming ordained in 1958. In 1962 he left Wales to serve as a missionary in India, where he became acquainted with its religions.

In 1971 he returned to Britain to take up the post of Staff Tutor in Religious Studies at the Open University in Wales, becoming Senior Lecturer in 1976. These were the Open University's early years: it received its Royal Charter in 1969 and took aboard its first students in 1971. At that time there was relatively little provision for the study of religion, apart from Christianity, and Terry was one of two permanent full-time staff who pioneered the highly popular 'Man's Religious Quest' course, which was launched in 1978. Terry contributed units on Sikhism and on Inter-Religious Encounter. He wholeheartedly believed that religions should be studied as living phenomena, not merely from their texts, and during the early years of the course Terry would give invaluable advice about field work to its part-time tutors, many of whom had

never visited a place of worship belonging to any religion apart from their own. Terry continued this practical exploration of religious diversity when he published with P. A. S. Ghuman in 1976 a pioneering survey of Sikhs in Cardiff. Other Open University courses to which Terry contributed included 'The Growth of Religious Diversity', for which he wrote about Hindus and Sikhs in Britain, and 'Religion in Victorian Britain', to which he authored units on missionary activity. His contributions to OU course materials were not confined to Religious Studies, and he enriched several courses in other areas particularly through television and radio programmes. Terry played a significant role in steering the development of Religious Studies in the Open University during the critical period when it secured full departmental status.

In 1995 Terry initiated the university's departmental Religions in Europe project. This was an attempt to create a database for the study of Europe's various religions. Keen to move away from the theological perspective that dominated the study of religion until recently, Terry wanted to ensure that the database encompassed material from a variety of fields — historical, sociological and political.

Terry's interest in Inter-Religious Encounter was inspired by the work of Paul Tillich, on whom he wrote his doctoral thesis, which he successfully completed at the University of Nottingham in 1983. He wrote

numerous articles on Tillich, and the thesis was eventually published by Cardiff Academic Press as *Paul Tillich and World Religions* (1999). Much of this study was theoretical, reflecting Terry's interest in methodology in the study of religion, and in the history of the subject — topics which he continued to discuss with enthusiasm, even in his final days. For example, he was an early critic of overusing the term 'the sacred', and in his 1995 paper "The Sacred" as a Viable Concept in the Contemporary Study of Religions' (reprinted 2004) he contrasted the often exotic connotations of this term with 'most religious situations as they exist in the lives of real people and real situations'. This joint focus on practical and plural expressions of religion is also characteristic of his 1988 edited volume *The British: their Religious Beliefs and Practices 1800-1986*, published in John Hinnells' and Ninian Smart's series The Library of Religious Beliefs and Practices. In his Introduction Terry describes the historical situation of religion in Britain as one 'of complex plurality, always internally in the "official" Church, externally in "alternative" forms of religion, and then in the emergence of the dissenting sects ... In spite of all the written histories which have tended to take the "official" line there never seems to have been a time when there was not a plurality of religious expression' (p.13).

Terry's work for the BASR was considerable. He was BASR Secretary from 1987 to 1993, and became the first editor of the BASR's *Occasional Papers* series in 1991 until his retirement in 1996. Membership of BASR was low when he took over, and he

did much to strengthen the Association in the early 1990s, helping to achieve a remarkable increase in membership and support for the Annual Conference. His election as an Honorary Life Member of the BASR in 2004 was well deserved, and he came out of retirement in 2004 at the Association's 50th anniversary celebrations at Oxford. In his final decade Terry also taught Philosophy and Religious Studies for the University of the Third Age.

Terry was a keen fisherman, and when he retired in 1996 he decided to give up academia almost entirely in order to teach trout and salmon fishing. In his foreword to *Paul Tillich and World Religions*, he wrote 'I now spend my time in fishing and matters related to fishing. This is my final contribution to the field of the history of religions. I hope it will be found worthy of its subject, a tribute from one "boundary person" to another.' (p.ii).

Having moved outside Christianity, Terry had asked to have no funeral ceremony, but that his body should be donated for scientific study. This latter request was not possible, however, due to the advanced state of the cancer from which he had been suffering. Instead of a religious rite, a gathering was held to celebrate Terry's life at the Angel Hotel in Abergavenny on 19 September 2011. A goodly number of friends, family, former students and colleagues attended, and gave tributes in his memory.

Gwilym Beckerlegge
Open University
George Chrystides
University of Birmingham
Steven Sutcliffe
University of Edinburgh

Terry Thomas Publications

Open University course materials

Man's Religious Quest (AD208)

1978a *Sikhism: the Voice of the Guru*. Units 12-13 (96 pp.) Milton Keynes: Open University Press.

1978b *Inter-religious Encounter*. Units 29-30 (78 pp.) Milton Keynes: Open University Press.

1978c (translator) 'Hymns of Guru Nanak' in W.Foy (ed.) *Man's Religious Quest* London: Croom Helm in association with The Open University, pp.267-286.

TV Programme – 'Sikhs in Britain'

TV Programme – 'Krishna and Christ'

Radio Programme – 'Sikh Testimony'

Radio Programme – 'Muslim Testimony'

Radio Programme – 'Inter-Religious Encounter'

The Religious Quest (A228)/World Religions (213)

1987 (2 ed. 1997) (with J. F. Coakley) *Christianity*. Units 13-14 (81 pp.) Milton Keynes: Open University Press.

1997 *Sikhism: the Voice of the Guru*. Units 14-15 (79 pp.) Milton Keynes: Open University Press (revised edition of Thomas 1978a).

The Growth of Religious Diversity: Britain from 1945 (A231)

1993a 'Hindu Dharma in Dispersion', pp.173-204 in G. Parsons (ed), *The Growth of Religious Diversity: Britain from 1945. Volume 1: Traditions*. London: Routledge / Open University.

1993b 'Old Allies, New Neighbours: Sikhs in Britain', pp.205-242 in G. Parsons (ed), *The Growth of Religious Diversity: Britain from 1945. Volume 1: Traditions*, London: Routledge / Open University.

Religion in Victorian Britain (A313)

1988 'The Impact of Other Religions' in G.Parsons (ed.) *Religion in Victorian Britain, Volume II: Controversies* Manchester and New York: Manchester University Press in association with The Open University, pp.280-298.

1997 'Foreign Missions and Missionaries in Victorian Britain' in J.R.Wolffe (ed.) *Religion in Victorian Britain, Vol.5: Culture and Empire* Manchester and New York: Manchester University Press in association with The Open University, pp.101-134.

Other OU A/V contributions

TV Programme 'Images of the Holy' (A291 The Early Roman Empire and the Rise of Christianity)

TV Programme (x3) 'Punjab to Britain' (E354 Ethnic Minorities and Community Relations)

Other Publications

1976 (with P. A. S. Ghuman), 'A survey of social and religious attitudes among Sikhs in Cardiff', Cardiff: The Open University.

1984a Encounter of Religions, The Enlightenment, Evolutionism, Popular Religion, Rites of Passage, Sacrifice, Salvation, Study of Religion(s), Symbol: nine entries in J. Hinnells (ed), *Penguin Dictionary of Religions* (2nd edition published by Blackwell as *A New Dictionary of Religions*, 1995; republished by Penguin in 1997).

1984b 'On Another Boundary: Tillich's Encounter with World Religions', pp.193-212; in J. Carey (ed), *Theonomy and Autonomy: Studies in Paul Tillich's Engagement with Modern Culture*.

- Macon GA: Mercer University Press.
- 1986a 'The Guru in Sikhism' in P.Connolly (ed.) *Perspectives on Indian Religion: Papers in Honour of Karel Werner*. Delhi: Sri Satguru Publications, pp.239-253.
- 1986b 'Theological Excursions into Foreign Lands. F.D. Maurice and Rowland Williams on Christianity and the Religions of the World', Papers of the Nineteenth Century Theology Working Group American Academy of Religion Annual Meeting
- 1987 'The Religion of the Concrete Spirit – A Possible Key to Understanding the Relation between Religion and Culture in Paul Tillich's Definition of Religion', pp.173-186 in *Religion et Culture. Actes du Colloque International du centenaire Paul Tillich, Université Laval, Québec, 18-22 Août, 1986*, Les Presses de Université Laval, Editions du Cerf.
- 1988a 'Introduction', pp.1-16 in Thomas (ed.) 1988.
- 1988b 'East Comes West', pp.72–100 in Thomas (ed.) 1988.
- 1988 (editor), *The British: their Religious Beliefs and Practices 1800-1986*, London: Routledge.
- 1989 'Paul Tillich, Ontology and Cultural Boundaries', pp.230-249 in G. Hummel (ed), *God and Being/Gott und Sein: the problem of ontology in the philosophical theology of Paul Tillich. Contributions to the II International Paul Tillich Symposium, Frankfurt, 1988*. Berlin: de Gruyter.
- 1989 (editor), *The Encounter of Religions and Quasi-Religions by Paul Tillich* (Volume 37 in the series Toronto Studies in Theology). Lampeter: Edwin Mellen.
- 1990 'Religious Studies in the Universities: The Open University', pp.57-66 in U. King (ed), *Turning Points in Religious Studies: Essays in Honour of Geoffrey Parrinder*, Edinburgh: T. & T. Clark.
- 1991 Entries, plus section editorship on Christianity, in J. Hinnells (ed.) *Who's Who of World Religions*. London: Macmillan.
- 1993c 'Nature and Sacrament: an Analysis of Tillich's thought from the perspective of the Scientific Study of Religions', pp.42-57 in G. Hummel (ed.) *Natural Theology versus Theology of Nature? Tillich's Thinking as Impetus for a Discourse among Theology, Philosophy and Natural Sciences. Proceedings of IV International Paul Tillich Symposium, Frankfurt, 1992*. Berlin: de Gruyter.
- 1993d Editor of Study of Religions section in J. Hinnells (ed), *Revised Penguin Dictionary of Religions*
- 1995a 'Convergence and Divergence in a Plural World', pp.18-42 in F. Parrella (ed.) *Paul Tillich's Theological Legacy: Spirit and Community. International Paul Tillich Conference, New Harmony, June 1993*. Berlin: de Gruyter.
- 1995b 'Paul Tillich and Mircea Eliade and their use of Paradox', pp.242-263 in G. Hummel (ed.), *The Theological Paradox: Interdisciplinary Reflections on the Centre of Paul Tillich's Thought. Proceedings of the V International Paul Tillich Symposium, Frankfurt, 1994*, Berlin: de Gruyter.
- 1995c 'The Sacred as a Viable Concept in the Contemporary Study of Religions', British Association for the Study of Religions Occasional Paper 13. Leeds: University of Leeds (reprinted pp.47-66 in S. Sutcliffe (ed.) 2004, *Religion: Empirical Studies*, Aldershot: Ashgate).
- 1995d with Elizabeth Manning 'The Iconic Function of Music' in D.Brown and A.Loades (eds.) *The Sense of the Sacramental*. London: SPCK, pp.159-171.
- 1999 *Paul Tillich and World Religions*, Cardiff: Cardiff Academic Press (revised version of PhD thesis submitted to University of Nottingham in 1982 under the title 'Paul Tillich and World Religions: A Study of Paul Tillich's Thought on Inter-Religious Encounter and Dialogue').

2000 'Political Motivations in the Development of the Academic Study of Religions in Britain', pp.74-90 in A. Geertz and R. McCutcheon (eds.) *Perspectives on Method and Theory in the Study of Religion: Adjunct Proceedings of the XVIIth Congress of the International Association for the History of Religions, Mexico City 1995* (collection also published as *Method and Theory in the Study of Religion* 12/1-2).

PETER B CLARKE
(1940-2011)

Members may by now have heard that Professor Peter Clarke died at the end of June this year. His death came suddenly and unexpectedly. The funeral took place on 7 July 2011 in the chapel of Blackfriars in Oxford, followed by the burial in Wolvercote cemetery, with Peter's family and many of his friends and colleagues present.

Peter founded the *Journal of Contemporary Religion* in 1985 as *Religion Today: A Journal of Contemporary Religion*, as part of the Centre for New Religions which he had created at King's College London. This was one of the many initiatives which Peter launched besides teaching and lecturing in Anthropology and Sociology of Religion at King's from 1994. After he had retired early in 2003, Peter was attached to the Faculty of Theology at the University of Oxford in his home city. He continued to pursue existing research interests and added new ones, which often involved extensive trips to far-flung destinations.

Peter's research interests ranged widely, including Islam, African religions, African-American religion, new religious movements, Japanese religions, religions in Brazil (Candomblé), and their expressions in

different contexts across the globe. All these interests are reflected in Peter's numerous publications and the doctoral theses he supervised. They also involved him in a wide international network of (direct and indirect) contacts and colleagues, of which many a reader of the *Journal of Contemporary Religion* and also the *BASR Bulletin* formed a part. Peter's connections truly spanned the globe, from Europe, the US, and Canada to South America (Brazil), Africa, and the Far East (Japan, Taiwan). As one colleague commented, Peter was 'at home in pretty well any culture'. In order to both reflect on and celebrate Peter's life and achievements, there will be a memorial service at King's College London later this year.

While we are learning to come to terms with Peter's absence and its implications, we can take both comfort and example of his intention of 'not doing good in general, but doing good in minute particulars'—a paraphrase of a quote by William Blake Peter once cited—from which many of us have benefited.

Elisabeth Arweck

BOOK REVIEWS

Book Reviews

Andrew D Chumbley, *Opuscula Magica Volume 1: Essays on Witchcraft and the Sabbatic Tradition*, Richmond, Calif; Three Hands Press, 2010. 150 pp hardback, illustrated.

Graham King & Daniel Schulke (Eds), *The Occult Reliquary: images and artefacts of the Richel-Eldermans Collection*, Richmond, Calif; Three Hands Press, 2010. 229 pp large format hardback

Alison Butler, *Victorian occultism and the making of modern magic- invoking tradition*, London/New York, Palgrave MacMillan, (Palgrave Historical Studies in Witchcraft and Magic Series) 2011. 225 pp, index, bibliography. Hardback

Scholars of modern occultism should need no introduction to the work of the late Andrew Chumbley, since he was a public and “self-outed” member of that increasing group of academics who both study esoteric subjects and are practitioners. Andrew was partway through studying a Ph.D. in London (on Greek magic) and was the longtime Magister (Head) of the *Cultus Sabbatai*; a small but influential collection of traditional and hereditary witchcraft groups who claim a lineage which predated the modern “Gardnerian” (and associated) strands of Wicca. Andrew tragically died of complications following a severe asthma attack in 2004. Since his Ph.D. was unfinished, the majority of his published works are written from a practitioner perspective. However, as is often the case, the lines between the two disciplines and approaches are mobile, blurred and at best indistinct.

Chapters include material on the analysis of what magic is, the importance of initiation and how it can occur, textual transmission of magical material and the differences between self-taught and group-taught magicians, presented

in an elegant style that draws upon both historical cunning craft (for example see the various valuable works by Prof Owen Davies) the 20th century sorceries of Austin Osman Spare, elements from Sufism and much more besides. It is a most compelling mix for the reader, regardless of their orientation towards the material. A sympathetic and informative introduction by Daniel Schulke sets up this collection beautifully.

This book is obviously of relevance to historians and anthropologists of religion and magic and lay readers with interests in magic. The level will be of use be scholars from undergraduate to Professorial, and intelligent lay readers alike, and the publishers and editor are to be congratulated for assembling a crossover volume from a very exclusive set of material. Highly recommended for anyone researching modern magic/occultism, and particularly interesting for anyone working on studies of the practitioner/academic interface.

The author and magician Daniel Schulke provides a foreword, and Graham King an introduction to *The Occult Reliquary*. Those five or six pages are largely the only text in what is an astonishing collection of images. The text gives a brief history of how the collection was acquired, and some comments on what its place in modern magic may be. What that place actually is, is left up to the reader. This collection is as yet only slightly researched, so we don't yet know what it is. What we do know is that it is enormously significant for the history of European occultism, 20th-century politics and royalty, and the broader cultural history of the period.

So, what is actually in the collection? A mix of text, objects/artefacts, over 2000 examples of sexual/magical imagery, hundreds of as yet undecipherable sigils, and a large number of what appear to be stylised draughtsman-type drawings of temple apparatus, furniture, and

possibly "choreography" of ritual practices. It appears to be part of a complicated manual of neo-Masonic sex magic for group work. The nature of this ritual material, the geographical location, and the time period (early- to mid-20th century) do not fit any known magical group, let alone one with a membership who seemed to include very powerful people in the wider world. It is probably a deliberate editorial act that the print run of this book is less than 1100 (each copy is numbered) since the material is paradoxically both specialised, but (in terms of imagery and artistry) will be sought-after. The production values are high, with vivid printing on crisp and high-quality paper- anyone familiar with the breathtaking output of Fulgur Ltd (for example works by and about Austin Osman Spare's art) will not be let down by the standards of reproduction, design and presentation here, which is high praise.

The book, being primarily image-based will be of use to scholars from undergraduate to Professorial. Highly recommended for anyone researching modern magic/occultism, and particularly interesting for anyone working on art history, symbolism and the interface between politics and esotericism.

The well-respected Palgrave Historical series currently runs to almost a dozen titles, some being "in progress". This volume, *Victorian occultism and the Making of Modern Magic*, is based on the doctoral thesis which Canadian researcher Alison Butler undertook a few years ago at Bristol University in the UK. The book covers the intersection of science, magic and religion towards the end of the Victorian era, in both Britain and France. It is particularly focused on the Hermetic Order of the Golden Dawn, the famous group who spawned many notable magicians and who are massively influential even to the present day on modern occult practices. The membership of the order reads like a Who's Who of society at the time, including literary and theatrical figures, scientists, business people, dilettantes and the independently wealthy, leisured classes, who were able to indulge interests in the exotic and the magical at that time. The text admirably covers

the tension between the (then) "new science" and the Golden Dawn's seemingly retrogressive resurrection of magical methods which were in some cases centuries old, and were often claimed to be far, far older. Many rites were based on an interpretation of Egyptian magic that owed as much to the order members' *ad hoc* research work in the British Museum as it did to pure speculation and drama. The book also covers the complicated personal relationships, schisms, reformations and political battles which beset the brief history of this influential magical group. It forges a thorough and careful examination of the historical background of all of this, without becoming lost in ephemeral side issues.

If I have to find faults with this book, there are two, and neither is about the scholarship. The first is that some photographs of the people under discussion, the locations, regalia, and temples would have assisted in forming the picture that the narrative paints, however this may well have been a production economics issue. My second quibble is aimed at the editing, which although highly skilful, has, I feel cut this book rather too short. I would happily have read a book up to twice the length, which is not so much a problem than an indication that I felt there was far more material available that I would have wanted to read.

This fine book is obviously of relevance to historians and anthropologists of religion, historians of the philosophy of science, Victorianists, and lay readers with interests in magic and Freemasonry. The appeal and relevance of this book will be to scholars (from undergraduate to Professorial) and intelligent lay readers alike, and Dr Butler has considerably developed and encouraged research in the area, and the book is a worthy addition to the series.

Dave Evans
Independent Scholar

MEMBERS' RECENT PUBLICATIONS

Brodbeck, Simon

'*Ramayana*', '*Bhagavad Gita*', and '*Mahabharata*'. In Alf Hiltebeitel, ed.-in-chief, *Oxford Bibliographies Online: Hinduism*. New York: Oxford University Press. 2011.

'Sanskrit Epics: the *Ramayana*, *Mahabharata* and *Harivamsha*.' In Jessica Frazier, ed., *The Continuum Companion to Hindu Studies*, pp. 83–99. London: Continuum. 2011.

'Analytic and Synthetic Approaches in Light of the Critical Edition of the *Mahabharata* and *Harivamsha*.' *Journal of Vaishnava Studies* 19.2, pp. 223–50. 2011.

The Mahabharata Patriline: Gender, Culture, and the Royal Hereditary. Farnham: Ashgate. 2009.

'Husbands of Earth: *Kshatriyas*, Females, and Female *Kshatriyas* in the *Striparvan* of the *Mahabharata*.' In Robert P. Goldman and Muneo Tokunaga, eds, *Epic Undertakings: Papers of the 12th World Sanskrit Conference, Vol. 2*, pp. 33–63. Delhi: Motilal Banarsidass. 2009.

'The Bharadvaja Pattern in the *Mahabharata*.' In Petteri Koskikallio, ed., *Parallels and Comparisons: Proceedings of the Fourth Dubrovnik International Conference on the Sanskrit Epics and Puranas*, pp. 137–79. Zagreb: Croatian Academy of Sciences and Arts. 2009.

'Janamejaya's Big Brother: New Light on the *Mahabharata*'s Frame Story.' *Religions of South Asia* 2.2 (for 2008), pp.161–76. 2009.

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 Reproduced in *Spero News* URL: www.speroforum.com/a/40147/Jehovahs-Witnesses-Changing-Chronology 21 September 2010 *The Daily Estimate* at URL: www.dailyestimate.com/print.asp?idarticle=40147 2010

'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. Accessible online at www.basr.ac.uk/diskus/diskus10/chryssides.htm 2009

Gabriel, Theodore

Playing God; Belief and Ritual in the Muttappan Cult of North Malabar, Equinox 2010

(Co-Editor with Rabiha Hannan), *Islam and the Veil*, Continuum Books, 2011

Geaves, Ron .A

Islam Today. London: Continuum 2010

Abdullah Quilliam: The Life and Times of a Victorian Muslim. Leicester: Kube Press. 2010

'Sikh Controversies concerning Punjabi Pilgrimage Sites used for Healing and Possession' in *Possession in South Asia*, ed. Fabrizio Ferrari, London: Routledge. 2010

'Teaching and researching Islam in the UK: The Contemporary Challenges', *Perspectives* Vol.1 pp.6-11, Teaching Islamic Studies in Higher Education, HEA Islamic Studies Network 2010

'Fatwa and Foreign Policy: New Models of Citizenship in an Emerging Age of Globalisation' in *Strangers, Aliens and Foreigners*, ed Helen Vella Bonavita, .Interdisciplinary Press 2011

'The Life and times of Abdullah Quilliam: British Foreign Policy, Muslim Loyalties and Contemporary Resonances' *Arches Quarterly*, Volume 4:8 Spring/Summer, pp.44-55. 2011

Gosling, David

Darwin, Science and the Indian Tradition Delhi: ISPCK.2011

'Responses to Darwin in the Religious Traditions', in *Zygon* vol. 46, no. 2 June. 2011

Harris, Eliabeth J.,

'*Le Dynamisme du non-attachement dans le bouddhisme theravada*' in *La Chair et le Souffle*, 6.1, 2011: pp. 45-54. 2011

'Scriptural Reasoning or Symbiosis: Can an Asian paradigm have a message for Europe?' in Cheetham, David, Ulrich Winkler, Oddbjorn Leirvik & Judith Gruber (eds.), *Interreligious Hermeneutics in Pluralistic Europe: Between Texts and People* (Currents of Encounter Vol. 40), Amsterdam & New York: Rodopi: pp. 83-101. 2011

'Manipulating Meaning: Daniel John Gogerly's Nineteenth Century Translations of the Theravāda Texts' in *Buddhist Studies Review* 27.2: pp. 177-195. 2010

'What Can Buddhism Offer the Struggle for Human Rights?' in *Dialogue* (Colombo), New Series 2008-9: pp. 137-159 2009.

Nesbitt, Eleanor

(with E. Arweck) 'Religious Education in the Experience of Young People from Mixed-Faith Families', *British Journal of Religious Education*, 33 (1) 31-46. 2011

'Transformation through Encounter?' *Universalist*, 92, June, 20-28. 2011

(co-ed Ian Florance) 'Gemini Four', London: *Only Connect* (poems by Ian Florance, Jane Hitchcot, Eleanor Nesbitt, Rowan Williams, John-David Yule). 2011

(with E. Arweck) 'Young People's Identity Formation in Mixed-Faith Families': Continuity or Discontinuity of Religious Tradition?' *Journal of Contemporary Religion*, 25, 1, January, 67-87. 2010

'Interrogating the Experience of Quaker Scholars in Hindu and Sikh Studies: Spiritual Journeying and Academic Engagement', *Quaker Studies*, 14, 2. 2010

(with E. Arweck) 'Close Encounters? The Intersection of Faith and Ethnicity in Mixed-Faith Families', *Journal of Beliefs and Values*, 31, 1, 39-52. 2010

(with E Arweck) 'Issues Arising from an Ethnographic Investigation of the Religious Identity Formation of Young People in Mixed-Faith Families', *Fieldwork in Religion*, 5 (1) 8-31. 2010

(with E. Arweck) 'Plurality at Close Quarters: Mixed Faith Families in the UK', *Journal of Religion in Europe*, 3, 1-28. 2010

(with E. Arweck) 'Growing Up in a Mixed-Faith Family: Intact or Fractured Chain of Memory?' In S. Collins-Mayo and P. Dandelion (eds) *Religion and Youth*, Aldershot, Ashgate, pp.167-74. 2010

(with D. Jakobsh) 'Contextualising the Issues: Sikhism and Women' in D. Jakobsh (ed.) *Sikhism and Women*, New Delhi, Oxford University Press, pp. 1-39. 2010

'Religious Education and Pupils from 'Mixed-Faith' Families', *REsource*, 32, 3, 16-18. 2010

'Research Report: Studying the Religious Socialization of Sikh and "Mixed-Faith" Youth in Britain: Contexts and Issues', *Journal of Religion in Europe*, 2, 37-57. 2009

'The Teacher of Religion as Ethnographer' in P.B. Clarke (ed.) *The Oxford Handbook of the Sociology of Religion*, Oxford, Oxford University Press, pp 965-985. 2009

'Hinduism in Punjab' in K.A. Jacobsen (ed.) *Encyclopaedia of Hinduism*, volume 1, Leiden, Brill 2009

'Building Interfaith Understanding: Quaker Testimonies in an Age of Diversity', *Friends Quarterly*, 37, 1, 15-27. 2009

'Of truth, teacups and wineglasses', *The Friend*, 167 (46) 13. 2009

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.

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)
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- 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 Sfameni Gasparro, *Religion and Community in the Ancient World*, 2002
- 25 Tariq Modood, *Multiculturalism, Muslims and the British State*, 2002
- 26 Rosalind Hackett, *The Response of Scholars of Religion to Global Religious Violence*, 2003
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/>

